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THE ILIAD



THE ILIAD

EDITED, WITH APPARATUS CRITICUS, PROLEGOMENA
NOTES, AND APPENDICES

BY

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PREFACE

THIS volume requires little preface beyond that which introduced its predecessor. But attention may be called here to certain systematic changes made in order to bring the accentuation into closer harmony with the rules of the ancient prosodists. Arbitrary though these rules seem, and freely as they are neglected by modern editors, they are after all our final authority. In obedience to them ὦς is now written in place of ὠς, except in the phrases καὶ ὦς, οὐδ' ὦς, while ἦτοι is preferred to ἡ τοι, and ἔγωγε has supplanted ἐγώ γε. For similar reasons I have returned to the vulgate νήδυμος in place of ἥδυμος.

In addition to Mr. Bayfield, whose help has been unfailing, I have also to thank Mr. A. Pallis, who has kindly placed at my disposal MS. notes on N-II, prepared for the forthcoming part of his most interesting translation of the *Iliad* into modern vernacular Greek. The commentary will show the free use which I have made of his kindness.

Oct. 4, 1902.

v
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LIST OF ILLUSTRATIONS TO THE APPENDICES

146.		1
1.	Gold intaglio from Mykene (Schuchh. fig. 281, p. 277) .	595
2.	Diagram of peplos, after Studniczka	595
3.	Hera's dress (drawn by Mr. R. B. Botheras)	596
	(2 and 3 are reproduced from Bayfield-Leaf <i>Iliad</i> vol. ii.)	
4, 5.	Diagrams of the shield of Achilles	603, 605
6.	Design from Etruscan vase, after Benndorf, in Reichel <i>Hom. Waffen</i> (ed. 1), p. 134	610
7.	Coin of Knossos, after Head <i>Hist. Numorum</i> , p. 391	610
8, 9, 10.	Diagrams to illustrate the harnessing of the chariot (repeated from 1st ed.)	624
11, 13, 14.	Diagrams to illustrate Reichel's theory (<i>Hom. Waffen</i> , ed. 2, pp. 129, 135)	625, 626
12.	Do., do., from <i>Das Joch des Homerischen Wagens</i> in <i>Jahreshefte des</i> <i>Öst. Arch. Inst.</i> ii. pp. 138 ff.	626
15, 16.	Illustrations of the yoke, from Corinthian pinakes in Berlin (Reichel <i>H. W.</i> p. 135)	627
17.	Assyrian harness (ibid. p. 138)	627
18.	Egyptian ,, ,, ,, 	628
19.	Chariot, from the François Vase (ibid. p. 134)	628
20.	Ivory head from the graves in the lower town of Mykene (ibid. p. 103) .	629

PROLEGOMENA

I.—ANALYSIS OF THE *ILIAD*

THE reader will find in the Introductions to the several books a detailed analysis of the *Iliad*, with the grounds for the conclusions arrived at. It is proposed here to summarise these conclusions in a form which will give a general idea of the growth of the poem as conceived by the editor, while avoiding such a minute partition of different epochs as would convey a false impression of confidence in the power of critical analysis to assign every line to its own definite epoch. It is enough if we can indicate the stages at which new episodes, or imitations of older ones, were introduced into the ever-growing epos, without concerning ourselves about the transitional passages composed only to adapt them to a narrative whose continuity was often only the result of a conscious literary recension.

Some of these episodes, early as well as late, remained sterile, and have reached us much as they were first composed; others, like the *Iliad* as a whole, have given birth to a fresh progeny, till the entire poem assumes something of the aspect of a genealogical tree. But in this important respect it differs; that all generations were alive together, and subject to mutual reactions like the parts of a living organism. The ancestors must have been modified by their descendants in a manner which may defy our powers of analysis; and until the final literary redaction had come we cannot feel sure that any details even of the oldest work were secure from the touch of the latest poet.

If we confine ourselves too rigidly to details, such a consideration will seem fatal to any critical analysis. It has in

fact wrecked every attempt to find a certain solvent that shall automatically separate the old from the new, whether the test is linguistic or historical. Many a method has been proposed, which up to a certain point seemed irresistible; but there has always been a residuum which returned to plague the inventor. All points to the long period of time through which the poetic growth continued; and it is only in reference to the poems themselves, not as marking any stage in the history of Greek culture, that we can speak of the "Homeric Age." The poems began when the digamma was a living sound, they lasted till it had become for Ionia a dead convention. Vowels which were open for the older poets had become diphthongs for the new. The first rhapsodies were born in the bronze age, in the day of the ponderous Mykenaeen shield—the last in the iron age, when men armed themselves with breastplate and light round buckler. The whole view of life and death, of divine and human polity had changed. We meet with so many inconsistencies so closely interwoven that the tangle may well seem beyond our powers to unravel.

But when we regard the Epos in large masses we see that we can roughly range the inconsistent elements towards one end or the other of a line of development both linguistic and historical. The main division, that of *Iliad* and *Odyssey*, shows a distinct advance along this line; and the distinction is still more marked if we group with the *Odyssey* four books of the *Iliad* whose Odyssean physiognomy is well marked. Taking as our main guide the dissection of the motives of the plot as shown in its episodes, we find that the marks of lateness, though nowhere entirely absent, group themselves more numerous in the later additions; and with this we must be content. The growth of the *Iliad* has been vital, not mechanical; and to a vital organism we must be satisfied to apply an approximate method, recognising that the subtlety of the phenomena evades any mechanical criticism.

For all these reasons I no longer give a tabular analysis of the *Iliad*, feeling that it offers a false appearance of rigidity and accuracy. It seems better only to group together the principal motives and episodes in the order which may be roughly assigned for their entrance into the Epic community. They may best be classified in four main divisions:—

I.—*Menis*. The Quarrel and the Dream; A and B 1-50.

The Aristeia of Agamemnon and Defeat of the Greeks—

A. This episode received accretions down to the latest period, A 670-761 being distinctly Odyssean.

The Fight at the Ships and the Patrokleia—O 592-746 and II. This portion has been particularly fertile in growth through all periods (Sarpedon, Euphorbos, Change of Armour, Catalogue of the Myrmidons).

The Arming of Achilles, T 357-424.

[The Slaying of Polydoros and Lykaon? T 381-end, Φ 34-135.]

The Slaying of Hector; [Φ 540-end?], X 1-404 with but slight additions.

II.—First Expansions—

The Assembly in B 87-483—violently adapted and expanded at a late period.

The review of the army and opening of the battle, Δ 220-544, introducing

The Aristeia of Diomedes, E-Z. The original nucleus is no doubt old, but has given birth to a long lineage, of which much is late—Sarpedon and Tlepolemos, the Wounding of Aphrodite, the Wounding of Ares, and the story of Lykurgos. The visit of Hector to Troy shews affinity with the Ransoming of Hector.

The Duel of Aias and Hector, H 1-312.

The Aristeia of Idomeneus, N 136-672. This knows nothing of the Wall, but we may admit that it is possibly as late as M, only representing the development of the battle on the older lines.

The Fight over Patroklos in P probably contains old material, but has been so worked over and expanded that it belongs substantially to later stages.

III.—Second Expansions—

The Battle at the Wall in M. This new conception marks the third stage. It was probably at this point that Sarpedon and his Lykians were first introduced. The episodes in E and II where he reappears will therefore belong to the later part of this period.

The Deceiving of Zeus, N 1-125, 795-837, Ξ,

O 1-366. For the opening of Ξ see Introduction to that book.

The Making of the Arms, Σ, T 1-39.

The Fight with the River, Φ 136-304.

The Funeral of Patroklos, Ψ 1-256.

The Duel of Menelaos and Paris, Γ, Δ 1-219, may possibly belong to the previous stage, but is later than the Duel of Aias and Hector, and is therefore probably to be placed here.

The Theomachy, Τ 1-74, Φ 305-513, is hard to date, but is later than the Fight with the River, and if we attribute it to this stage, it must come at the end of it.

IV.—Latest Expansions—

The Embassy to Achilles, I. This itself has been considerably expanded by the introduction of Phoinix, and brought into the *Iliad* by its prologue, the κόλος μάχη in Θ.

The Doloneia, K.

The Aeneid, Τ 79-352.

The Funeral Games, Ψ 257-897, including the later expansion in 798-883.

The Ransoming of Hector, Ω.

(The Reconciliation, T 40-356, may belong to the preceding stage; if so, it has been later adapted to the Embassy.)

I. The *Menis* has already been outlined and characterised in vol. i.; but one noteworthy fact must be added to what is there said. The interest of the story from beginning to end is almost purely human. The gods provide a background or under-plot, but their interference is such as becomes the rulers of the world, not partisans in the battles. They nowhere take any part in the fighting; indeed, they seldom appear at all on the earthly stage. The intervention of Athene in the first book is expressly confined to Achilles alone—"Of the rest no man beheld her"—as though to let us know that this is the way in which the gods speak to the mind of man. Apollo invisible stuns Patroklos, and Athene appears for a moment in order to bring Hector to a stand before Achilles. In other words, the

gods show themselves just so much as to let us know what are the powers which control mankind from heaven; but none the less it is purely human motive and human action which guide the plot.

In this the *Menis* is markedly different from the later portions of the *Iliad*. Even in the *Odyssey* Athene is always at hand, or Ino or Kirke, to give supernatural aid to Odysseus. But in the *Menis* we are always among real men, and not in fairyland.

II.—Of the earlier expansions the most remarkable is unquestionably the *Aristeia* of Diomedes. The addition of this, if it is really as early as it seems, made the first rift in the unity of the plot of the *Iliad*. The feats of Achilles were overshadowed by those of Diomedes, and the perfect balance of the story was gravely impaired. But it must not be forgotten that we suffer far more from this than did the original hearers. To them the *Menis* as a whole was perfectly familiar; it had not to be sought out under the mass of material by which it is now overlain. The *Aristeia* of *Diomedes* was a new poem, and though it was incorporated with the *Menis*, it was not liable to be confused with it, as it is by us. The *Menis* itself could still be demanded intact from the bard. Thus the addition of *Diomedes*, though it had the obvious intention of exalting him at the expense of Achilles, was far less damaging to the unity of the *Menis* than it now appears. And in its earlier stages it contained none of the miraculous exploits which so far outbid Achilles—those where Diomedes encounters and conquers the great powers of heaven, Aphrodite and Ares. These enter the story only at a later period, and can certainly not be earlier than the second expansions, when the gods of Olympus were treated with far scantier respect than in older days.

If the *Aristeia* of *Idomeneus* is rightly referred to this early period, it must mark a period of languor and decadence in poetical power. But even if the groundwork of it is so early, there must be a great deal of later work in it.

III.—The second expansions shew us a great renaissance of Epic poetry, combined with an entirely new attitude towards the original story. The chief marks of this period are two—the introduction of the gods as essential actors in the story; and of the wall round the camp as a means of diversifying the battle scenes. Both these conceptions are worked out with extraordinary vigour and richness of imagination. The two great

poems of the Deceiving of Zeus and the Making of the Arms are second to none, whether in conception or execution. It is probable that we have them in something very like their original form. They are clearly not so much expansions of the *Menis* as new and splendid poems only superficially added to it, compositions due solely to the joy of beautiful creation.

The Duel of Paris and Menelaos bears the same stamp of individual conception, and must I think be classed with them. The reasons for regarding it as later than its doublet, the Duel of Aias and Hector, are given in the introduction to H; we can now add the treatment of Aphrodite at the end of Γ, which is entirely in the spirit of the Ἀπάτη. Whether we can place the Theomachy (Φ) in the same class is a matter for individual judgment: the free handling of things divine is there pushed into the region of burlesque. But the Fight with the River in the same book shews us, in the grandeur of its super-human elements, the heights to which the conception of gods mingling with men could raise heroic poetry.

IV.—The latest expansions are thoroughly in the spirit of those which precede, and are only separated from them on account of linguistic evidence, which definitely classes them with the *Odyssey* rather than the rest of the *Iliad*. They contain alike the height of rhetoric in the ninth book, and of pathos in the twenty-fourth. They are a standing and eloquent reminder that we must not regard lateness as any indication of inferiority. On the other hand we may very often take inferiority as a sign of lateness. For the combination of all these diverse elements into a continuous whole involved the constant additions of transitional passages which, from the very nature of the conditions that called them into existence, could hardly be inspired by the Muse. They were rather the work of the editor inspired by the statesman, and honestly shew their origin. It is needless to discuss them as a class—they deserve consideration only in detail and in their proper places.

II.—THE SCHOLIA

The scholia on the *Iliad* form a very large and heterogeneous collection of comments, critical, explanatory, and illustrative. Like the poems themselves they are the work of

many generations of students, and received additions certainly from the first till the twelfth century A.D. The unwieldy collection of Eustathios (about 1160 A.D.) may perhaps be taken as closing the scholiastic period—there is no evidence of fresh material added since his day.

Two main sources of the scholia can easily be discerned. There is first an epitome of the works of four scholars, Didymos, Aristonikos, Nikanor and Herodianos. Secondly there are large extracts from the *Ὅμηρικὰ Ζητήματα* compiled by Porphyrios the neo-Platonist¹, about 260 A.D. But after making allowance for these, there remains a large mass of anonymous notes, dealing with grammar, exegesis, mythology, and literary questions, and lying beyond our powers of investigation.

The *ζητήματα* of Porphyrios may be briefly dismissed. They are the last representatives of the “problems” which were a favourite exercise for critical ingenuity, at least as far back as the time of Aristotle, among whose lost works was a book called *ἀπορήματα Ὅμηρικά*. The idea of the *ἀπόρημα* was that a critic stated some objection or difficulty in the poems; and his objection (*ἐνστάσις*) called forth an explanation (*λύσις*). But this debate gradually passed into a mere exercise of wits, and pedants were accustomed to invent the flimsiest objections in order to shew their ingenuity in refuting them. A specimen of this futile exercise will be found in the note on Γ 313; and of the results to which it led, in that on Τ 269–72. Porphyrios gives us a selection of his predecessors’ work from Aristotle down: his work is of interest as an important contribution to the history of the earlier criticism, but is of little value for the elucidation of the text.

The scholia of the “quartet,” Didymos, Aristonikos, Nikanor, and Herodianos, are, however, of a very different order; it is to them almost solely that we owe our knowledge of Aristarchos, and indeed of sound Greek criticism. Fragments of them are scattered through various collections of scholia. Of these Schol. A, Schol. B, and Schol. T have been published by the Clarendon Press. Schol. B is a primary authority for Porphyrios only—it contains little else but what appears in a better form in A and T. The remains of the Quartet are found mainly in these two;

¹ This identification has been doubted, but without sufficient grounds. See Schrader *Porph.* pp. 329–350.

and far more abundantly in A. T has a certain amount of independent extracts from the same source, and though it is on the whole less accurate, it often serves to correct A, and is invaluable in those portions of the *Iliad* which A has lost. But A still remains by far the most important authority for all these critical notes.

Some important side-lights have recently been thrown upon the question by the Genevese scholia, published by Prof. Nicole (Schol. U), and the papyrus fragment bearing the name of Ammonios, discovered by Messrs. Grenfell and Hunt. These prove the existence of a much larger collection of Alexandrine doctrine than that which we had learnt to know from Schol. A. This was also based upon Aristarchos through Didymos and Aristonikos; but whether it came from the same epitome of their works as A or was independently extracted by Ammonios or another we cannot tell. It seems, however, that this collection was the source of the statements as to Aristarchos and his doctrine which are contained in Schol. T, Schol. U, and Eustathios, but are not found in A. We have evidence of the full collection only for one book, Φ, nor can we say that it ever included the rest of the *Iliad*.¹

There can be no question as to the source of the critical scholia, for the scribe of A has fortunately told us in similar words at the end of every book of the *Iliad*. The following note at the end of Γ may serve as a specimen:—*παράκειται τὰ Ἀριστονίκου σημεῖα, καὶ τὰ Διδύμου περὶ τῆς Ἀρισταρχείου διορθώσεως, τινὰ δὲ καὶ ἐκ τῆς Ἰλιακῆς προσωιδίας Ἡρωδιανοῦ καὶ Νικάνορος περὶ στιγμῆς*. Of the four authors named, Nikanor and Herodianos are the latest; they lived under Hadrian and Marcus Aurelius. Both were followers of Aristarchos, though not always well-informed. Nikanor's studies on punctuation earned him the uncomplimentary nickname of *Στιγματίας*. They often have an important bearing on interpretation. The notes of Herodianos on prosody—which in the Greek sense included accentuation—are naturally of less critical value, but contain much valuable information.

It is, however, in the excerpts from Aristonikos and Didymos, who were contemporaries under Augustus, that the chief value

¹ See Allen in *C. R.* xiv. (1900) 14 ff., and Introduction to Φ.

of the scholia is found; for these profess to give us the direct teaching of Aristarchos himself.

The great critic marked the lines of Homer upon which he commented with various signs, of which only four are of importance—the ὀβελός (—), the διπλή ({ —), the διπλή περιεστιγμένη ({ ÷), and the ἀστερίσκος (✕). Of these the first marked lines which were “athetized” or condemned as spurious; the second was a general mark of reference to notes on grammar, Homeric usage, etc.; the διπλή περιεστιγμένη was affixed to passages where Aristarchos differed from Zenodotos; the ἀστερίσκος to those which recurred elsewhere in Homer. Where Aristarchos regarded the repetition as faulty he also added the ὀβελός (ἀστερίσκος σὺν ὀβελῶι). The work of Aristonikos *περὶ τῶν σημείων* gave the notes of Aristarchos to which these marks referred.

Didymos “on the recension of Aristarchos” addressed himself, with the colossal industry which earned him the name of χαλκέντερος, to Aristarchos’ textual criticism as exhibited in the readings of his recension of Homer. He naturally often touches on the same matters as Aristonikos; where they differ, there can be little doubt that Didymos is the safer guide. Differences are neither few nor unimportant; for it seems that by the end of the first century B.C. the tradition as to the teaching of Aristarchos was already dying out. From the way in which Didymos speaks it is clear that he had no trustworthy copies of the two editions of the recension, often though he refers to them. Indeed tradition must have soon grown unsafe, for Ammonios, who succeeded Aristarchos, found it necessary to write a special treatise to prove that there were not more (than two) editions of the recension.¹ Hence Didymos often enough has to leave the reading of Aristarchos uncertain.

The works of the four are presented in the most condensed form, in abstracts so brief as sometimes to be unintelligible and with no names attached. But in a large majority of cases the contents are sufficient to enable us to assign the extracts without hesitation. If they deal with punctuation, they belong to Nikanor; if to prosody or accentuation, to Herodianos. The

¹ See note on K 398. There is little doubt that this is the meaning of the expression *μη γεγονέναι πλείονας ἐκδόσεις*

τῆς Ἀρισταρχείου διορθώσεως, *sc. τῶν δύο*.
Lehrs *Ar.* p. 23.

excerpts from Aristonikos deal with some critical sign and generally begin with the word ὅτι, before which we must understand ἡ διπλῇ (or ὁ ὀβελός, ἀστερίσκος, or whatever is the sign affixed in the text to the line in question) παράκειται; the mark is affixed *because*, and the reason follows.¹

The scholia of Didymos cannot always be recognised with the same certainty, and the attribution of some of them has been disputed. But most doubtful points have been cleared up by Ludwig's masterly discussion in the first volume of his *Aristarch's Homerische Textkritik aus den Fragmenten des Didymos hergestellt und beurtheilt*.² This is itself based on Lehrs' great work *de Aristarchi studiis Homericis*, which first sifted and explained the mass of material.³ It may be noted as a curious fact that many of the most important scholia of Didymos seem to have been added by a happy afterthought on the part of the scribe of A; they are there written in very minute letters, and squeezed into the narrow space left between the text and the main scholia which fill the greater part of the margin of the MS.

As an illustration of the manner in which the scholia are analysed, we may take those on B 160–7, which contain excerpts from all the chief authorities except Porphyrios.

To 160–1–2 in the text are prefixed the ἀστερίσκος and ὀβελός. Schol.: ἀπὸ τούτου ἕως τοῦ “ἐν Τροίῃ ἀπόλονται,” (162) ἀθετοῦνται στίχοι τρεῖς, καὶ ἀστερίσκοι παράκεινται, ὅτι οἰκειότερον ἐν τῷ τῆς Ἀθηνᾶς λόγῳ ἐξῆς εἰσὶ τεταγμένοι (sc. 176), νῦν δὲ κυμικώτερον (κοινώτερον Dind., ἀνοικειότερον Lehrs) λέγονται. This is of course by Aristonikos.

161 has the διπλῇ (it should be the διπλῇ περισστιγμένη) as well as the ἀστερίσκος σὺν ὀβελῶι. Schol.: Ἀργεῖνν Ἑλένην· ὅτι Ζηνόδοτος γράφει “Ἀργεῖνν θ' Ἑλένην” σὺν τῷ συνδέσμῳ, ὥστε εἶναι χωρὶς καύχημα, καὶ σὺν τούτῳ τὴν Ἑλένην. οὐ λέγει δὲ οὕτως, ἀλλ' αὐτὴν τὴν Ἑλένην καύχημα. Aristonikos again, ὅτι explaining the διπλῇ περισστιγμένη. Notice the characteristically flat contradiction with which Zenodotos is disposed of.

¹ It is not quite safe to assume that every scholion beginning with ὅτι is by Aristonikos, for the later scholiasts sometimes used the word as a compendium for σημειώτεον ὅτι, “note that,” a general introduction to any remark they may have to make.—The fragments of Aristonikos

have been collected and discussed by Friedländer (Göttingen, 1853).

² Leipzig, vol. i., 1884; vol. ii. (which is controversial and of less importance), 1885.

³ 1st edition, 1833; 2nd, 1865; 3rd, 1882.

* [Ἀργείην.] ἡ Λακωνικὴ πέμπτον τῆς ὅλης Πελοποννήσου. This is a specimen of the poorer sort of exegetic scholia. The * prefixed in Dindorf's edition indicates that the scholion is "intermarginal"—not one of the main scholia but squeezed into the narrow margin beside the text. The lemma Ἀργείην is added by Dindorf without comment.

162 φίλης ἀπὸ πατρίδος αἵης· οὐκ ἀναστρεπτέον τὴν πρόθεσιν (i.e. we are not to write ἄπο) ὥς Τυραννίων καὶ Πτολεμαῖος· ὁπότε γὰρ γενικῇ συντάσσεται ἡ ἀπό, τηρεῖ τὸν τόνον· "καὶ γὰρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο" (292). This deals with accentuation and is therefore from Herodianos. It is, however, imperfectly extracted, as it omits part of the doctrine of the anastrophe of prepositions. Hence Lehrs adds from the completer schol. on Σ 64, after the words ἡ ἀπό, μὴ μεταξὺ πιπτουσῶν λέξεων, καὶ σημαίνει τὸ ἄπωθεν. Tyrannio and Ptolemy of Askalon held that when ἀπο meant "far from," ἄπωθεν, it should always be accented ἄπο. Herodianos controverts this view.¹

163 *οὔτω "κατὰ λαὸν" συμφώνως εἶχον ἅπασαι—Didymos, another intermarginal addition. "All the editions," ἅπασαι sc. ἐκδόσεις, had κατὰ: the variant implied is μετά, which still survives in a good many mss. It was probably found in mss. generally in Aristarchos' time, but he preferred the reading adopted by those of his predecessors who had published more or less critical editions. Note the characteristic Didymean οὔτω, which shews that his notes were adapted to the Aristarchean text. The text of A, though largely brought into harmony with Aristarchos, often differs, so that οὔτω frequently indicates a reading which is not that of the text to which it is appended.

164 has ἀστερίσκος σὺν ὀβελῶι. Schol.: σοῖς δ' ἀγανοῖς· χωρὶς τοῦ δ' εἶχον αἱ χαριέσταται, σοῖς ἀγανοῖς· καὶ ἡ Ἀριστοφάνους οὕτως εἶχεν. ἀγανοῖς δέ, ἄγαν προσηέσι, πρᾶοις, ὑπάγεσθαι δυναμένοις· οὔτω γὰρ ἔδει μαλάσσειν τὸν θυμὸν ζέοντα. ἀθετεῖται δὲ καὶ ἀστερίσκος παράκειται, ὅτι καὶ οὗτος πρὸς Ἀθηνᾶς οἰκείως πρὸς Ὀδυσσεά λέγεται (sc. 180), καὶ ψεῦδος περιέχει νῦν. οὐ γὰρ ἡ Ἀθηνᾶ παρίσταται ἐκάστωι, ἀλλ' ὁ Ὀδυσσεύς. Here there are three hands. The

¹ His doctrine is, however, far from clear; see Lehrs *Qu. Episcac*, 94 ff.

first part, to οὕτως εἶχεν, is of course by Didymos; the third, from ἀθετεῖται, by Aristonikos. The explanation of ἀγανοῖς belongs to the exegetic class, and as we should expect, appears in B in similar words. The same is the case with the inter-marginal note which follows, *ψιλωτέον τὸ ἀγανός· τοιοῦτο γὰρ τὸ α πρὸ τοῦ γ : i.e. as we see from the fuller form in B, we must not read, as some did, ἀγανός, for α never has the rough breathing before γ, except in ἀγνός. This may come from Herodianos.

167 has the διπλῇ. Schol. *τελεία (a full stop) ἐπὶ τὸ ἀΐξασα· ἀσύνδετον γὰρ τὸ ἐξῆς πρὸς τὸ ἐπάνω—Nikanor. *ὅτι ὄρος ὁ Ὀλυμπος—Aristonikos. The διπλῇ here marks a Homeric usage, namely that Ὀλυμπος means the earthly mountain, not as in later Greek a celestial abode of the gods.

III.—THE MANUSCRIPTS

Since the appearance of the previous volume Mr. T. W. Allen has published in the *Classical Review* (vol. xiii. 110, 334, 429; xiv. 290, 384; xv. 4, 241) a series of important papers, which, among other valuable contributions to the history of the text of the *Iliad*, exhibit a general view of the large number of MSS. of the *Iliad* examined by him.¹ The main result is this—that though we can see traces of different archetypes in prae-Byzantine days, yet for many centuries a process of assimilation has been going on, due mainly, no doubt, to copying in the text of variants added in the margin; so that by the tenth or eleventh century almost all copies had been reduced to an approximately uniform aspect, and it is now impossible to reconstruct the genealogies of existing MSS. There is only one well-marked family—that which in Mr. Allen's list is called *h*, and in the present edition is represented by the MSS. P, Q, R, L, and *Lips*.

There are, however, several other groups, hardly distinct enough to be called families, yet clearly descending from different archetypes—archetypes written, that is, when the process of

¹ Messrs. Monro and Allen's text with Apparatus Criticus appeared too late to give me the advantage of consulting it for this edition. I have, however, quoted in inverted commas ("Vat. 1") a few interesting readings from Allen's paper in *C. R.* xiii. 113 f. The first volume of

Ludwich's large critical edition came into my hands only when these pages were already in the press. It will of course take a long time before this large mass of new material can be adequately analysed.

assimilation had already proceeded far. Several of these have been mentioned in vol. i., pp. 26 ff. Of these G Mor Bar has a certain importance, because G appears to have been taken as the foundation of the *editio princeps*, and so became the progenitor of the printed vulgate. It is curious that whereas the first Aldine edition follows the *princeps* very closely, the second often returns to the readings of G even when the first editor, Demetrius Chalcondylas, had rightly abandoned them.

H Vrat. d are so closely connected that in all probability the latter has been copied from the former. H stands alone in showing decided affinity with one of the earliest texts, Pap. ι.

D and U are closely related, especially in the earlier books, but show no very marked individuality. The same may be said of S Cant, which, however, give a rather larger number of peculiar readings.

A is unique, as showing a text which has apparently been altered under the influence of Aristarchos. It is generally an average vulgate; but here and there we find readings which in all probability have been introduced in order to bring the text into harmony with the scholia. Such a phenomenon is quite isolated—but then the scholia too, in their fulness and learning are also an isolated phenomenon. It is noteworthy that T seems to be next of kin to A, though at a considerable distance, in the text as well as the scholia.

C calls for no special notice; it is the least distinguished representative of the vulgate. But J has a strong claim to regard as standing for a fairly distinct line of tradition. It is the only member of its family as yet collated—it is young and most carelessly written. But it has a considerable number of remarkable variants; and it is further noteworthy because an ancestor, lineal or collateral, was before Eustathios, who continually gives variants known from no other ms. It is desirable that other relations of J should be found and examined; in the meantime we can only say that with a distinct individuality the ms. shews some distant connexion with the next family.¹

¹ See Neumann, *Eustathios als kritische Quelle für den Iliastext* in *Jahrb. für class. Philologie* 146 ff. He knows of course nothing of J, but concludes that "Eust. benutzte eine Iliashandschrift, welche trotz mancher

Besonderheiten unsern noch heute vorhandenen Handschriften mit Ausnahme des Venetus A, namentlich aber den codd. L G, im Wesentlichen gleich." But Eust. clearly had more than one ms. before him.

It seems, however, that the J stock contains few members; Allen appears to have found only two which are related to it (*C. R.* xiii. p. 110 (*n*)). I suspect, however, that his "N 4" must be added).

But the main interest of the MSS. of the *Iliad* centres in Allen's 'h' family. Of the representatives which I have collated, P evidently best preserves the pure tradition. R is largely contaminated with the vulgate, and in parts seems to be more nearly related to D U than to P; but it contains some good peculiar readings which probably come from the family ancestor. Q is so corrupt and so ignorantly written that it is often difficult to say if an apparent variant is not merely a wild blunder of the transcriber; but this cannot always be the case, and it preserves no doubt many family readings which have been lost by its relations. Probably the oldest extant member of the group is Ven. 458, which I designate by X. This is known to me only through Ludwich, who gives a number of scholia and variants in *Homericæ* (Programm, Königsberg, 1893).¹

The family is remarkable not only for the very large number of independent readings which it presents, but for the large proportion of them which are recognized in the Aristarchean scholia. Allen in *C. R.* xiv. 290 gives the following figures, which are compiled from eight Italian MSS., but probably do not greatly differ from those of P Q R—

Peculiar readings	221
of which there were adopted by	
Aristarchos	44
Aristophanes	7
Zenodotos	1
Ancient but not Aristarchean	19
No ancient authority	150

It is quite clear, as Allen points out, that figures such as these do not result from any deliberate recension of the text; "the ancient readings vary in number from book to book, belong to different and contrary sources, and in all cases are merely a tithe of what we know from other authorities to have existed."

¹ See also Allen in *C. R.* xiv. 244.

The obvious explanation of the phenomena is that the family descends from an ancient archetype, and has by some means been kept free for a certain period from the levelling influences of contamination. We know that Aristarchos formed an eclectic text by comparison of various ancient MSS. and "editions." If by some chance one of his MSS., or a copy of it, had lain hidden for a few hundred years, and then suddenly been brought into the bookselling trade as an archetype, say between the fifth and the tenth cent. A.D., we should have precisely the phenomena presented by the 'h' family. There is nothing improbable in such a supposition. *Habent sua fata libelli.* An enterprising publisher at the sale of an antiquarian library in Byzantium would solve the whole problem; and so would a hundred similar possibilities. Mr. Allen correctly points out that the papyri shew no trace of the existence of the family for the post-Aristarchean period, and says that such a "disappearance and emergence would be an unparalleled literary katavothra." But it is no more wonderful than the disappearance and emergence, say, of Tischendorf's α , which has had such deep influence on N.T. criticism. Of course the fact would be incredible, if we supposed that a whole family existed throughout, but when all turns on the existence of a single archetype, there is little cause for surprise.

Mr. Allen tentatively suggests as an alternative explanation, "the adscription and absorption of marginal readings . . . I suppose the ancestor of *h*, a MS. of some not very ancient period, certainly Byzantine, to have exhibited a vulgate text with a copious selection of variants in the margin, variants not chosen as preceding from one or another critic, but as alternatives to the text." This seems to me to explain nothing, for it raises the obvious question, whence came these variants? They are obviously not conjectural; they do not belong to the common stock of variants which we find in the text or margin of the vulgate copies. Therefore they must have come from some peculiar MS. or MSS., and we have again to ask as before how this MS. or MSS. disappeared and emerged, having left no trace on the papyri of the intermediate age.

CORRIGENDA ET ADDENDA

VOL. I

- Page 11, note on A 97, line 11, for 'Φ 548' read 'Φ 548,' and modify the whole note in accordance with the view taken on the latter passage.
- .. 13, note on A 117. The emendation 'ἐν παρενθέσει' is certainly wrong. The Greek for 'in parenthesis' is διὰ μέσου; the Lexica give no better authority for παρενθεσις in this sense than Quintilian and Eust., and I doubt if the word ever occurs in the scholia. Certainly it is not common enough to be expressed by a contraction such as ἐν πθει. Generally ἐν ᾗθει is used by the scholiasts to express any assumed or artificial tone, including both what we call 'purely rhetorical' and ironical phrases. Here the words point out the sarcasm conveyed by the statement of the obvious fact, 'Of course I would rather see my folk safe than lost.'
- .. 35, App. Crit. on A 453, ἡμὲν δὴ is 'Spitzner's' conj., not 'Bekker's.'
- .. 69, note on B 278, line 4 from end, for 'frequently' read 'four times'; see note on Φ 550.
- .. 114, App. Crit. on B 848; this note requires expansion; see note on Φ 154.
- .. 114, App. Crit. on B 850, for 'Schol. A 239' read 'Porph. in Schol. B on Φ 158, Schol. Q on λ 239.'
- .. 202, App. Crit. on E 118, the scholion referred to as 'corrupt' appears to be sound; see Allen in *C. R.* xiv. p. 361. The variant actually occurs in Pap. π, see App. F.
- .. 227, note on E 484, the statement as to 'the effect of the bucolic diaeresis' must be corrected by reference to App. N, 20.
- .. 301, note on H 36, first line, for 'indic.' read 'infin.'
- .. 311, note on H 171, for 'S. F. i. 41' read 'Gr. v. p. 301.'
- .. 365, App. Crit. on Θ 493-6, 'om. Zen.' should according to Ludwich (*Phil. Woch.* 1901, col. 297) be 'ἀθ. Zen.,' on the ground that περιγράφει, the word here used, implies only athetesis, not omission. But the phrase καθόλου περιγράφειν (Aristonikos on B 156, II 432) seems decisive in favour of the latter.
- .. 369. The latter part of the note on Θ 557-8 must be corrected by reference to App. H.
- .. 373, App. Crit., last line, for 'προσέφη' read 'μετέφη.'
- .. 417. The note on λέξεο (I 617) must be corrected by reference to that on T 10.
- .. 520, App. Crit. on Λ 794-5, 'om. Zen.' The word is again περιγράφει, see above.

VOL. II

- Page 117, App. Crit. on O 192, for 'Schol. L' read 'Schol. A.'
- .. 209, note on II 779, for '779=258' read '779=ι 58.'
- .. 516, note on Ψ 639-40. It is of course possible that the author of the couplet intended πλήθει πρόσθε βαλόντε to mean *winning by numerical superiority*, i.e. by taking advantage of the division of labour explained in the following lines. All the artificial explanations given in the note are based on the assumption, which appears to be justified, that πλήθος means *multitude*, not *majority*, and therefore cannot be applied to two persons.

N

INTRODUCTION

WITH this book begins a great retardation in the story of the *Iliad*. From the beginning of N till we return to the *Mêpris* near the end of O, the action does not advance; every step gained by either side is exactly counter-balanced by a corresponding success on the other, so that things are brought back to the point at which we start. From time to time the story becomes confused and then again flows on clearly for a while. In order to disentangle the original elements we must be guided by these passages of clear narrative, regarding the intervals of confusion as the joints by which they have been patched together.

Looking at the three books N Ξ O together, we see that they contain two main stories—the *Aristeia* of *Idomeneus*, and the *Deceiving* of *Zeus*. The former occupies the bulk of N, while the latter includes the main part of Ξ and the first 366 lines of O.

The *Aristeia* of *Idomeneus* seems to be a work of the same class as the *Aristeia* of *Diomedes* in E, and is composed for the special honour of Cretan heroes. That it does not belong to the later strata of the *Iliad* is clear from the fact that it altogether ignores the wall. Not only is there no mention of any fortification between 124 and 679, but in 385, and perhaps in 326, chariots are introduced exactly as if the battle were in the open plain. The episode was, in fact, designed for insertion into the retreat of the Greeks as we left it at the end of Λ . Aias was there left covering the retirement; a poet, wishing to do honour to Idomeneus, conceived the idea of making him sally forth from the camp and for a time stem the advance of the Trojans. The *Aristeia* at one time joined the end of Λ to O 592, where we suppose the *Mêpris* to begin again.

Subsequently, when the idea of the Greek wall had been introduced with the *Teichomachy* in M, an alternative poem was composed to fill the same place. Here it was Poseidon who took the leading part in staying the advance of Hector, and it was by the wiles of Hera that he was enabled to escape the notice of Zeus in doing so. The two episodes could not stand together, as they occupied the same space of time. When the final redaction of the *Iliad* took place, the editor set to work to weld the two into a continuous narrative. This he did by breaking up the $\Lambda\pi\acute{\alpha}\tau\eta$ into several parts, among which the *Aristeia* was inserted almost whole, by the aid of several transitional passages. Details will come most conveniently in the Introduction to Ξ ; we shall here assume that to the $\Lambda\pi\acute{\alpha}\tau\eta$ belong N 1-125 and 795-837.

Turning now to the intervening portion, we note first that 206-239 is clearly an added passage designed to bring the Aristeia and the Ἀπάτη into connexion. It contains as we should expect many difficulties and obscurities; see notes on 207, 211, 237. After this meeting Poseidon disappears from the scene except for the short recapitulation in 345-360, which is an equally obvious addition; he has nothing to do with the Aristeia. Doubts have also been thrown on 266-294, but they cannot be regarded as fundamental; and till we reach 672 the narrative flows smoothly. The battle-scenes are vigorous and varied, though they shew a marked peculiarity in the repeated taunts of the victors and a fondness for the description of ghastly wounds.

But from 673 to 794 all is confusion. The account of the forces arrayed in the centre is clearly post-Homeric, and shews marked signs of Attic influence; the effect produced by the Lokrian bowmen is not epic; and the scene between Hector and Polydamas is weak and inconsequent in the last degree. The wall is again introduced in order to lead back to the Ἀπάτη, and it is likely that we have here a specimen of the work of the final diaskeuast of the *Iliad*.

It is not easy, or indeed necessary, to speak with confidence of the position occupied by 126-205. But it may be noted that when 206-239 has been cut out, the general effect is, rather that of the opening of a new battle; the words used have clearly no relation to the critical position described at the end of M. It is probable, however, that the original opening of the Aristeia has been suppressed in favour of the interview between Poseidon and Idomeneus, and that some explanation was there given of the reason why Idomeneus is unarmed and out of the battle.

In 1-125, regarded as part of the Ἀπάτη, the only critical difficulty is in the speech of Poseidon (95-124), with its strong evidence of double recension. The gorgeous imagery of the opening is entirely in the spirit of the Ἀπάτη, and shews a clear tendency towards the 'romanticism' from which the epic poets are as a rule notably averse.

ΙΛΙΑΔΟΣ Ν

Μάχη ἐπὶ ταῖς ναυσίν.

Ζεὺς δ' ἐπεὶ οὖν Τρῳάς τε καὶ Ἑκτορα νηυσὶ πέλασσε,
τοὺς μὲν ἔα παρὰ τῇσι πόνον τ' ἐχέμεν καὶ οἷζυν
νωλεμέως, αὐτὸς δὲ πάλιν τρέπεν ὅσσε φαεινῶ,
νόσφιν ἐφ' ἵπποπόλων Θρηικῶν καθορώμενος αἶαν
Μυσῶν τ' ἀγχεμάχων καὶ ἀγανῶν Ἰππημολγῶν 5
γλακοφάγων, Ἀβίων τε, δικαιοτάτων ἀνθρώπων.

2. παρὰ: περὶ Zen, Aph. (Ar. διχῶς?): τινὲς πρὸς Sch. T. ἐχέμεν: ὀχέμεν (?)
Zen. 3. τράπεν Q. 5. ἀγχιμάχων H² Vr. A. 6. τ' ἀβίων τε D.
δικαιοτάτων τ' "Vat. 16" and ap. Did.

2. τοὺς μέν, both Greeks and Trojans.

3. πάλιν, *anag.* (cf. Γ 427, Φ 415, Aisch. Ag. 777 παλιντρόποις ὁμμασι etc.), though the general direction remains the same (N.W.). Zeus is still on Ida, see A 182, M 252; but it does not follow, as Porphyrios argues, that the Thracians meant were the Asiatic branch of the Thracian stock, the Bithynians. Similarly the Μυσοί are evidently not the Asiatic tribe S. of the Propontis (B 858), but the parent stock who had remained in the old home, and were afterwards called Μοισοί: οἱ Μυσοί, Θράικες ὄντες καὶ αὐτοί, καὶ οὗς νῦν Μοισοὺς καλοῦσιν· ἀφ' ὧν ὠν ὠρμήθησαν καὶ οἱ νῦν μεταξὺ Ἀνδῶν καὶ Φρυγῶν καὶ Τρώων οἰκοῦντες Μυσοί . . . καὶ Ὅμηρον δὲ ὀρθῶς εἰκάξουν μοι δοκεῖ Ποσειδῶνιος τοὺς ἐν τῇ Εὐρώπῃ Μυσοὺς κατονομάζειν, Strabo vii. p. 295. For a similar tribal separation compare the Λύκιοι, note on E 105.

4. ἵπποπόλων, only here and Ξ 427; for the second part of the compound see note on A 63. The epithet ἀγχεμάχων seems to have caused trouble to the ancients, as all these tribes were famed for their peaceful habits: Strabo explains ὅτι ἀπόρρητοι καθὰ καὶ οἱ ἀγαθοὶ πολεμισταί. The Ἰππημολγοί are evident-

ly the nomad Scythian tribes north of the Danube, living on mares' milk like the modern Tartars on their *koumiss*. So the Massagetai are γαλακτοπόται, Herod. i. 216. Information of these distant tribes no doubt reached Greece in the earliest times along the primeval trade-route by which the amber of the Baltic came to the Mediterranean. The Ἀβιοί, 'most just of men,' are perhaps connected with the legend of the Ἀργιππαῖοι in Herodotos (iv. 23), who τοῖσι περιοικέουσιν εἰσι οἱ τὰς διαφορὰς διαιρέοντες, abstaining from all war and enjoying a sort of sanctity. (Similarly of the Getai, iv. 93.) They may be the same as the Γάβιοι mentioned by Aischylos in the *Prom. Sol.* fr. 184 (Dind.): ἐπεὶ αὖ ἤξει δῆμον ἐνδίκωτατον [ἔροτων] ἀπάντων καὶ φιλοξενώτατον, Γάβιον. This makes it probable that Ἀβιοί is really a proper name, not an epithet 'having no fixed subsistence,' i.e. nomads, as Nauck and others have taken it, adding τ' after δικαιοτάτων, a variant alluded to by Nikanor and Did., but not approved by Ar. Similarly some of the old critics regarded Ἀγανῶν as a proper name, and ἵππημολγῶν as an epithet.

ἐς Τροίην δ' οὐ πάμπαν ἔτι τρέπεν ὅσσε φαεινῷ·
οὐ γὰρ ὃ γ' ἀθανάτων τιν' ἐέλπето ὃν κατὰ θυμὸν
ἐλθόντ' ἢ Τρώεσσιν ἀρηξέμεν ἢ Δαναοῖσιν.

οὐδ' ἀλαοσκοπιὴν εἶχε κρείων ἐνοσίχθων·

10

καὶ γὰρ ὁ θαυμάζων ἦστο πτόλεμόν τε μάχην τε
ὑψοῦ ἐπ' ἀκροτάτης κορυφῆς Σάμου ὑληέσσης

Θρηϊκίης· ἔνθεν γὰρ ἐφαίνετο πᾶσα μὲν Ἴδη,

φαίνεται δὲ Πριάμοιο πόλις καὶ νῆες Ἀχαιῶν·

ἐνθ' ἄρ' ὃ γ' ἐξ ἀλὸς ἕζετ' ἰών, ἐλέαιρε δ' Ἀχαιοὺς

15

Τρωσὶν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.

αὐτίκα δ' ἐξ ὄρεος κατεβήσето παιπαλόεντος

κραιπνὰ ποσὶ προβιβάς· τρέμε δ' οὔρεα μακρὰ καὶ ὕλη

ποσσὶν ὑπ' ἀθανάτοισι Ποσειδάωνος ἰόντος.

τρεῖς μὲν ὀρέζατ' ἰών, τὸ δὲ τέτρατον ἵκετο τέκμωρ,

20

Αἰγίας· ἔνθα δέ οἱ κλυτὰ δώματα βένθεσι λίμνης

7. τράπεν G. 8. ὃ γ' : ἔτ' Aph. || τιν' ἔλπετο Bar. Eust. : τιν' ἔλπετο R.
9. ἀρηξέμεν CDPQRST Pap. o, Harl. b, Par. a c d e f g : γρ. καὶ ἀρήξειν Δ. 10.
ἀλαοσκοπιὴν Δ (the first c added subsequently) : ἀλάσθον σκοπιὴν Zen. ? see on
K 515. || ἀγαμέμνων Q^t (ἐνοσίχθων Q^m). 11. ἦτο J. || πόλεμόν GJPRQT.
12. ἀκροτάτη(ι) κορυφῇ(ι) PRT Ven. B : ἀκροτάτης κορυφῆς Aph. || Σάμου :
others Σάου (Did.). 13. γὰρ : μὲν G. || φαίνεται PR. 17. κατεβήσατο (A
supr.) GJQ. || παιπαλοέσσης L. 18. After this Long, *de subl.* 9. 8 adds καὶ
κορυφαὶ Τρώων τε πόλις καὶ νῆες Ἀχαιῶν (= T 60). 20. τέταρτον C'DGJQTU
Vr. A. || τέκμωρ Lips.

8. ἐέλπето, *expected*, see on K 355.
It is not clear that this assumes the prohibition of interference given in the opening of Θ, and we can hardly base on it any theory of the comparative date of Θ-I on the one hand, and the Διὸς ἀπάτη on the other.

12. Σάμου Θρηϊκίης, Samothrace, (Θ 78), an island with a lofty central peak, from which the Trojan plain is in fact visible over the top of the intervening island of Imbros. This unique mark of personal knowledge of the district is probably a sign of the comparatively late origin of the passage. This view is confirmed by the tradition, if it is to be believed, that Samothrace was so called because colonized by Ionians from Samos, as Schol. A relates on the authority of Apollodoros. It is possible, however, that Samos is a Semitic (Phoenician) word, from the root *samā*, "to be high," in which case it would be probable that the identity of name has nothing to do with Greek colonization. So also Strabo x p. 457 ἀπὸ τοῦ

σάμους καλεῖσθαι τὰ ὕψη. The variant Σάον mentioned by Didymos was explained to mean the mountain Σαώκη in the island. Compare the (Thracian?) Σάϊοι against whom Archilochos fought (fr. 6) (Strabo *ibid.*). Samos itself is not named in Homer.

20. For the superhuman strides of Poseidon compare E 770-2 of the divine horses; Pindar *P.* iii. 43. τέκμωρ, v. H 30.

21. Αἰράς may be either the town in Achaia or that in Euboea, both of which were noted for the worship of Poseidon (Θ 203). Others have supposed that it is a small island of that name between Chios and Tenos, the existence of which is by no means certain (*cf. Hymn. Ap.* 32). In any case the difficulty which has puzzled all critics remains the same; why does Poseidon go thither to get his chariot? Whichever site we assume to be meant, it will be farther from Samothrace than Troy, his ultimate goal. Hence most edd. have doubted the authenticity of this passage, whose

χρύσεα μαρμαίροντα τετεύχεται, ἄφθιτα αἰεῖ.
 ἔνθ' ἑλθὼν ὑπ' ὄχεσφι τιτύσκειτο χαλκόποδ' ἵππω
 ὠκυπέτα, χρυσέησιν ἐθείρησιν κομόωντε,
 χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ, γέντο δ' ἰμάσθλην 25
 χρυσεῖν ἔντυκτον, εἰς δ' ἐπεβήσето δίφρου.
 βῆ δ' ἐλάαν ἐπὶ κύματ'· ἄταλλε δὲ κήτε' ὑπ' αὐτοῦ
 πάντοθεν ἐκ κευθμῶν, οὐδ' ἠγνοίησεν ἄνακτα·
 γηθοσύνη δὲ θάλασσα δίστατο· τοῖ δὲ πέτοντο
 ῥίμφα μάλ', οὐδ' ὑπένερθε διαίνετο χάλκεος ἄξων. 30
 τὸν δ' ἐς Ἀχαιῶν νῆας εὐσκαρθμοὶ φέρον ἵπποι.
 ἔστι δέ τι σπέος εὐρὺ βαθείης βένθεσι λίμνης,
 μεσσηγὺς Τενέδοιο καὶ Ἰμβρου παιπαλοέσσης·
 ἔνθ' ἵππους ἔστησε Ποσειδάων ἐνοσίχθων
 λύσας ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ 35

22. τετεύχαιο Q Vr. b². 25. ἔνδυνε HU Vr. A. 26. ἐπεβήσαιο GJ.
 27. αὐτῶι Harl. b (*supr.* οὐ), ἐν ἄλλωι A, τινὲς γρ. ὑπ' αὐτῶι, τῶι δίφρῳι, Did.
 (ap. Schol. T). 28. πάντων ἐκ κευθμῶνων Q. κευθμῶνος PR. ἡ ἠγνοίησαν
 Ar. (A *supr.*) GR Par. d e. 29. χωρὶς τοῦ ι γραπτὸν τὸ ΓΗΘΟΣΥΝΗ Ar. :
 ΓΗΘΟΣΥΝΗι Aph. Herod. : ΓΗΘΟΣΥΝ'(α), ἡ δὲ Herodikos.

gorgeous but somewhat florid imagery (27-29) is not like the oldest Epic style, though it has a strong resemblance to that of the Διὸς ἀπάτη: compare Ξ 347 ff. for the essentially 'romantic' sympathy of nature with its lords. So far as the difficulty of Aigai is concerned, it evidently might be removed by the excision of 11-16. In that case ὄρεος (17) would mean Olympos, where Poseidon was when we last heard of him (Θ 440), and his descent to Aigai for his chariot wherewith to cross the sea will be quite in order. The name Αἰγαί is evidently connected with Αἰγαῖος and Αἰγαίων as a name of Poseidon; see A 404. ἔνθα δέ, so MSS.; G. Hermann ἐνθα τε (with Strabo only), followed by most edd., but needlessly; see Z 245, 249, Θ 48, etc.

22. ἄφθιτα αἰεῖ, on account of the hiatus Bentley conj. ἀφθιτῶν as an adverb, cf. *ωλεμέης αἰεῖ*, Payne-Knight ἀφθιτά τ', but then the omission of the τ' is left unaccounted for. See Σ 4. Nauck adopts the variant τετεύχαιο, as explained by the tendency to abolish hiatus in the bucolic diaeresis. But the pres. is evidently the tense for the immortal gods and their possessions.

23-26=Θ 41-44. The repetition of the description has caused some offence; in view of the general character of Θ it

would seem more probable that this is the original passage, and has been borrowed from.

27. ἄταλλε, *gambolled*, as Hes. *Opp.* 131 (with α), and *Hymn. Merc.* 400 (?); later poets use it occasionally in the sense *foster, rear* (Homeric ἀτιτάλλω), e.g. Soph. *Ajax* 559. ὑπ' αὐτοῦ, the gen. is causal, *by reason of his coming*, as 140, Ξ 285, τ 114 etc. The weakly-attested variant αὐτῶι would be merely local.

28. κευθμῶν, here only, the cases being elsewhere always formed from a nom. *κευθμών*. Ar. compared αὐλός-αὐλῶν. ἠγνοίησεν, Ar. ἠγνοίησαν: he held that H. preferred the plural verb with neuter plurals and evidently carried through his theory in spite of the best tradition, in ignorance of the F of *Φάνακτα*. Cf. A 724.

29. ΓΗΘΟΣΥΝΗ may be an adj. (S2, H 122, ε 269) or a substantive (Φ 390): so that here, as in λ 540, a decision between nom. and dat. is not easy. The ascription to nature of a distinctly human emotion is unique in Homer, though similar ideas may be found in Ξ 392, T 362, Φ 387, and in phrases like *λελατώμενα χροός ἀσαι* of spears. For the sea making way compare Σ 66, Ω 96. The passage is imitated by Moschos, i. 115.

ἔδμεναι· ἀμφὶ δὲ ποσσὶ πέδας ἔβαλε χρυσείας
ἀρρήκτους ἀλύτους, ὅφρ' ἔμπεδον αὐθι μένοιεν
νοστήσαντα ἄνακτα· ὁ δ' ἐς στρατὸν ὤιχετ' Ἀχαιῶν.

Τρῶες δὲ φλογὶ ἴσοι ἀολλέες ἢ ἐθυέλλη
Ἔκτορι Πριαμίδῃ ἄμοτον μεμαῶτες ἔποντο,
ἄβρομοι αὐίαχοι· ἔλποντο δὲ νῆας Ἀχαιῶν
αἰρήσειν, κτενέειν δὲ παρ' αὐτόθι πάντας ἀρίστους.
ἀλλὰ Ποσειδάων γαῖήοχος ἐννοσίγαιος
Ἀργείους ὥτρυνε, βαθείης ἐξ ἁλὸς ἐλθών,
εἰσάμενος Κάλχαντι δέμας καὶ ἀτειρέα φωνήν.
Αἶαντε πρῶτω προσέφη, μεμαῶτε καὶ αὐτῷ.

40

45

39. ἦδ' : ἦδὲ GJPQ Pap. θ, Vr. b d. 41. ἀνίαχοι QR Mor. : ἀνιχοι Pap. θ.
42. κτανέειν J. | παρ' αὐτόθι (παραυτόθι) CP¹TU Pap. θ, Harl. a, Lips. Vr. b d
A : παρ' αὐτόφι (παραυτόφι) Ω. ἀρίστους : Ἀχαιοὺς A (γρ. ἀρίστους) DPRT
Pap. o. 44. ὥτρυνε R. 46 om. Pap. o. || πρῶτον J.

36. πέδας, perhaps 'hobbles,' fastening the forefeet together in such a way as to prevent straying without entirely stopping all movement.

* 37 = θ 275—borrowed of course in that very late episode, as is shewn by αὐθι, which in θ has no reference.

41. ἄβρομοι αὐίαχοι would at first sight appear to mean *without noise or shouting* (αὐίαχ = ἀν-*FiFaχ*-, ἀ*F**F*i*Faχ*-? See Schulze *Q. E.* p. 65). But in Homer the noise of the Trojans is always contrasted with the silence of the Greeks; and if on entering into battle (B 810, Γ 2, Δ 433-8) the Trojans were so clamorous, it is impossible to suppose that they became quiet when they were forcing the wall in their career of victory. Human nature too, to say nothing of the comparison of the storms, seems to insist that the words here must mean *noisy*. And so Ar. took them, ἀντὶ τοῦ ἄγαν βρομοῦντες καὶ ἄγαν ἰαχοῦντες. The ἀ- should rather be copulative, *joining in noise and shout*, as the existence of an 'ἀ- intensivum' is very doubtful. Etymologically this explanation (from *sem*-, *sm*-) seems unassailable; for similar cases see Schulze *Q. E.* p. 495 ff., and note on ἄξυλος, A 155. But it is hard to believe that such words were not ambiguous to the Greeks themselves when the negative ἀ- had driven competitors out of the field. We can only suppose that ἄβρομος and αὐίαχος were in common enough use to overcome the

feeling that they were negative compounds.—It will be noticed that the variant ἀνίαχοι has good support; it is used also by Quintus (xiii. 70) but it is impossible to say whether he took it to mean *silent* or *noisy* (of sheep following their shepherd from the pasture).

42. For αὐτόθι as against αὐτόφι see note on M 302.

46. When we last heard of the Telamonian Aias he was separated from his Oilean namesake (M 366). Hence Wackernagel has proposed to take Αἶαντε here in the sense of *Aias and his brother Teukros*, on the analogy of a well-established Sanskrit use, by which two ideas belonging to one another, though having different names, can be expressed by the name of one only in the dual (see Delbrück *Gr.* iii. p. 137); for instance, *pitārāu*, 'two fathers' means 'father and mother,' *āhanī*, 'two days' means 'day and night.' Wackernagel appeals especially to H 164, where it is said that the Αἶαντες cast lots, whereas in the sequel Αἶας is spoken of as though there were no ambiguity of name; hence he argues that Αἶαντες must there also mean Aias and Teukros. But this is of course very uncertain. In many ways the position of the leading heroes in this book cannot be made to tally with the statements of M, so that no great stress can be laid upon the discrepancy. πρῶτω is here as often used in a clause added *asyndetically*, as 91, T 215, Ω 710, γ 36 etc.

“Αἶαντε, σφῶ μέν τε σαώσετε λαὸν Ἀχαιῶν
 ἀλκῆς μνησάμενῳ, μὴ δὲ κρυεροῖο φόβοιο.
 ἄλλῃ μὲν γὰρ ἔγωγ’ οὐ δειδία χεῖρας ἀάπτους
 Τρώων, οἳ μέγα τεῖχος ὑπερκατέβησαν ὀμίλῳ. 50
 ἔξουσιν γὰρ πάντας ἐκνήμιδες Ἀχαιοί·
 τῇ δὲ δὴ αἰνότατον περιδείδια μὴ τι πάθωμεν,
 ἦι ῥ’ ὅ γ’ ὁ λυσσώδης φλογὶ εἵκελος ἡγεμονεύει
 Ἔκτωρ, ὃς Διὸς εὔχετ’ ἐρισθενέος παῖς εἶναι.
 σφῶν δ’ ὦδε θεῶν τις ἐνὶ φρεσὶ ποιήσειεν, 55
 αὐτῷ θ’ ἐστάμεναι κρατερῶς καὶ ἀνωγέμεν ἄλλους·
 τῷ κε καὶ ἐσσύμενόν περ ἐρωήσαιτ’ ἀπὸ νηῶν
 ὠκυπόρων, εἰ καὶ μιν Ὀλύμπιος αὐτὸς ἐγείρει.”
 ἦ καὶ σκηπανίῳ γαιήοχος ἐννοσίγαιος
 ἀμφοτέρῳ κεκοπῶς πλῆσεν μένεος κρατεροῖο, 60

47. **ΤΕ** *om.* Q: **ΚΕ** DHJRT (περισσὸς ὁ **ΚΕ** T^m) Pap. θ. **σαώσατε** R Lips.: **σαώ-**
στον DQ. 51. **ἔξουσιν**: **σχίσουσιν** Aph. || **πάντες** DPST: **ἅπαντας** Q Eust.
 53. **ὅ γ’**: **ὅδ’** (A *supr.*) PQ. || **ἄσσανάτοις** T (*supr.* ἡγεμονεύει). 58. **εἴ κεν**
 (A *supr.*) C Vr. b¹ d. || **ἐγείρη(ι)** C (AT *supr.*). 60. **κεκοπῶς** SU (γρ. **κεκοπῶς**)
 Par. j (*supr.* η) (PR apparently have **κεκοστῶς**, the ligatured **στ** being derived from
 φ: π R¹ *supr.*): **κεκοφῶς** and **κεκοπῶς** Ar. διχῶς: **κεκοπῶν** Antim. and Chia.

47. **σαώσατε**, imper. of the sigmatic aor. with thematic vowel, as is clearly shewn by the following **μή**. For the form **σφῶ** see on A 782; **σφωῖ γε** Brandreth for **σφῶ μέν τε**.

48. **μή** **δέ** is the reading of the best MSS. for the vulg. **μηδέ**, and seems to have been the traditional form wherever a negative command follows a positive.

51. **ἔξουσιν**, *will hold at bay*. In this sense **σχίσουσιν** is the more usual form, and so Aph. read here, comparing N 151. But see T 27.

53. **λυσσώδης**, the favourite description of Hector: see on Θ 299. The form however, if from **λυσσοφειδης**, is not Homeric; Menrad conj. **λυσσητήρ**. Wackernagel refers it to root **ὀδ-**, *recking of madness*. The use of the article with the adjective seems to give ‘a hostile or contemptuous tone’ (‘that madman’); *H. G.* § 261. 2, where other instances are given.

54. This is of course a merely hyperbolic expression; Hector never actually lays claim to descent from Zeus, but he is accused of acting as presumptuously as though he would.

57. **ἐρωήσατε**, here only transitive. For the sense *refrain* see note on B 179,

and compare **ἐμῶν μενέων ἀπερρώς**, Θ 361. Von Christ conj. **ἐσσύμενός περ ἐρωήσει(ε)**.

59. **σκηπανίῳ**, the staff is the usual symbol of magical powers, as with Hermes (Ω 343), Kirke (κ 238), Athene (ν 429, π 172), to say nothing of Moses, or even the modern conjuror. It has been observed, however, that the use of a material tool by the gods to effect their purposes is elsewhere characteristic of the later poems (Ω and *Od.*); in E 122, for instance, Athene produces the same effect as Poseidon here without material contact, but merely by the divine will.

60. **κεκοπῶς** is formed direct from the noun-stem, like **πεφυζότες**: *H. G.* § 26. 5. The perfect form should denote a violent stroke, as **βεβλήκει** is always used of *effective* hitting; and this suits σ 335, the only other use of the word in H., as well as the action of Kirke in κ 238. **ράβδῳ πεπληγνία**, where her stroke is hostile, but is less adapted to the present passage, where the two heroes do not seem to notice the blow at all. Perhaps therefore the aor. **κεκοπῶν**, though not found elsewhere, is to be preferred here. (Monro, *H. G.* § 27, accents this form **κεκόπων**, taking it for a thematic perf., cf. **κεκλήγοντες**. The accent is said to

γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν.
 αὐτὸς δ', ὥς τ' ἶρηξ ὠκύπτερος ὦρτο πέτεσθαι,
 ὃς ῥά τ' ἀπ' αἰγίλιπος πέτρης περιμήκεος ἀρθεῖς
 ὀρμήσῃ πεδίοιο διώκειν ὄρνεον ἄλλο,
 ὥς ἀπὸ τῶν ἦϊξε Ποσειδάων ἐνοσίχθων.
 τοῦν δ' ἔγνω πρόσθεν Ὀϊλῆος ταχὺς Αἴας,
 αἶψα δ' ἄρ' Αἴαντα προσέφη Τελαμώνιον υἱόν·
 "Αἴαν, ἐπεὶ τις νῶϊ θεῶν οὐ Ὀλυμπον ἔχουσι
 μάντι εἰδόμενος κέλεται παρὰ νηυσὶ μάχεσθαι—
 οὐδ' ὃ γε Κάλχας ἐστί, θεοπρόπος οἰωνιστής·
 ἴχνια γὰρ μετόπισθε ποδῶν ἡδὲ κνημῶν
 ρεῖ' ἔγνων ἀπιόντος· ἀρίγνωτοι δὲ θεοὶ περ.

65

70

64. ὀρμήσει(ι) AHP²TU Lips. Vr. b d: ὀρμήσει Ω. 69. κέλεται: καλείει Q.
 71. ἴχνια Ar. Ω: γρ. καὶ ἴσματα, Ζηνόδοτος δὲ καὶ Ἀριστοφάνης ἴχματα Did.

be Aiolic.) The other variant κεκοφώς is to be rejected, as aspiration in the act. is entirely unknown to H. (*H. G.* § 24. 2). See also Delbrück *Gr.* iv. p. 227.

61 = E 122, Ψ 772.

62. For the use of the aor. in similes compare Γ 33-5; *H. G.* § 78. 2. For αἰγίλιος see I 15. ἀρσεις, ποῖσις *himself aloft*. The contracted form is doubtful; it recurs only ε 393, and P 724 (αἶροντας), q.v. Here Menrad proposes περιμήκεος ἀφερθείς, which is possibly right.

64. ὀρμήσει, *rushes*, as Δ 335, X 194, Φ 265. Ἀγάρ's οἰμήσει, *swoops*, is however more vigorous and appropriate; see X 139, 308 (*J. P.* xxv. 32). πεδίοιο διώκειν go together, *to chase across the plain*. ἄλλο, *of other sort*, cf. Φ 22 ἰχθύες ἄλλοι.

66. Wackernagel, having taken Αἴαντε in 46 to mean Aias and Teukros, has of course to assume that this passage is interpolated, or rather belongs to another recension.

68. Nikanor, followed by some modern edd., regards καὶ δ' ἐμοί (73) as the apodosis to ἐπεὶ, the intervening lines being parenthetical. This, however, does not suit the use of καὶ δέ. Others put a comma after κέλεται, and took μάχεσθαι as an imper. But it is better to regard the apodosis as suppressed. This is very common after ἐπεὶ: see notes on Z 333, P 658.

69. μάντι representing μάντι, is the form most in accordance with analogy (cf. κνήστι Δ 640, μήτι Ψ 315 etc.), and

it seems right to adopt it in place of the μάντει or μάντει of the vulg. mss. are of no authority on the point.

70. θεοπρόπος, see on A 85.

71. ἴχνια, only in this form; in ρ 317 we have ἰχνεσι, from which van L. would read ἰχνεα in all places, though no other case of ἰχνος is found, save as a variant in τ 436, earlier than *Hymn. Merc.* 76. The word evidently cannot have its ordinary sense of *footprints* unless κνημῶν is added by a very violent zeugma. Hence no doubt the variants ἴχματα (mentioned also by Hesych. and explained ἴχνια) and ἴσματα. For this see E 778; the sense *movements* is satisfactory enough. It has been proposed to find the same primitive meaning in ἴχνια (as from ἰκ-νεῖσθαι) but this is very doubtful. Compare Virgil's *Et vera incessu patuit dea*. Mr. Lang calls attention to the curious superstition that when spirits assume human form they may be detected by their feet and knees being turned backwards (Gaidoz, in *Mélanges* vi. 8, 172).

72. ρεῖα may perhaps go with ἀνιόντος, of the easy movement of a god: cf. ρεῖα μετeisάμενος, 90. But the order of the words, and the following ἀρίγνωτοι, are in favour of joining it with ἔγνω. As to the ease with which gods are discerned, we must understand it to mean that they can easily make themselves known when they wish; throughout *Iliad* and *Odyssey* a god can always preserve his incognito when he so desires.

καὶ δ' ἐμοὶ αὐτῷ θυμὸς ἐνὶ στήθεσσι φίλοισι
μᾶλλον ἐφορμάται πολεμίζειν ἢ δὲ μάχεσθαι,
μαιμώωσι δ' ἔνερθε πόδες καὶ χεῖρες ὑπερθε." 75

τὸν δ' ὑπαμειβόμενος προσέφη Ἑλαμώνιος Αἴας·
"οὕτω νῦν καὶ ἐμοὶ περὶ δούρατι χεῖρες ἄπτοι
μαιμώσιν, καὶ μοι μένος ὥρορε, νέρθε δὲ ποσσὶν
ἔσσυμαι ἀμφοτέροισι· μενοινῶ δὲ καὶ οἶος
Ἔκτορι Πριαμίδῃ ἄμοτον μεμαῶτι μάχεσθαι." 80

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
χάρμη γηθόσυνοι τὴν σφιν θεὸς ἔμβαλε θυμῷ·
τόφρα δὲ τοὺς ὀπιθεν γαίηοχος ὥρσεν Ἀχαιοὺς,
οἳ παρὰ νηυσὶ θοῇσιν ἀνέψυχον φίλον ἦτορ.
τῶν ῥ' ἅμα τ' ἀργαλέωι καμάτῳ φίλα γυῖα λέλυντο, 85
καὶ σφιν ἄχος κατὰ θυμὸν ἐγίνετο δερκομένοισι
Τρῶας, τοὶ μέγα τεῖχος ὑπερκατέβησαν ὀμίλῳ·
τοὺς οἳ γ' εἰσορόωντες ὑπ' ὀφρύσι δάκρυα λεῖβον·
οὐ γὰρ ἔφαν φεύξεσθαι ὑπέκ κακοῦ. ἀλλ' ἐνοσίχθων
ῥεῖα μετεισάμενος κρατερὰς ὥτρυνε φάλαγγας. 90
Ἑῦκρον ἔπι πρῶτον καὶ Διήϊτον ἦλθε κελεύων
Πηνέλεων θ' ἥρωα Θόαντά τε Διήϊπυρόν τε
Μηριόνην τε καὶ Ἀντίλοχον, μῆστωρας αὐτῆς·
τοὺς ὃ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα·

77. Νῦν: δὴ Pap. o. | μοι Pap. o. 78. μαιμώωσιν ἐμοὶ G. μοι: τοι J.
νέρθε πόδεσσιν A (νέρθε δὲ ποσσὶν A^m). 79. μενοινῶω V. l.². οἶος: αὐτός
PQR (καὶ οἶος R^m), γρ. V. l. b. 80. οἶος J. 86. ἐγίνετο L. 89. φεύσεσθαι
GH V. l. b. 90. κρατερῶς H. 92. Πηνέλεόν Aph. Par. e. Διήϊπυλον T¹:
Διήϊπυτον V. l. d.

73. καὶ δὲ evidently adds another reason in confirmation of the conclusion at which the son of Oileus has arrived.

78. The contracted form **μαιμώωσι** is suspicious: hence Fick conj. **μαιμώωσι**, μένος δέ μοι. The reading of G, **μαιμώωσιν**, ἐμοί, is better, though the asyndeton is harsh. **ὥρορε**, intrans. aor. as *θ* 539, τ 201; it is generally trans., as B 146, etc. So **ἥραρον** is always trans. except in II 214, δ 777.

82. On **χάρμη** see Δ 222. It is better to suppose that the word is used here incidentally with an allusion to its resemblance to **χαῖρω**, than to attempt to force the meaning of *joy* into all the passages where it occurs. So Schol. T **χάρμη**, *τῇ μάχῃ*: *τὴν γὰρ χαρὰν χάρμα*

φῆσιν: καὶ οὐκ ἂν ἐπήγαγε "γηθόσυνοι" εἰ τὴν χαρὰν ἐδήλουν.

83. **ὀπιθεν** is to be taken with the verb rather than with the article, as the combination *τοὺς ὀπιθεν* would be a late one. The sense of course comes to the same.

84. **ἀνέψυχον**, *were refreshed*, cf. K 575.

90. **ῥεῖα**, see on 72: **ῥεῖα** μᾶλ', ὥς *τε* *θεός*, I¹ 381, etc. Compare, however, P 285 (with note) which is rather in favour of joining **ῥεῖα** with *ὥτρυνε*, as Heyne and others have done. **μετεισάμενος**, the *F* is neglected, see Δ 138: **ρεῖ' ἐπι-φισάμενος** van L. But it looks as though confusion with root *ē-go* had already taken place. So also P 285, Ω 462.

91. For Leitos and Peneleos, the leaders of the Boiotians, see B 494.

“ αἰδῶς, Ἀργεῖοι, κούροι νέοι· ὕμιν ἔγωγε
 μαρναμένοισι πέποιθα σαωσέμεναι νέας ἀμάς·
 εἰ δ' ὑμεῖς πολέμοιο μεθήσετε λευγαλείοι,
 νῦν δὲ εἶδεται ἡμαρ ὑπὸ Τρώεσσι δαμῆναι.
 ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρώμαι,
 δεινόν, ὃ οὐ ποτ' ἔγωγε τελευτήσεσθαι ἔφασκον,
 Τρῶας ἐφ' ἡμετέρας ἵεναι νέας, οἱ τὸ πάρος περ
 φυζακινῆς ἐλάφοισιν εἰόκεσαν, αἳ τε καθ' ὕλην
 θώων παρδαλίων τε λύκων τ' ἦῖα πέλονται

96. *σαωσάμεναι* J. 102. *φυζακινόης* PQR^m. 103. *παρδαλίων* Ar. Ω: *παρδαλίων* Δ^t (*παρδα* *marq. cat.*) DHⁱⁱ1. (Note: Hⁱⁱ, La R.'s H', indicates a repetition of lines 89–154, which appear after 549 in H as well as in their proper place. See Benicken *Studien und Forschungen* . . . NΞO . . . p. 895 note.)

95–124. The composition of the following speech of Poseidon has given rise to considerable debate. Friedländer was the first to point out the strong evidence of a double recension which it shews. In the first place it is clearly not a mere coincidence that the phrase ὦ πόποι (99) occurs at the beginning of a speech forty-seven times out of fifty-one, the only other cases where it holds a later position being Ξ 49, ν 209, and perhaps P 171 (q.v.). Here the tone of indignant surprise which belongs to the words is so greatly emphasized by the rest of the line (which recurs also in O 286, T 344, Φ 54, τ 36) that a position anywhere but in the first place quite spoils the rhetorical effect. The same may be said of the opening words of 95. Again ἡγεμόνος κακότητι in 108, ‘by the fault of our leader,’ follows very awkwardly after μάχονται in 107, ‘the Trojans are fighting.’ Hence Köchly supposed with much plausibility that 108 originally followed immediately after 98. Again 114 seems to be addressed to men who are actually fighting, 116 to those who have given up all effort as in 84. Generally too it may be said that the whole speech is so long and so tautological as to be ill suited for its position. 115 is clearly one of the passages which ignore the ninth book, for it directly contradicts the attitude there assumed by Achilles. Various attempts of different degrees of plausibility have been made to reconstruct two or more speeches which have been confused; perhaps as reasonable a solution as any may be found by assuming that one original form consisted of 95–98, 108–115, and another of 99–107, 116–124. Of these the former will then

evidently be the oldest, the latter an alternative added after the interpolation of the Presbeia, in order to avoid the too glaring inconsistency with that book; and the present form is an unfortunate result of an attempt to combine the two.

95. *κούροι νέοι* is by some regarded as an expression of honour, ‘young men of valour.’ But the analogy of E 787 clearly shews that it must be a term of contempt, ‘young boys,’ like *παῖδες νεαροί* in B 289. *κούρος* does not imply noble birth or valour. and is used of infants, e.g. Z 59.

96. *σαωσάμεναι*, aorist, ‘for saving’; to take it as a future weakens the tone of contempt.

98. *εἶδεται*, νῦν ἀνεφάνη ἡ ἡμέρα, Schol. A. For this use of the verb cf. Θ 559 *εἶδεται ἄστροι*, and Ω 319 *εἴσατο δέ σφιν δεξιὸς αἰξας*. In all other cases it has the secondary sense to *seem*, or to *resemble*.

100. On account of the hiatus P. Knight and Heyne conj. *μή* for *οὐ* (the statement, however, ‘adscriptum hoc erat in Townl.’ has no foundation in fact). But *οὐ* is the regular particle in relative clauses with the indic. in H., B 302 being the only exception (*H. G.* § 359 b). Brandreth conj. *ὁ κ' οὐ*. On the form *ἔφασκον* as an exception to the rule that iteratives in *-σκω* do not take the augment see *H. G.* §§ 69, 49. The only other instance of it in the *Iliad* is T 297, but it occurs eleven times in *Od.* (The rule is denied by van L. *Ench.* p. 362: but *εἴασκεν* (*-ον*) which he quotes as an exception is probably for *ἔεσκεν*.)

102. *φυζακινῆς*, a curious form found here only. *φύζα* implies *terrified* flight, panic, see I 2.

103. Cf. Horace's *Cervi luporum praeda*

αὐτως ἡλάσκουσαι ἀνάλκιδες, οὐδ' ἔπι χάρμη·
 ὥς Τρῶες τὸ πρὶν γε μένος καὶ χεῖρας Ἀχαιῶν 105
 μίμνειν οὐκ ἐθέλεσκον ἐναντίον, οὐδ' ἡβαιοῖν.
 νῦν δὲ ἐκὰς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται
 ἡγεμόνος κακότητι μεθημοσύνησιν τε λαῶν,
 οἳ κείνῳ ἐρίσαντες ἀμυνέμεν οὐκ ἐθέλουσι
 νηῶν ὠκυπόρων, ἀλλὰ κτείνονται ἀν' αὐτὰς. 110
 ἀλλ' εἰ δὴ καὶ πάμπαν ἐτήτυμον αἰτίος ἔστιν
 ἥρως Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων,
 οὐνεκ' ἀπητίμησε ποδώκεα Πηλεΐωνα,
 ἡμέας γ' οὐ πως ἔστι μεθιέμεναι πολέμοιο.
 ἀλλ' ἀκεώμεθα θάσσον· ἀκεσταί τοι φρένες ἐσθλῶν. 115

104. χάρμη ACTU: χάρμη H: χάρμης Bar. 107. δὲ ἐκὰς Zen. Δρλ.:
 δ' ἔκασθεν Ar. Ω. 113. οὐνεκα ἡτίμησε G. 114. ὑμέας R. οὐπω G.
 μερείμεν T¹ (supr. Ἰ over ei and ai over N T²): μερείμαι P: μεθιέμεναι (Vr. A.
 115. εἴπτον GQ. || τοι: τε Ar. (ἐν τισι τῶν ἱπομνημάτων) H.

rapacium. Ἡῖα is elsewhere peculiar to *Od.*, where, however, it seems always to mean *provision for a journey* (except in ε 368 where it means *chaff*). See M. and R. on β 289. The word occurs with three scansion: — υ (ἦα ε 266, 368, ι 212), — υ υ ἦα δ 363, — υ υ here, β 289, 410. The origin of the word and its variations of quantity are unexplained (cf. Schulze *Q. E.* p. 289 note). παρδαλίῳν, the panther is mentioned again in P 20, φ 573, δ 457; its skin I 17, K 29. In all places mss. vary between παρδ- and πορδ-. Acc. to some the latter was Epic, the former Attic: others say πόρδαλον ἐπὶ τοῦ ζώου, παρδαλιν ἐπὶ τῆς δорās: others again (Δρῖο) πόρδαλις μὲν ὁ ἄρρην, παρδαλις δὲ ἡ θήλεια. But these are evidently mere grammarians' figments.

104. οὐδ' ἔπι χάρμη, *there is no fight in them*; cf. οὐδ' ἔπι φειδῶ ξ 92, π 315. Van L. objects that in the latter passages the sense is *there is no modesty to stop them* (as in ἐνι δέος A 515), which does not suit here. Hence he reads *ἐνι* for *ἐπι*. There is another alternative, ἐπὶ χάρμη, explained *not with a view to fight*: but this is unsatisfactory.

107 = E 791, where see note.

108. ἡγεμόνος must mean Agamemnon; though certainly, as the context stands, we should expect ἡγεμόνων. κακότητι may perhaps mean rather *incompetence* than *wickedness*; see B 368. λαῶν is so general a word that it must imply the host at large, not, as some

have understood, the Myrmidons alone. It is perhaps by a politic stroke that Poseidon pretends that the remissness of the army is due only to their resentment at the conduct of Agamemnon. This attitude of the army agrees with that portrayed in B, but we have had no sign of it in the interval.

110. For the gen. after ἀμύνειν cf. O 731 Τρῶας ἄμυνε νεῶν, which clearly shows the ablative sense of the case: so too Δ 11, M 403. See also on II 522, Σ 171. We also find ἀμύνειν περί τινος, P 182, but the dat. is the usual case with the act., as the gen. is with the middle.

113. ἀπητίμησε, this compound is found here only; Nauck reads ἀπή-τίμασε as usual (see on A 11), after ἀπητιμασμένη, Aisch. *Eum.* 95. The composition with ἀπο- perhaps implies *extreme* insult: see on ἀπομνηστῆς, B 772, and cf. ἀπημελημένον, Herod. iii. 129. Brandreth's conj. ἀρ' ἥτισησε is not needed.

115. The obvious reference of this line is to Achilles; *let us atone with speed; the hearts of good men admit atonement*. ἀκεώμεθα means *let us heal the wound we have inflicted*, and so ἀκεσταί obtains its proper force. But this is so inconsistent with the tenor of the Presbeia that those who do not admit the late origin of that book will have us translate *let us make good our blunder* (sc. μεθημοσύνη); *the hearts of brave men can be made good or can make*

ὑμεῖς δ' οὐκέτι καλὰ μεθίετε θούριδος ἀλκῆς
 πάντες ἄριστοι ἔοντες ἀνὰ στρατόν· οὐδ' ἂν ἔγωγε
 ἀνδρὶ μαχεσσαίμην, ὅς τις πολέμοιο μεθείη
 λυγρὸς ἐών· ὑμῖν δὲ νεμεσσωμαι περὶ κῆρι.
 ὦ πέπονες, τάχα δὴ τι κακὸν ποιήσετε μείζον
 τῆιδε μεθημοσύνη· ἀλλ' ἐν φρεσὶ θέσθε ἕκαστος
 αἰδῶ καὶ νέμεσιν· δὴ γὰρ μέγα νείκος ὄρωρεν.
 "Ἐκτωρ δὴ παρὰ νηυσὶ βοὴν ἀγαθὸς πολεμίζει
 καρτερός, ἔρρηξεν δὲ πύλας καὶ μακρὸν ὄχηα."
 ὥς ῥα κελευτιῶν γαίηοχος ὤρσεν Ἀχαιοὺς.
 ἀμφὶ δ' ἄρ' Αἴαντας δοιοὺς ἴσταντο φάλαγγες
 καρτεραί, ἃς οὐτ' ἂν κεν Ἄρης ὀνόσαιτο μετελθὼν
 οὔτε κ' Ἀθηναίη λαοσσόος· οἱ γὰρ ἄριστοι

118. **ΜΕΘΕΙΗ** H¹¹ [sup. ιε] [LS¹]: μεθείει ACT [sup. ἱ over first ε] U: μεθείει
 GHJPQR Cant. Harl. a, Vr. b¹ A. 119 *om.* C^v. 121. **ΘΕΣΘΑΙ** GL. 123. **ΔΗ**:
 δὲ Cant. 124. **ἔΡΡΗΞΕΝ ΔΕ**: ὥς ἔρρηξε Bar. 125. *τινὲς κελευσιῶν*, Sch.
 T. || ὥσεν Mor. 126. **ΑἴΑΝΤΕ** PR. 127. **ΟὔΤ' ἄΝ ΚΕΝ**: οὔτε ΚΕΝ S: οὔδέ
 ΚΕΝ G.

good!). It is true that this sense of *ἀκείσθαι* may be defended; e.g. in κ 69 Odysseus says to Aiolos, ἀλλ' ἀκέσασθε, φίλοι, *repaîr my blunder* (ἄτη,) and so Herod. i. 167 ἀκέσασθαι τὴν ἀμαρτάδα. But the difficulty of the adj. *ἀκεσταί* is then glaring. Its real meaning is sufficiently proved by the analogous phrases, *στρεπταί μὲν τε φρένες ἐσθλῶν* O 203, *στρεπτοὶ δὲ τε καὶ θεοὶ αὐτοί*, I 497; cf. I 514 *νόον ἐσθλῶν*, 526 *δωρητοί τ' ἐπέλοντο*. Bekker, Christ, Fäsi and others simply regard the line as spurious, for which there is no ground.

118. *μαχεσσαίμην*, *quarrel with*; B 377, Z 329, I 32. **μεθείη** is clearly the right reading, the ms. variations being merely itacistic. The opt. is the regular mood in a relative clause after another opt.; *H. G.* § 305 b. It was introduced first by H. Etienne.

119. *λυγρός*, *a poor creature*, 'sorry wight'; so 237, σ 107.

120. *πέπονες*, see note on B 235. Friedländer regards 120-5 as a separate speech. There is not much reason for separating these lines from the preceding, except the rather tautological harping on *μεθημοσύνη*.

122. For the force of *αἰδῶ καὶ νέμεσιν* compare *νέμεσιν τε καὶ αἰσχεα πόλλ'* ἀνθρώπων, Z 351. So O 561 *αἰδῶ θέσθ'* ἐνὶ θυμῷ. The force of *νέμεσις* is shewn

by β 136 *νέμεσις δέ μοι ἐξ ἀνθρώπων ἔσσεται*, and χ 40. The word is 'objective,' expressing the indignation felt by other men. *αἰδῶς*, on the other hand, is subjective, the shame felt by the offender. This is clear from the participle *αἰδομένων* following *αἰδῶ* in O 563. The whole phrase thus, unlike Z 351, expresses both sides of the consequences of cowardice. Cf. Schol. B *τὴν τε κοινὴν αἰσχύνην καὶ τὴν ἐξ ἄλλων προσγινομένην μέμψιν*.

124. *μακρὸν ὄχηα*, see M 121, 455-60. The slight discrepancy with the latter passage, where there are two ὄχηες, has been made much of by the school of Lachmann, but is not worth notice.

125. *κελευσιῶν*, see M 265.

127. The use of the two particles **ἄΝ ΚΕΝ** in immediate sequence is found also in ι 334; in the four other cases where they occur in the same clause they are separated at least by *μὲν* (see on A 187). Hence Brandreth suggested *οὐτ' ἄρ κεν* here. The variant *οὔδέ (οὔτε) κεν* passes the limits of permissible ictus lengthening. *ὀνόσαιτο μετελθὼν*, Δ 539.

128. *λαοσσόος* (from *συ-*, root of *σεύω*, see on A 549), *urger of armies*, is used also of Apollo, T 79, Amphiarao, ο 244, and Ares, P 398. For the form cf. *δορυσσός*, Hes. *Scut.* 54, etc., and *ἱπποσῶα* of Artemis, Pind. *O.* iii. 26, *ἱπποσῶας* *Ἰόλαος* *I.* v. (iv.) 32. In *οἱ*

κρινθέντες Τρώας τε καὶ Ἑκτορα δῖον ἔμμινον
φράξαντες δόρυ δουρί, σάκος σάκει προθελύμνῳ. 130
ἀσπίς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνὴρ.
ψαῦον δ' ἱππόκομοι κόρυθες λαμπροῖσι φάλοισι
νεόντων· ὥς πυκνοὶ ἐφέστασαν ἀλλήλοισιν.
ἔγχεα δὲ πτύσσοντο θρασειάων ἀπὸ χειρῶν
σειόμεν'· οἱ δ' ἰθὺς φρόνεον, μέμασαν δὲ μάχεσθαι. 135

130. φράξαντε H. || προθελύμνοι Vr. A. 131. ἄρ' : δ' ἄρ' R : δ' Plut. Mor.
761 c. 134. δὲ πτύσσοντο : δ' ἐπτήσσοντο L (P?). 135. τινὲς σεῖόμενοι δ'
ἰεύς, Sch. T. || φόρεον R.

γὰρ ἄριστοι we seem to have a case of the developed article; but we may perhaps take it in a weak deictic sense, 'there stood the best picked men,' or read with Monro οἱ γὰρ ἄριστοι (sc. ἦσαν).

130. προθελύμνῳ, acc. to the scholia = ἀλλεπαλλήλῳ, *rouν υρον rouν*. This explanation is most easily reconciled with the use of the word in I 541, but it is not entirely satisfactory, as we should certainly expect *σάκεσι* for *σάκει*. In K 15 the word clearly seems = *πρόρριζος*, so that no explanation suits all three passages, and we may look for another here. One alternative is to take it (with Reichel *H. W.* p. 39) as a general description of the shield, *with layer* (of hide) *over layer* (πολυπτύχῳ Schol. Harl. a). This suits the use of *τετραθέλυμνος* in O 479; but the context seems to call for a special rather than a general epithet. Such may be found in the sense *with base set forward*, which describes the characteristic attitude of the Mykenaian warrior crouched under his long shield resting on the ground in front of him. The close formation here indicated is rare in H., but is found again in M 105, II 214 ff., whence 131–33 seem to be borrowed in order to bridge the gap between the opening of the Διὸς ἀπάτη and the Aristeia of Idomeneus.

132. ψαῦον, *touched* with the projecting φάλοι (see App. B, vii. 2), those in front when the men bent their heads.

134. πτύσσοντο, *were folded*; how such an expression can be used of spears commentators have not been able to explain. The word and its derivatives in H. have a very narrow range of meanings, being used in the literal sense of folding clothes, except *πτύχες*, which is used of the layers of the shield, and the 'folds' of a furrowed hillside. From this source commentators have en-

deavoured to deduce such meanings as 'bent with the brandishing,' or 'were interlaced,' or 'were a confused mass'; but no satisfactory explanation has been given. The use of *θρασειάων ἀπὸ χειρῶν* in A 571 would seem to imply that the verb here has something to do with the flight in the air of the spears when actually hurled, and it is possible that such a sense may be found in the variant *ἐπτήσσοντο*. The root *πτα-* (*πτάμενος*) may perhaps have developed a secondary *πτηκ-* in the sense *fly* as we know to have happened in the sense *crouch* (*πτήσσ-ειν* by *ἐπτή-την*), whether the two words are originally identical (as Buttmann held) or no. Compare also *ἰλῆκοι* beside *ἰληθι*, and other cases quoted in *H. G.* § 22. 9 note. On the other hand, this explanation does not suit *σειόμενα*, which is used of spears brandished in preparation for a cast: we can hardly put the stop at the end of 134 and read *σειόμενοι δ' ἰθὺς* with Schol. T, for this again does not suit the use of *σειέσθαι* (cf. Θ 199); *ἐσσύμενοι* would be required. For *δὲ πτύσσοντο* Naber conj. *δ' ἐσσεύοντο*, Pallis *δέ σφ' ἐσσυντο*.

135. *ἰεύς φρόνεον*, cf. M 124 *τῇ ῥ' ἰθὺς φρονέων ἵππους ἔχε*, and the phrase *ἰθὺς μεμᾶως*. The preceding passage was, according to the pseudo-Plutarchean *Life of Homer*, chosen by the poet for recitation in the contest in which he defeated Hesiod; which of course only means that the ancients justly admired it. This is clear enough from imitations in later poets, e.g. Tyrtaeus fr. 11. 31 *καὶ πόδα παρ ποδὶ θεῖς καὶ ἐπ' ἀσπίδος ἀσπίδ' ἐρείσας*, Eur. *Her.* 836 *ποὺς ἐπαλλαχθεὶς ποδὶ, ἀνὴρ δ' ἐπ' ἀνδρὶ στάς*, Virgil *Aen.* x. 361 *haeret pede pes, densusque viro vir*, Furius Antias apud Macrobi. *Sat.* vi. 3. 5 *pressatur pede pes, micro microne, viro vir*.

Τρῶες δὲ προύτυψαν ἀολλέες, ἦρχε δ' ἄρ' Ἐκτωρ
 ἀντικρὺ μεμαῶς, ὀλοοίτροχος ὥς ἀπὸ πέτρης,
 ὃν τε κατὰ στεφάνης ποταμὸς χειμάρροος ὥσῃ,
 ῥήξας ἀσπέτῳ ὄμβρῳι ἀναιδέος ἔχματα πέτρης·
 ὕψι δ' ἀναθρόισκων πέτεται, κτυπέει δέ θ' ὑπ' αὐτοῦ 140
 ὕλῃ· ὁ δ' ἀσφαλῆως θέει ἔμπεδον, ὄφρ' ἂν ἵκηται
 ἰσόπεδον· τότε δ' οὐ τι κυλίνδεται ἐσσύμενός περ·
 ὥς Ἐκτωρ εἰως μὲν ἀπείλει μέχρι θαλάσσης
 ῥέα διελεύσεσθαι κλισίας καὶ νῆας Ἀχαιῶν
 κτείνων· ἀλλ' ὅτε δὴ πυκινῆς ἐνέκυρσε φάλαγξι, 145
 στῇ ῥα μάλ' ἐγχιρμφθείς. οἱ δ' ἀντίοι νῆες Ἀχαιῶν
 νύσσοντες ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγυίοισιν
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίσθη.
 ἦυσεν δὲ διαπρύσιον Τρώεσσι γεγωνώς·
 “Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχῆται, 150

137. ὀλοοίτροχος CGH¹¹: ὀλοοίτροχος Bar. Mor. 138. χειμάρρος Syr.:
 χείμαρρος GLQT Vr. A: χείμαρος P. || ὥσει CJ (L *supr.*) Vr. b (*supr.* H).
 139. ἀσπέτω QU (*supr.* ἀσπέτω). || αἵχματα PQ: ὄχματα R. 140. ὕψι τ'
 CLSU: ὕψει τ' P. || αὐτῷ P. 141. ὄφρ' ἂν: ὄφρα R: ἕως AP: εἰως C:
 ἕως ἂν Lips. (γρ. ὄφρ' ἂν) γρ. Harl. a. || εἰσέκεν ἔλθῃ Porphyg. on A 269.
 142. ἐσσύμενως P. 144. ῥέα διελεύσεσθαι Ar.: ῥεῖα διελεύσεσθαι T: ῥεῖα
 ἐλεύσεσθαι Par. j: ῥεῖα δ' ἐλεύσεσθαι Ω. 145. πυκινῆς P. || ἐνέκυρε H.
 146. ἐγχιρμφθείς H¹¹JQR Vr. b d A. || τοῖ R. 148. πολέμιχον GH¹¹J (R *supr.*)
 Par e. || ὁ δὲ χάσκατο πολλὸν ὀπίσσω Zen. 149. τρώεσσι: θαῖναοις Par. θ.
 150. ἀμφιμαχῆται Par. θ.

136. προύτυψαν, intrans. of violent forward motion; cf. προκρούειν, προκόπτειν, προβάλλειν. So also ω 319 δριμύ μένος προύτυψε.

137. ὀλοοίτροχος recurs in an oracle in Herod. v. 92. 2, and Theokr. 22. 49; and in the form ὀλοοίτροχος, Herod. viii. 52, Xen. *Anab.* iv. 2. 3. The word is no doubt for ΦολοF-οίτροχος, from *Fel-v*, to roll, Lat. *vol-v*. The -oi-, however, is not explained; we can hardly compare ὀδοιπόρος, where it is clearly the locative termination (*H. G.* § 124 f). Perhaps we ought to prefer the variant ὀλοοίτροχος. The scholia generally refer the word to ὀλοός, as though = *running destructively*.

138. στεφάνης occurs only here of the brow of a hill. For the simile cf. *Scut. Her.* 437-42.

139. ἀναιδέος, of the reckless wilful course, see Δ 521; ἔχματα, M 260, Φ 259.

141. ἀσφαλῆως, without a check.

144. ῥέα monosyllable, see note on P 462. The vulg. ῥεῖα δ' ἐλεύσεσθαι i.e.

hopeless. Brandreth's *ῥεῖα F* is not Homeric. Pallis conj. ῥεῖ' ἐπελεύσεσθαι, comparing I 651 ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι κτείνοντα.

147. ἀμφιγυίοισιν, generally supposed to mean 'having a γυῖον at each end,' i.e. the head at one end and the spike (*σανρωτήρ*) at the other. But it is not explained how γυῖον, which is properly used of the flexible extremities, hands and feet, can be used of the point of a spear, nor how the adjective can be formed from it by dropping the ι. Others have explained it of the spear-head only, as 'having a curve on both sides,' i.e. being of what is known as the 'leaf-shape'; others again as *two-handed* (wielded with both hands). But it is quite possible that the word may mean *elastic*, literally 'bending to either side.' The existence of the root γυ-, to bend, is abundantly proved; cf. γυρός, γυῖαλον, γύης, etc. For the use of the word in Soph. *Trach.* 505 see Jebb, ad loc. 148 = Δ 535.

παρμένετ'· οὐ τοι δηρὸν ἐμὲ σχήσουσιν Ἀχαιοί,
καὶ μάλα πυργηδὸν σφέας αὐτοὺς ἀρτύναντες,
ἀλλ', οἶω, χάσσονται ὑπ' ἔγχεος, εἰ ἐτέον με
ῶρσε θεῶν ὄριστος, ἐρίγδουπος πόσις "Ηρης."

ὧς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστων. 155
Δηϊφοβος δ' ἐν τοῖσι μέγα φρονέων ἐβεβήκει
Πριαμίδης, πρόσθεν δ' ἔχεν ἀσπίδα πάντοσ' εἵσην,
κοῦφα ποσὶ προβιβὰς καὶ ὑπασπίδια προποδίζων.
Μηριόνης δ' αὐτοῖο τιτύσκετο δουρὶ φαεινῶι,
καὶ βάλεν, οὐδ' ἀφάρμαρτε, κατ' ἀσπίδα πάντοσ' εἵσην 160
ταυρείην· τῆς δ' οὐ τι διήλασεν, ἀλλὰ πολὺ πρὶν
ἐν καυλῶι ἐάγη δολιχὸν δόρυν· Δηϊφοβος δὲ
ἀσπίδα ταυρείην σχέθ' ἀπὸ ἔο, δεῖσε δὲ θυμῶι

151. οὔτι CGR. 153. με: περ Hⁱⁱ Vr. d. 154. ὄριστος H. 157 om.
Dt. || ἔσχεσιν GQ. 158-60 om. H. 158. ὑπ' ἀσπίδα GJPQR Lips.: υποσπίδια
Pap. θ. 159. αὐτοῖο: ἐν τοῖσι Ap. Lex. 153. 10. 161. δ' om. Vr. A.
163. σχέτ' AJPQR Harl. a: σχέτο G. || ἀπαὶ L sup.

152. πυργηδόν, see on Δ 334, M 43.

153. οἶω, Schol. BT prefer οἶωι, i.e. ἐμοὶ μόνωι.

154. ὄριστος, see on Z 260, A 288. Here also Brandreth conj. ὅς ἄριστος.

158. ὑπασπίδια = ὑπὸ τῇ ἀσπίδι, and so 807, II 609. The word expresses the characteristic Mykenian attitude of guard against attack. For the formation cf. ὑπέρμορα, and the other instances of adjectives equivalent to a preposition governing a noun in II. G. § 127. 2. The later ὑπασπίζειν and ὑπασπιστής have a different meaning, and so has the tragic use of the adj., as will be seen on reference to the Lex. Notice the marked alliteration of π in 157-8, as usual a mere accident. κοῦφα seems to indicate the trained hero who can move with ease even beneath his ponderous shield.

159. αὐτοῖο, in the weak sense: αὐ τοῖο Düntzer, ἀρα τοῖο Hoogvliet.

162. ἐν καυλῶι, P 607; for the use of ἐν cf. Z 40 ἐν πρώτῳι ῥυμῶι. καυλός is explained by Schol. B as τὸ καθιέμενον εἰς τὸ κοῖλον τοῦ δόρατος μέρος. This may mean either a tongue of metal forming part of the head and let into the wood of the spear, or the end of the wooden spear-shaft fixed into a hollow base of the point. There is no reason why both these modes of attachment may not have been in use simultaneously in spears of different makes. The former

seems to be implied by the use of a ferrule or πόρκης in Z 320, the latter by the αὐλός of P 297 (see note there). Here the former is probably intended. So also the καυλός of a sword (II 338) is the metal tongue running from the blade between the wooden pieces which form the handle; see Helbig II. E.² 335-8.

163. σχέεσσι may be counted among the forms which vary in sense between aor. and imperf. The imperf. sense is evidently required here, for the holding out of the shield at arm's length is subordinate to the previous action βάλεν, and this relation is in the Epic language expressed by the imperf. (II. G. § 71). On the other hand the aor. sense seems best suited to A 219, and σχεθέειν Ψ 466. ἀνσχεθέειν ε 320 look like aorist forms, though even this is rendered doubtful when we consider such stem-formations as γηθέω by γηθόμενος, and ὀρέχθεον Ψ 30. Apart from these forms there is little to decide the question, whether in H., Pindar (e.g. P. vi. 19), or Trag., except the accent, and here, of course, we cannot trust to tradition. We must therefore conclude that this is a really indeterminate form, in which the usual differentiation, whether into a definite aor. or a definite imperf. was never carried out (see particularly Curtius, I⁷ ii. 345-46). On the whole, however, the tendency of classical writers was to use it as aor. See Jebb on Soph.

ἔγχος Μηριόναο δαΐφρονος· αὐτὰρ ὃ γ' ἦρωσ
 ἄψ' ἐτάρων εἰς ἔθνος ἐχάζετο, χώσατο δ' αἰνῶς 165
 ἀμφοτέρων, νίκης τε καὶ ἔγχος ὃ ξυνέαξε.
 βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν
 οἰσόμενος δόρυ μακρὸν ὃ οἱ κλισίῃφι λέλειπτο.
 οἱ δ' ἄλλοι μάρναντο, βοῇ δ' ἄσβεστος ὀρώρει.
 Τευκρος δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα, 170
 Ἴμβριον αἰχμητήν, πολυῖππου Μέντορος υἱόν.
 ναῖε δὲ Πήδαιον πρὶν ἐλθεῖν υἱας Ἀχαιῶν,
 κούρην δὲ Πριάμοιο νόθην ἔχε, Μηδесικάστην·
 αὐτὰρ ἐπεὶ Δαναῶν νέες ἤλυθον ἀμφιέλισσαι,
 ἄψ' εἰς Ἴλιον ἦλθε, μετέπρεπε δὲ Τρώεσσι, 175
 ναῖε δὲ παρ Πριάμῳ· ὃ δέ μιν τίεν ἴσα τέκεσσι.
 τὸν ῥ' υἱὸς Τελαμῶνος ὑπ' οὐατος ἔγχρ' μακρῶι
 νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὃ δ' αὐτ' ἔπεσεν μελήϊ ὥς,
 ἣ τ' ὄρεος κορυφῇ ἔκαθεν περιφαινομένοιο
 χαλκῶι ταμνομένη τέρενα χθονὶ φύλλα πελάσσει· 180
 ὥς πέσεν, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῶι.
 Τευκρος δ' ὠρμήθη μεμαῶς ἀπὸ τεύχεα δῦσαι·
 Ἔκτωρ δ' ὀρμηθέντος ἀκόντισε δουρὶ φαεινῶι.

165. ἄψ δ' Syr. 166. ΕΥΝΕΗΣΕ Zen.: ΕΥΝ]ΕΗΚΕ Pap. o. 168. ὅ: τινὲς ἄ.
 ὡς "κῆτος ἂ μυρία βόσκει" (μ 97) Sch. T. 172. ναῖε δέ: ὅς ναῖε C: ὅς νάε
 Zen. || υἱας: νῆας J. 173. μηδεκασίστην P: μηδесικάστην Q Lips. 175. ἐς Q.
 177. τὸν δ' Syr. Vr. A. 178. αὐτ': ἐν ἄλλῳ αἰψ' A. 179. κορυφῇ Δρ.
 ACPQ: κορυφῇ(ι)ς Ω. 180. τεμνομένη LQ Syr.: περιτεμνομένη P. |
 πελάσσει C: πελάσσοι J: πετάσσει Vr. A¹.

O. T. 651. ἀπὸ ἔο, the short syllable before δ(φ)είσε is very rare. Heyne and Ahrens suggest εὔ, but the contracted form is probably not Epic. The internal F had apparently so far disappeared that δφ does not lengthen a preceding short syll. in thesis: cf. 278 and *H. G.* § 394.

166. ΝΙΚΗΣ, *res pro rei defectu*, as A 65, etc.

172. ναῖε δέ, ἡ διπλῇ (sc. περιστιγμένη) ὅτι Ζηνόδοτος γράφει ὅς νάε Πήδαιον . . ἀγνοεῖ δὲ ὅτι Ὀμηρος διακόπτει τὰς φράσεις, ἵνα μὴ μακροπερίοδος γένηται. ἄλλως τε καὶ κακόμετρον τὸ ἔπος ποιεῖ, An. See note on *U* 34. On Πήδαιον Schol. T says ὑπὸ τὴν Ἴδην πόλιν πρὸς Θήβην, οἱ δὲ πρὸς Καρίαν. τινὲς δὲ τὴν αὐτὴν τῶι Πηδάσῳι.

173. Medesikaste was represented by Polygnotos in the Capture of Troy, which he painted at Delphi (Paus. x. 25. 9).

176. παρ Πριάμῳ, no doubt in one of the θάλαμοι τέγεοι of Z 248, q. v.

177. ἔγχρ' μακρῶι. Teukros is therefore represented here as a heavy-armed warrior, whereas elsewhere he is an archer, M 372, O 440, cf. 472, Θ 266, etc.; while he is praised in both capacities in 314. For a somewhat similar difficulty see note on B 528. These small inconsistencies, which affect only the picture which the poet has before his eyes, are not sufficient to form a ground for wide-reaching dissection of the poems.

179. ἔκασεν περιφαινομένοιο go together; 'visible all round from far.' Cf. ε 476 ἐν περιφαινομένῳ, in a conspicuous place. Nitzsch has remarked how the favourite simile of a falling tree is used with continual freshness of detail; e.g. Δ 482-7.

183. ὀρμηθέντος, the usual gen. after verbs of aiming. *H. G.* § 151 c.

ἄλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος
 τυτθόν, ὁ δ' Ἀμφίμαχον Κτεάτου υἱὸν Ἀκτορίωνος 185
 νισσόμενον πόλεμόνδε κατὰ στήθος βάλε δουρί.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Ἔκτωρ δ' ὠρμήθη κόρυθα κροτάφοις ἀραρυῖαν
 κρατὸς ἀφαρπάξαι μεγαλήτορος Ἀμφιμάχοιο·
 Αἴας δ' ὀρμηθέντος ὀρέξατο δουρὶ φαεινῷ 190
 Ἐκτορος· ἄλλ' οὐ πηι χρῶς εἴσατο, πᾶς δ' ἄρα χαλκῷ
 σμερδαλέωι κεκάλυφθ'. ὁ δ' ἄρ' ἀσπίδος ὀμφαλὸν οὔτα,
 ὥσε δέ μιν σθένει μέγαλωι· ὁ δὲ χάσσεατ' ὀπίσσω
 νεκρῶν ἀμφοτέρων, τοὺς δ' ἐξείρυσσαν Ἀχαιοί·

185. υἱὸν T. 186. ΝΙΣΣΟΜΕΝΟΝ ACIPTU Vr. d.: ΝΕΙΣΣΟΜΕΝΟΝ D Syr.:
 ΝΕΙΣΣΟΜΕΝΟΝ (H sup.) Q. 187. ἀράβησε: τινὲς ἀράδῃσε Sch. T. 190.
 ὀρέξατο: ἀκόντισε JPQS Harl. b, Par. a b c d f g h j, γρ. Harl. a, Lips., and τινὲς
 Sch. T. 191. οὐπω C. || χρώς Zen.: χρώς or χροός Ar.: χροός Ω. 192.
 κεκάλυπτο DT: κεκαλυπτ[Pap. o.

185. For Amphimachos and his parentage see notes on B 621, Δ 709.

186. Of the various forms given by the MSS. νισόμενον was regarded as a future (Eust. ad loc.). νισσεσθαι is doubtless right, for νι-νσ-εσθαι, root νεσ, though νισ-εσθαι may be defended as=νι-νσ-εσθαι, cf. πῖ-πτ-ω.

190. ὀρέξατο: the variant ἀκόντισε, though well supported, would not suit the canon of Ar. that οὔτα (192) is used 'only of a weapon held in the hand.'

191. ὅτι διήρῃκε χροός ἀντὶ τοῦ χρώς· διὸ βαρυτονητέον. καὶ ὅτι τὸ εἴσατο νῦν ἀντὶ τοῦ ἐφάνη, Δη. So also οὕτως αἱ Ἀριστάρχου χροός ὡς λόγος· βούλεται δὲ διηρῇσθαι τὴν εὐθείαν. Ζηρόδοτος δὲ γράφει χρώς εἴσατο, Did. ὁ δὲ Ἡρωδιανὸς καὶ εὐθείαν καὶ γενικὴν δέχεται (regards as possible) τὴν χροός, προκρίνει δὲ τὴν γενικὴν, Schol. T. A nom. χροός is entirely without analogy, and we are reduced to a choice between χρώς and χροός. In favour of the latter is not only the consensus of MSS., but the evident fact that Ar.'s authorities were so strongly in the same direction that he preferred the supposition of an unknown form of the nom. to the easy adoption of Zen.'s reading. On the other hand arises the question whether his authorities were competent witnesses as to a primitive distinction between οο and ω. In the oldest alphabet both would be given by O, and the distinction

can only go back to the transliteration of the poems. The choice therefore lies open to us. If we read χροός we may take the gen. as dependent upon εἴσατο, on the analogy of τεχνεῖν and other verbs of *attaining*. In χ S9 we have Ὀδυσῆος εἴσατο, which is rather different, coming under the category of verbs of *aiming*. ἀλλήλων ἐφίκοντο. X 613, and οἱ καταεἴσατο γαίης, Δ 358, are nearer. We should then have a 'vague local' gen., 'reached not the region of the flesh.' It might seem possible to join χροός as a partitive gen. with πηι, but this use, though common enough in later Greek, is hardly Homeric; see on Γ 400 and Δ 358 (cf., however, α 425, β 131, δ 639). It must further be remembered that εἴσατο in the sense *reached* had an initial F (see on Δ 138 and Ahrens Beitr. p. 95). These difficulties and doubts are at once removed if we adopt the Zenodotean χρώς, and take εἴσατο, with Ar., in the sense of ἐφάνη. La R. objects that we should need an imperf., not an aor., as X 324 φαίνεται. But the difference between the two is merely that the aor. means 'the flesh never shewed itself,' the imperf. 'was not visible.'

192. La R. suggests that the variant of DT may represent an original κεκαλυπτο, ὁ δ' ἀσπίδος, ἄρ' being inserted to remove the hiatus. But writing ἐκ πλήρους is not so rare in the MSS. as to justify this conclusion.

Ἀμφίμαχον μὲν ἄρα Στιχίος διός τε Μενεσθεύς, 195
 ἄρχοι Ἀθηναίων, κόμισαν μετὰ λαὸν Ἀχαιῶν,
 Ἴμβριον αὐτ' Αἴαντε, μεμαότε θούριδος ἀλκῆς.
 ὥς τε δύο αἶγα λέοντε κυνῶν ὑπο καρχαροδόντων
 ἀρπάξαντε φέρητον ἀνὰ ῥωπήϊα πυκνά, 200
 ὑψοῦ ὑπὲρ γαίης μετὰ γαμφηλῆσιν ἔχοντε,
 ὥς ῥα τὸν ὑψοῦ ἔχοντε δύο Αἴαντε κορυστὰ
 τεύχεα συλήτην· κεφαλὴν δ' ἀπαλῆς ἀπὸ δειρῆς
 κόψεν Ὀϊλιάδης, κεχολωμένος Ἀμφιμάχοιο,
 ἦκε δέ μιν σφαιρηδὸν ἐλιζάμενος δι' ὀμίλῳ.
 Ἔκτορι δὲ προπάραιθε ποδῶν πέσεν ἐν κονίησι. 205
 καὶ τότε δὴ περὶ κῆρι Ποσειδάων ἐχολώθη
 υἱωνοῖο πεσόντος ἐν αἰνῇ δηϊοτήτι,
 βῆ δ' ἵεναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν
 ὀτρυνέων Δαναούς, Τρώεσσι δὲ κήδε' ἔτευχεν.
 Ἰδομενεὺς δ' ἄρα οἱ δουρικλυτὸς ἀντεβόλησεν, 210
 ἐρχόμενος παρ' ἐταίρου, ὃ οἱ νέον ἐκ πολέμοιο

195. **στιχίος** : τινὲς **σχεδῖος** Sch. T. 196. **λαὸν** : ἐν ἄλλῳ μετὰ ἕνος A.
 198. **αἶγε** Zen., Par. b *supr.* 200. **ἔχοντες** PQR Syr. Cant. 201. **αἶγα** Syr. ||
 ἔχοντο A. || **κορυσταί** PR. 202. **δ'** *om.* Q. || **ἀπὸ** : ὑπὸ Vr. b². 203. **κόψεν**
 ἄρ' Ἰλιάδης Zen. 204. **ἐλιζόμενος** L. 207. **ἐν κρατερῇ ὑσμίνη** Syr. 209.
 κ[η]θεα τευχέ[η]ν Par. o.

197. **μεμαότε ἀλκῆς**, cf. P 181 ἀλκῆς μάλα περ μεμῶτα (v. note), and E 732 μεμανί' ἔριδος καὶ ἀντῆς. ἀλκή in this connexion means *deeds of prowess*, cf. Pind. N. vii. 12 ταὶ μεγάλα γὰρ ἀλκαὶ σκότον πολλὸν ὕμνων ἔχοντι δέδμεναι.

198. The idea may be either that two lions come upon a goat which has just been run down by hounds, and snatch it away from them, as in Γ 23; or that they seize the goat from a herd protected by the goatherd's dogs. Schol. B objects οὐ συμμαχοῦσιν ἀλλήλοις λέοντες, ἀλλὰ τοῦ ἐνὸς ἀρπάσαντος συναρτάζει ὑπαντῶν ὁ ἕτερος ἐκατέρου τὴν ἄγρην εἰς ἑαυτὸν κατὰγοντος. It was apparently for this reason that Zen. read αἶγε, giving one goat to each lion, but spoiling the appropriateness of the simile. The scholia quote from Aeschylus (fr. 30) εἶλκον δ' ἄνω λυκηδόν, ὥστε διπλῶσι λύκοι νεβρὸν φέρουσιν ἀμφὶ μασχάλαις.

202. This savage practice is rare in H.; see Ξ 496, Σ 176.

204. **ἐλιζόμενος**, 'with a swing of his body,' whirling himself round to throw the more violently. Others take it to mean 'swinging the head' in a circle;

cf. ἐπιδινῆσας, Γ 378. On account of the F of *Felίσσειν* Heyne reads σφαιρηδὸν δέ μιν ἦκε, comparing for the place of the adv. *βοτρυδὸν δὲ πέτονται*, B 89. Bentley conj. σφαιρινδα, Bekker σφαιρηδά (suggested also by Heyne) on the insufficient analogy of ἀποσταδά, ζ 143, and other adverbs in -δά, which are all derived from verbs, not from nouns.

207. **υἱωνοῖο**, Amphinachos, son of Kteatos, son of Poseidon; see on A 709. The allusion is unusually obscure, as Poseidon was not named above (185). Small difficulties of this sort abound in this passage, which is no doubt a work of the final redaction (see Introduction).

211. The mention of 'a comrade' in general terms is unusual; from the regular Homeric practice we should have expected to hear his name. It is surprising too to find Idomeneus, who in A 501 was among the fore-fighters, and in M 117 was defending the wall, now unarmed; even if he were justified at such a moment in withdrawing from the fight to help a wounded friend, it is hardly to be supposed that he would lay aside his armour.

ἦλθε κατ' ἰγνύην βεβλημένος ὀξείῃ χαλκῷ.
 τὸν μὲν εἰταῖροι ἔνεικαν, ὁ δ' ἰητροῖς ἐπιτεῖλας
 ἦεν ἐς κλισίην· ἔτι γὰρ πολέμοιο μενοίνα
 ἀντιάειν. τὸν δὲ προσέφη κρείων ἐνοσίχθων, 215
 εἰσάμενος φθογγὴν Ἀνδραίμονος υἱὸς Θόαντι,
 ὃς πάσῃ Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι
 Αἰτωλοῖσιν ἄνασσε, θεὸς δ' ὥς τίετο δῆμῳ·
 “Ἰδομενεὺ Κρητῶν βουληφόρε, ποῦ τοι ἀπειλαὶ
 οἴχονται, τὰς Τρωσὶν ἀπείλεον υἱὲς Ἀχαιῶν;” 220
 τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἠΰδα·
 “ὦ Θόαν, οὐ τις ἀνὴρ νῦν αἴτιος, ὅσσον ἔγωγε
 γινώσκω· πάντες γὰρ ἐπιστάμεθα πτολεμίζειν.
 οὔτε τινα δέος ἴσχει ἀκήριον οὔτε τις ὄκνωι
 εἴκων ἀνδύεται πόλεμον κακόν· ἀλλὰ που οὔτω 225
 μέλλει δὴ φίλον εἶναι ὑπερμενέϊ Κρονίωνι,
 νωνύμους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοὺς.
 ἀλλὰ Θόαν, καὶ γὰρ τὸ πάρος μενεδήϊος ἦσθα,
 ὀτρύνεις δὲ καὶ ἄλλον, ὅθι μεθιέντα ἴδῃαι·
 τῷ νῦν μήτ' ἀπόληγε κέλευέ τε φῶτ' ἐκάστωι.” 230

213. ἔΝΗΚΑΝ Q (*supr.* over ε and ει over ἦ): ἔΝΗΣΑΝ P. 214. ἦἼΕΝ: οἱ δὲ ἦΝ ἼΕΝ Sch. T. || ἐκ κλισίης DJQRS¹, γρ. P. 216. ΦΘΟΓΓΗΝ: φωνήν (GL. 218. After this line *add.* τῷ μιν εἰσάμενος προσέφη κρείων ἐνοσίχθων D²HT Cant. Lips.^m; τῷ μιν εἰσάμενος ἔπεα πτερόεντα προσηύδα PR. 222. ΘΟΑΝ: πέπον D. || ΝΘΝ Γ' Ar. [G]PR Par. g²: ΝΘΝ Δ' Aph. ? (Schol. T; see Ludw.). 223. ΓΙΝΩΣΚΩ GLT. || ΠΟΛΕΜΙΖΕΙΝ CDPUR V. A. 224. ΟΥΔΕ ΤΙΝΑ Par. a: ἐν τισι τῶν ἀντιγράφων διὰ τοῦ δ, οὐδέ, Did. 225. ἀναδύεται DR Lips. Par. j: ἐκδύεται P: οὔτω διὰ τοῦ ν ἀνδύεται αἱ Ἀριστάρχου (Sch. A): τινὲς δὲ γράφουσιν ἀδδύεται (Sch. T). (The reading of P confirms Lehrs's conj. διὰ τοῦ α for διὰ τοῦ ν). ΠΟΤΕΛΕΜΟΝ G. || ΠΟΥ: ΠΩ S. 227. ΝΩΝΥΜΟΥΣ AHT Syr. Pap. o: ΝΩΝΟΥΜΟΥΣ Ω. || ἔΝΘΑΔ' Ἀχαιοὺς: υἱὰς Ἀχαιῶν A (γρ. ἐΝΘΑΔ' Ἀχ.) R, γρ. Harl. a. 229. ὀΤΡΥΝΟΙΣ T. || ὄΘΙ: ὅ οἱ T (γρ. ὅτι): ὅτε A (γρ. ὄθι) CJPQR V. A King's Harl. d, Par. c d¹ e¹ g (*supr.* θι): ὄθι τε Lips. : γρ. ὅταν Par. f. ὅΤΙΣ ΜΕΘΙΝΟΙΣ ΠΟΝΟΙΟ Zen. || ἴΘΙΟ T. 230. ΤΩΝ R. | ΚΕΛΕΥΕ ΔΕ H Syr. Pap. o.

214. It is indifferent whether Idomeneus is described as going to his own hut, as in the text, or coming from that of another, as in the variant. From the strange idea that the εἰταῖρος must be Meriones—who is not wounded—Döderlein and others have got into hopeless difficulties over a perfectly simple passage.

216. For Thoas see B 638, Δ 527. Αἰτωλοῖσιν and δῆμῳ in 218, as well as the place-names which precede, seem to be locative datives, 'was king among the Aitolians in the country of Pleuron and Kalydon.' *II. G.* § 145. *τα.*

219. ποῦ . . . οἴχονται, like O 229 πῇ ἔβαν εἰχωλαί, and cf. T 83. The taunt is general and not directed specially at Idomeneus, except by implication.

225. ἀνδύεται, *withdraws from*, as H 217 ἄλλ' οὐ πῶς ἐτι εἶχεν ὑποτρῆσαι οὐδ' ἀναδύναι, and ι 377. For the use with acc. cf. A 496 ἀνεδύετο κῆμα θαλάσσης. So also in Attic, *to back out of*: Plato *Theat.* 145 c, Dem. 102. 12. A1 *Ranac* 860 etc.

227 = M 70.

228. ἥσσαι, Bentley *έσσι*, which suits the usual idiom (e.g. M 347) and the following ὀτρύνεις.

τὸν δ' ἡμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
 “Ἴδομενεῦ, μὴ κείνος ἀνὴρ ἔτι νοστήσειεν
 ἐκ Τροίης, ἀλλ' αὖθι κυνῶν μέλπηθρα γένοιτο,
 ὅς τις ἐπ' ἡματι τῶιδε ἐκὼν μεθήισι μάχεσθαι.
 ἀλλ' ἄγε τεύχεα δεῦρο λαβὼν ἴθι· ταῦτα δ' ἅμα χρὴ 235
 σπεύδειν, αἶ κ' ὄφελός τι γενώμεθα καὶ δύ' ἔοντε.
 συμφερτὴ δ' ἄρετὴ πέλει ἀνδρῶν καὶ μάλα λυγρῶν·
 νῶϊ δὲ καὶ κ' ἀγαθοῖσιν ἐπισταίμεσθα μάχεσθαι.”
 ὥς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἀμ πόνον ἀνδρῶν.
 Ἴδομενεὺς δ' ὅτε δὴ κλισίην εὐτυκτον ἴκανε, 240
 δύσετο τεύχεα καλὰ περὶ χροῖ, γέντο δὲ δοῦρε,
 βῆ δ' ἵμεν ἄστεροπῇ ἐναλγίκιος, ἦν τε Κρονίων
 χειρὶ λαβὼν ἐτίναξεν ἀπ' αἰγλήεντος Ὀλύμπου,
 δεικνὺς σῆμα βροτοῖσιν· ἀρίζηλοι δέ οἱ αὐγαί·
 ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θεόντος. 245

232. ἔτι: ἐκ G. 234. ὅς κεν Q Pap. o. || μεθενίσι Syr. || Ἀρίσταρχος
 μεθίσι πόνοιο Sch. T. 236. ἔόντες G. || δυδόντε R. 237. συμφερτὴ T. ||
 συμφερτὴ δὲ βίη Zen. Aph. 238. ἐπιστάμεσθα Syr.: ἐπισταίμεσθα H: ἐπιστάμεσθα
 A (γρ. ἐπισταίμεσθα) DELTU Lips. Vr. A: ἐπιστάμεσθα GPRS Harl. a: ἐπειγώμεσθα
 Q. || ἐπιστάμεσθα πολεμίζειν J (*supr.* ai over á and csa over ea). 239. αὖθις C. ||
 ἅμα: ἄν P Pap. o, Lips. Vr. b: ἐς R. 241. δύσατο P. 242. βᾶ ρ' Vr. d. ||
 ἐναλγίκιος GR. 244. ὀρίζηλη δὲ οἱ αὐτὴ Q. 245. ἔλαμπεν ἐνὶ Zen. Aph.
 Pap. o. || στήθεσφι G Vr. b².

233. μέλπηθρα, *sport*, only in this connexion (P 255, Σ 179). Cf. ἐλώρια A 4. Nauck conj. ἐλκηθρα, needlessly.

234. ἐπ' ἡματι, K 48. μεθίσι, the only instance in H. of the pres. subj. of ἵημι (see H. G. § 81: προῖημι *Hygm.* Ven. 152). Hence some write μεθήισι (indic.). Van L. adopts μεθήισι from Syr. The pres. subj. is rarely found in any non-thematic verb in H.; there appears not to be a single instance from ἵστημι, τίθημι or δίδωμι.

236. ὄφελος, a word which both in H. and Attic can almost always be translated by our idiomatic 'good,' and is almost invariably found in combination with a neuter pronoun, rarely with a neuter adj. (see Lexx.). Here ὄφελός τι = if perchance we may be *any good*, X 513 οὐδὲν σοὶ γ' ὄφελος, *no good* to thee. But from P 152 ὅς τοι πόλλ' ὄφελος γένητο we see that the appended adj. or pronoun was originally an acc. of relation, though in later Greek it evidently came to be regarded as agreeing with the noun. Cf. Θ 282 αἶ κέν τι φῶς Δαναοῖσι

γένηαι, where τι is probably an acc., 'in any way.'

237. Literally *there is a united prowess (a prowess due to union) even of very sorry warriors*. For this pregnant use of πέλει compare Γ 287 with note. It might be thought possible to make ἀνδρῶν part of the predicate in a quasi-ablatival sense, 'a valour of union arises from, is produced by, even sorry men,' on the analogy of αἵματός εἰς ἀγαθοῖο δ 611, cf. also Z 211, π 300; but this use is rare in H. (see H. G. § 148), and the assumption is unnecessary. Ar. (ap. Nikanor) apparently explained συμφορητὴ τις ἀνδρῶν ἀρετὴ καὶ τῶν ἀσθενεστάτων, οἷον οὐ μόνον κατὰ ἕνα, ἀλλὰ καὶ κατὰ πλῆθος ἔστι τις ἀρετὴ νοουμένη, *kān eis ἕκαστος ἀσθενὴς ἦι καθ' αὐτόν*, which is the same as that given above. But acc. to Ap. *Lxx.* he explained σφόδρα καὶ κακῶν ἀνδρῶν ἐς ταῦτόν συνελθόντων γίνεται τις ἀρετὴ. This seems to indicate a reading συμφορῶν, which would certainly make the construction easier.

Μηριόνης δ' ἄρα οἱ θεραπείων εὖς ἀντεβόλησεν
ἐγγὺς ἔτι κλισίης· μετὰ γὰρ δόρυ χάλκεον ἦει
οἰσόμενος· τὸν δὲ προσέφη σθένης Ἰδομενῆος·

“Μηριόνη Μόλου υἱὲ πόδας ταχύ, φίλταθ' ἑταίρων,
τίπτ' ἦλθες πόλεμόν τε λιπὼν καὶ δηϊότητα; 250

ἦέ τι βέβληαι, βέλεος δέ σε τείρει ἀκκῆ,
ἦέ τευ ἀγγελίης μετ' ἔμ' ἦλυθες; οὐδέ τοι αὐτὸς
ἦσθαι ἐνὶ κλισίῃσι λιλαιομαι, ἀλλὰ μάχεσθαι.”

τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ἦδ' α· 254

“ἔρχομαι, εἴ τί τοι ἔγχος ἐνὶ κλισίῃσι λέλειπται,
οἰσόμενος· τό νυ γὰρ κατέαξαμεν, ὃ πρὶν ἔχεσκον,
ἰσπίδα Διηφόβοιο βαλὼν ὑπερηνορέοντος.” 256

τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὼς ἀντίον ἦδ' α·

“δούρατα δ', αἱ κ' ἐθέλησθα, καὶ ἐν καὶ εἴκοσι δῆεις 260

246. θεραπείων εὖς Ar. Ω: δουρι κλυτός Zen. Aph.: θεραπωνεύς others.

εὖς: ἐὸς Par. e *supr.* (glossed ὁ ἴδιος). 252. τοι: τι GR: τω Par. o. 253.

ἐν LR Lips. || κλισίῃ G. 254. πεπνυμένος: δουρικλυτός PR, γρ. δουρ-
κλυτός J. 254. After this *add.* C^mD^mGHJPRST^m (Rhodos) Harl. a, ἐν τισι T.

Ἰδομενεῦ, Κρητῶν βουλῆφορῃ χαλκοχιτώνων 255

(The paraphrast of P omits the line.) 256. κλισίῃ PR. 257. κατέαξαμεν Zen.:

κατέαζομεν Par. b. 259. αὐτ': αὖ J. 260. δούρατα τ' Syr.: δούρατά γ' C: δούρατα Vr. A (*om.* δ').

249. According to the legend Molos was a son of Deukalion, so that Idomeneus was the uncle of Meriones. Of this relationship there is, however, no trace in H. Molos is mentioned again only in K 269.

252. ἀγγελίης, for the question whether this is a nom. or genitive see note on I' 206. Schol. A here is corrupt, and we do not know whether Zen. took ἀγγελίης as a causal gen., or, which is perhaps more probable, read ἀγγελίην as in O 640. There is no doubt that Bentley's τιν' ἀγγελίην gives the simplest sense, if only there were support for it. τευ ἀγγελίην (Buttmann) is equally good—here τευ may be either masc. or neut., *about any one* or *anything*. The same choice is given if we read ἀγγελίης and take it as nom. masc.; if we make it gen. fem. we have the third possibility of making τευ agree with it. But no sufficient analogy for ἀγγελίης ἐλθεῖν = *to come about a message* has ever been given.

253. ἦσαι, *sit idle*, as A 134 etc.

256. τοι clearly means that Meriones is going to the hut of Idomeneus, not to his own, as would appear from 168; and

with this the answer of I. and the words of 268 harmonize, as well as the use of *εἰ*. This change of purpose, though a small detail, is not quite like the usual Epic style.

257. The sudden change from plur. to sing. has given much offence. Schol. A quotes Eur. *Ion* 391 κωλυόμεσθα μὴ μαθεῖν ἂ βοῦλομαι (and so 1250–51, *Tro.* 904, etc.). He adds that some read κατέαξα μὲν, but the μὲν is clearly out of place. Bentley conj. κατέαξά μοι, which is hardly more satisfactory, Naber κατέαξ' ἐμόν. Schol. A also says πλεθυντικῶς ἐνικὸν ἐπήγαγεν Αἰολικῶς. In explanation of this strange statement Thiersch would read κατεαζάμεν, as a supposed Aiolie form of the 1st sing. κατεαζάμη, but he has found no followers (see Curtius, *I^{th.}* i. 87). It is therefore necessary to accept the text, though the instances in H. of the 1st plur. for sing. are not common (cf. O 224, κ 99, ν 358, π 442).

260. δ' seems here to stand for δῆ rather than δέ: cf. H. G. § 350 and note on A 340. But it is a question if we should not rather read γ': the particle would be quite in place. καὶ . . . καὶ are found again in correspondence only

ἔσταότ' ἐν κλισίῃ πρὸς ἐνώπια παμφανόωντα,
 Τρώϊα, τὰ κταμένων ἀποαίνυμαι. οὐ γὰρ οἶω
 ἀνδρῶν δυσμενέων ἐκὰς ἰστάμενος πολεμίζειν·
 τῷ μοι δούρατά τ' ἔστι καὶ ἀσπίδες ὀμφαλόεσσαι
 καὶ κόρυθες καὶ θώρηκες λαμπρὸν γανόωντες.”

265

τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ἦῤα·
 “καὶ τοι ἔμοι παρά τε κλισίῃ καὶ νηὶ μελαίνῃ
 πόλλ' ἔναρα Τρώων· ἀλλ' οὐ σχεδὸν ἔστιν ἐλέσθαι.
 οὐδὲ γὰρ οὐδ' ἐμέ φημι λελασμένον ἔμμεναι ἀλκῆς,
 ἀλλὰ μετὰ πρώτοισι μάχην ἀνὰ κυδιάνειραν
 ἴσταμαι, ὅπποτε νείκος ὀρώρηται πολέμοιο.
 ἄλλον πού τινα μᾶλλον Ἀχαιῶν χαλκοχιτώνων
 λήθω μαρνάμενος, σὲ δὲ ἴδμεναι αὐτὸν οἶω.”

270

τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἦῤα·
 “οἶδ' ἀρετὴν οἴος ἔσσι· τί σε χρὴ ταῦτα λέγεσθαι ;

275

261. κλισίῃ Harl. a.
 πτολεμίζειν J Pap. o.

262. ἀποέννυται Vr. b.
 266. After this D^m adds Ἰδομενεῦ Κρητῶν βουλευφόρε
 χαλκοχιτώνων.

263. ἰστάμενοι L Pap. o. ||

267. ἔμοι : ἐμῇ P.

in 636 and Ω 641 in H. The meaning evidently is ‘not only one,’ as you say (τῷ, 256), ‘but twenty.’ For εἴκοσι as a hyperbolical expression for a large number cf. X 349, μ 78, ι 241.

261. ἐνώπια, see on Θ 435. The huts in the Greek camp are as usual spoken of in the same terms as permanent houses.

262. ἀποαίνυμαι, *I am wont to take*. The verb varies between this form (also in μ 419, ξ 309, ρ 322) and ἀπαίννυμαι (Λ 582, Ο 595, Π 85) like ἀποαίρεο Α 275 by the commoner ἀφαιρέσθαι. There is no ground for assuming an initial *F*. οὐ γὰρ οἶω may be taken as a modest expression, ‘I do not think that I stand far off when I fight’; and this is to some extent supported by Meriones’ use of the word φημί below (269). But it is more Homeric to understand ‘I have no mind, I do not care to stand far off’; as in Α 170, 296, θ 180 ἐν πρώτοισιν οἶω ἔμμεναι.

265. See App. B, iii. 3 c.

266–94 is a passage which has aroused general suspicion, so inappropriate does this verbose vaingloriousness seem at so critical a moment. Beyond this general ‘subjective’ difficulty, however, there is no serious cause of offence, if we except 268, which is very strange, as we should have supposed that Meriones and Idomeneus, so closely connected in every way, must have had huts near together.

There are a few linguistic difficulties, see notes on 278, 285, to which Fick adds the scansion of οἴος 275, *πονεύμενος* an Ionic form 288, and λέγεσθαι, *λεγόμεθα* in the sense of ‘talk,’ which recurs only in passages which he regards as late. νηπύτιος (292) too has late associations. There is, however, no strong reason for athetizing it, unless we cut out the whole scene between Meriones and Idomeneus; the more so as the very vivid and vigorous passage 276–87 does not look like the work of an interpolator.

267. The use of παρά is curious; hence Döb. conj. *πάρα τ' ἐν*, van L. better *πάρ' ἐνί*. We might simply write *πάρα* and take κλισίῃ by itself as a locative dat.; but the position of τε seems to require that παρά should be taken closely with the following substantive, as Α 329. It is possible that the common phrase *παρὰ νηὶ* has attracted κλισίῃ by a sort of hendiadys, meaning ‘*in my hut beside my ship*.’

269. οὐδὲ γὰρ οὐδέ, E 22; for the periphrastic perf. *λελασμένον ἔμμεναι* cf. on Ζ 488.

271. ὀρώρηται, a subj. of the thematic perf. ὀρώρεται τ 377, 524 (*H. G.* § 27 fin.). Brandreth and van L. read ὀρώρησι πτολέμοιο, the active form being the more usual.

275. The scansion of οἴος as ◡◡ recurs in Σ 105, η 312, υ 89; cf. ἔμπατος as a

εἰ γὰρ νῦν παρὰ νηυσὶ λεγοίμεθα πάντες ἄριστοι
 ἐς λόχον, ἔνθα μάλιστ' ἀρετὴ διααίδεται ἀνδρῶν,—
 ἔνθ' ὃ τε δειλὸς ἀνὴρ, ὅς τ' ἄλκιμος, ἐξεφαύνη·
 τοῦ μὲν γάρ τε κακοῦ τρέπεται χρῶς ἄλλυδις ἄλλῃ,
 οὐδέ οἱ ἀτρέμας ἦσθαι ἐρητύετ' ἐν φρεσὶ θυμός,
 ἀλλὰ μετοκλάζει καὶ ἐπ' ἀμφοτέρους πόδας ἵζει,
 ἐν δέ τέ οἱ κραδίη μεγάλα στέρνοισι πατάσσει
 κῆρας οἰομένῳ, πάταγος δέ τε γίνετ' ὀδόντων·
 τοῦ δ' ἀγαθοῦ οὔτ' ἄρ τρέπεται χρῶς οὔτε τι λίην
 ταρβεῖ, ἐπειδὰν πρῶτον ἐσίζηται λόχον ἀνδρῶν,
 ἀράται δὲ τάχιστα μιγήμεναι ἐν δαΐ λυγρῇ—
 οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο.
 εἷ περ γάρ κε βλεῖο πονεύμενος ἥε τυπείης,

276. εἰ γὰρ δὴ H: εἰ δὴ γὰρ Vr. d. 278. ὅς τ': ὅ τ' G: ὅ τε El. May.
 261. 32: ὥς τ' Ap. Lex. 56. 31: ἔνο' Lips. 279. ἄλλῃσι: ἄλλως G. 283.
 οἰομένου H supr. || δέ τε: δέ PT. || γίνετ' L. 284. λίαν R. 285. ἐπεὶ
 ἄν T. 286. τάχιστα: μάλιστα U. 287. τεόν γε Ar. Ω: τεόν τε PQR Harl.
 b, Par. c(?) d g. 288. γὰρ καὶ H (supr. ε) L (P? ε app. in ras.) Pap. o, Vr. b.
 ΒΛΗΟ C Harl. a.

dactyl, v 379, and note on I 408 (*Il. G.* § 384, van L. *Euch.* § 17). λέγεσθαι, to tell over, talk about, as 292, B 435. In the next line it is of course passive, 'if we were being told off.' The apodosis to 276 is postponed till 287 by the unusually long parenthesis; 279-86.

278. This verse has all the appearance of a gloss on the preceding—a correct one, but terribly flat. Ahrens took offence at τε remaining short before δειλός (δφειλός) and proposed ἔνθα δειλός, Christ ἔνθ' ὅς δειλός, Monro ἔνθ' ὅς τε δειλός (omitting ἀνὴρ). This is, however, unnecessary in so suspicious a verse; see also note on 163. Elsewhere in H. δειλός always means miserable (Att. δέλιαιος), not cowardly as here.

279. χρῶς, the outward appearance of the flesh, complexion; cf. Ξ 164, P 733, φ 412, π 182 καὶ τοι χρῶς οὐκέθ' ὁμοῖος, λ 529 ὥχρησαντα χροῖα κάλλιμον. ἄλλυδις ἄλλῃ, 'all sorts of colours.' Pallis suggests ἀλλυδῖς ἄλλου, 'each man a different colour.' But ἀλλυδῖς ἄλλῃ is a fixed phrase, not to be too closely pushed; cf. ε 369, ι 458, λ 385.

281. μετοκλάζει: μετακαθίζει ἐπ' ἀμφοτέρους πόδας· ὁκλάξ γάρ ἐστι τὸ ἐπὶ γόνυ, Sch. A. ἀμφοτέρους evidently means 'first one and then the other.'

283. οἰομένῳ, boding, dwelling on thoughts of death in all its forms (κῆρας

plur.). This is the only case in *Il.* of a direct acc. after οἰομαι, though it is often found in *Od.* (e.g. v 224, 349).

285. The simultaneous contraction and shortening of ταρβεῖ is intolerable, and ἐπειδὴν is a late (Attic) form, found nowhere else in H. All edd. correct it: ἐπειδὴ Brandreth, ἐπεὶ κεν Bekker (Thiersch's ἐπὶν δὴ is as bad as ἐπειδὴν) set one error right; while ταρβέει, εἰ κε Menrad (ὀππότε Agar) corrects both. πρῶτον, elsewhere always πρῶτα or τὰ πρῶτα after ἐπεὶ, in the sense 'when once'; see on A 235. For the whole situation compare Odysseus' description of Neoptolemos in the λόχος of the wooden horse, λ 523 ff. Monro points out that in place of the pres. ἐσίζηται we ought to have the aor. ἐσέζηται, when he has once taken his seat. (ἐξόμενον, ἐξόμενος are always aorist, from the reduplicated stem σε-σδ-; no present stem ἐξ- exists, ἕξει κ 378 should be ἕξο. See, however, Delbrück *Gr.* iv. p. 96 and Veitch *Gr. Verbs*, s.v. καθέζεσθαι.)

287. ὄνοιτο, sc. τις, but the omission of the word is curious; hence Bentley conj. οὐδέ τις ἔνθα, to which Axt has added τεόν κε. This, however, is hardly necessary. Cf. X 199. οὐ κέ τις ἔνθα van L.

288. βλεῖο, opt. of the aor. ἐ-βλή-μην: Cobet's βληῖο is wrong. βλε- is the weak

οὐ κεν ἐν αὐχέν' ὀπισθε πέσοι βέλος οὐδ' ἐνὶ νώτῳ,
 ἀλλὰ κεν ἢ στέρνων ἢ νηδύος ἀντιάσειε 290
 πρόσσω ἱεμένοιο μετὰ προμάχων ὀαριστύν.
 ἀλλ' ἄγε μηκέτι ταῦτα λεγόμεθα νηπύτιοι ὥς
 ἐσταότες, μή πού τις ὑπερφιάλως νεμεσήσῃ.
 ἀλλὰ σύ γε κλισίῃνδε κιὼν ἔλευ ὄβριμον ἔγχος."
 ὥς φάτο, Μηριόνης δὲ θοῶι ἀτάλαντος Ἄρηϊ 295
 καρπαλίμως κλισίηθεν ἀνείλετο χάλκεον ἔγχος,
 βῆ δὲ μετ' Ἴδομενῆα μέγα πτολέμοιο μεμηλώς.
 οἷος δὲ βροτολοιγὸς Ἄρης πόλεμόνδε μέτεισι,
 τῷ δὲ Φόβος φίλος υἱὸς ἅμα κρατερὸς καὶ ἀταρβῆς
 ἔσπετο, ὅς τ' ἐφόβησε ταλάφρονά περ πολεμιστὴν. 300
 τῷ μὲν ἄρ' ἐκ Θρήικης Ἐφύρους μέτα θωρήσσεσθον
 ἦε μετὰ Φλεγύας μεγαλήτορας· οὐδ' ἄρα τῷ γε
 ἔκλυνον ἀμφοτέρων, ἐτέροισι δὲ κῦδος ἔδωκαν·

289. Οὐ ΚΕΝ H and αἱ κοιναί (Did.): οὐκ ἂν Ar. Ω. || πέσοι G. || ἐν . . ἐνὶ : ἐπ' . . ἐπὶ Stob. Flor. 7. 14. 290. στέρνοιο G Cant. 294. ὄβριμον CHP. 297. πτολέμοιο G Lips. 298. μέτεισι Ar. Ω: others κάτεισι? 299. ἅμαι R. 300. ὥς τ' R. 301. ἐκ ΘΡΗΙΚΗΣ ΕΦΥΡΟΥΣ: εἰς ἐφύρους πόλεμον Paus. ix. 36. 2. 303. ἀμφοτέροις L: ἀμφοτέροισιν P: ἀμφοτέρω QR.

form of βλη-, but the opt. is here formed with -ι- instead of the regular -ιη- of the sing. (βλήῃς is quoted from Epicharmos). The subj. is βλήεται, p 472. ΠΟΝΕΥΜΕΝΟΣ, in stress of war, O 447, etc. Εἴ ΠΕΡ ΚΕ with opt. here has been doubted, and Thiersch proposed καὶ for κε. But Lange has shewn (EI p. 503) that κε alone is right.

291. ὀαριστύν, probably an oxymoron (A 502), but see on X 126.

292 = T 244; and see on B 435. The word ΝΗΠΥΤΙΟΙ is elsewhere peculiar to T and Φ; see on T 200.

293. ὑπερφιάλως, excessively: the adv. seems not to convey the idea of proud or overbearing, see Σ 300.

297. μεμηλώς, like πλούτοιο μεμηλώς E 708 (see note there).

299. For the personification of Φόβος cf. Δ 440, O 119.

300. ταλάφρονα, here only for the usual ταλασίφρων.

301. The transition from the simile to this descriptive passage, which has nothing to do with the comparison, produces a somewhat harsh effect, especially as the pres. ΘΩΡΗΣΣΕΣΘΟΝ again gives way to the aor. of simile in 303. (In any case Θωρήσσεσθον cannot be an imperf., as some have thought, for that

tense has no place in a simile, though the form alone is not decisive, H. G. § 5, note 1.) There seems therefore not to be any reference to a particular mythological event, as we should suppose; the idea must be that in the perpetual wars of two neighbouring tribes on the Thracian borders, Ares often goes to battle, taking now one side, now the other. μετὰ does not appear to imply hostility, but means only to join; but it may of course be taken in the sense *go in pursuit of*. In that case Ares will be conceived as accompanying his own Thracians in raids on their southern neighbours. According to Strabo ix. 442 the Ephyræi inhabited the later Krannon in Thessaly; while the Phlegyes (or Phlegyai) came from Gyrtone. The latter were a race of brigands who captured Thebes, and were ultimately destroyed by Apollo for sacrilegiously assaulting Delphi (Pherekydes in Schol. A. See also Hymn. Ap. 278, Pausanias ix. 36, and Schol. Pind. P. x. 55.) The Thracian connexions of Ares (*Gradivum patrem, Geticis qui praesidet arvis* Virg. Aen. iii. 35) reappear in H. only in the late passage θ 361, and are possibly taken from post-Homeric mythology.

τοῖοι Μηριόνης τε καὶ Ἰδομενεὺς ἀγοὶ ἀνδρῶν
 ἦσαν ἐς πόλεμον κεκορυθμένοι αἶθοπι χαλκῶι. 305
 τὸν καὶ Μηριόνης πρότερος πρὸς μῦθον ἔειπε·
 “Δευκαλίδη, πῆι τ’ ἄρ μέμονας καταδῦναι ὄμιλον;
 ἦ ἐπὶ δεξιόφιν παντὸς στρατοῦ, ἦ ἰνὰ μέσσους,
 ἦ ἐπ’ ἀριστερόφιν; ἐπεὶ οὐ ποθὶ ἔλπομαι οὕτω
 δεύεσθαι πολέμοιο κάρη κομόωντας Ἀχαιοὺς.” 310
 τὸν δ’ αὖτ’ Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἤῤα·
 “νηυσὶ μὲν ἐν μέσσησιν ἀμύνειν εἰσὶ καὶ ἄλλοι,
 Αἴαντές τε δῶα Τεύκρος θ’, ὃς ἄριστος Ἀχαιῶν
 τοξοσύνη, ἀγαθὸς δὲ καὶ ἐν σταδίῃ ὑσμίνῃ·
 οἳ μιν ἄδην ἐλώωσι καὶ ἐσσύμενον πολέμοιο, 315

306. πρότερον S. 309. οὐ ποθὶ: τινὲς οὐ πού τε (sic) Sch. T. οὕτως
 [CS] Pap. o. 315. ἐλάουσι Par. g²: ἐάσουσι, ἀάσωσι, see below. | πολέμεισιν
 Zen.

307. Δευκαλίδη, son of Deukalion; see note on M 117.

308. ἐπὶ goes with the locative, as elsewhere, *at the right*; the later ἐπὶ δεξιᾶς.

309. ἔλπομαι, *I suppose*, K 355. It is possible, but less Epic, to translate ‘*I hope* they are nowhere else as hard pressed as I know them to be on the left.’ οὕτω naturally means *so much as on the left*. Monro prefers to take it with a vague reference: ‘I do not think the Greeks are anywhere so weak as to be especially in need of help’ (as in our colloquial “are nowhere so very much in need of help”). But this would be a reason not for going to the left, but for keeping out of the fight altogether. The (Greek) left is always represented as the scene of hot conflict; see A 498, etc. There is no case in the *Iliad* where fighting on the right is mentioned.

310. δεύεσθαι πολέμοιο, *to fall short of the war*, is exactly our “to be unequal to the contest.” For this use of δεύεσθαι compare P 142 μάχης ἄρα πολλὸν ἐδέυεο, Ψ 670 ἦ οὐχ ἄλις ὅτι μάχης ἐπιδέουμαι; φ 185 πολλὸν δὲ βίης ἐπιδεέες ἦσαν. But Ω 385 οὐ μὲν γάρ τι μάχης ἐπεδέυετ’ Ἀχαιῶν is different.

312. ἀμύνειν εἰς as S14, I 688, etc.

315. The other passages which bear upon this line are ε 290 ἄλλ’ ἔτι μὲν μὴ φημι ἄδην ἐλάαν κακότητος, T 423 οὐ λήξω πρὶν Τρώας ἄδην ἐλάσαι πολέμοιο. It seems clear therefore that πολέμοιο here goes with ἄδην ἐλώωσι, not as might appear at first sight with ἐσσύμενον:

although in δ 733 καὶ ἐσσύμενός περ ὁδοῖο the part. evidently goes with the gen.; cf. also A 717 μάλ’ ἐσσυμένους πολέμειν, and δ 416. Against these must be set a large majority of cases where ἐσσύμενος is used absolutely (e.g. 787), so that we need not hesitate to assume the same use here. For a similar ambiguity compare Ω 404 ἴσχειν ἐσσυμένους πολέμοιο, X 630 σχήσεσθε καὶ ἐσσύμενοί περ Ἄργος. Nikanor gives both alternatives, ἥτοι συναπτόν ἐσσύμενον πολέμοιο, ἀντὶ τοῦ ὠρμημένον εἰς τὸν πόλεμον, ἢ τὸ ἐξῆς ἐστὶν ἐλώωσι πολέμοιο, καθὼ διασταλήσεται (διαστολή is a slight division, less than a stop, to shew that two words are not taken together) βραχὺ τὸ ἐσσύμενον ἀπὸ τοῦ πολέμοιο. Ar. rightly declared for the latter alternative, as appears from An., ἐστὶ δὲ τὸ ἄδην ἐλώωσιν ἀντὶ τοῦ κορεσθῆναι αὐτὸν ποιήσονται τοῦ πολέμου καὶ περ προθυμίαν ἔχοντα: while Zen. read πολέμειν, which must be taken with ἐσσύμενον. There is more difficulty on the phrase ἄδην ἐλάαν itself. Didymos remarks upon it κατ’ ἑνια τῶν ὑπομνημάτων “οἳ μιν ἄδην ἐάσουσιν” ὅ ἐστι κορέσονται· καὶ ἐπὶ τοῦ Ποσειδῶνος (sc. ε 290) “ἄλλ’ ἔτι μὲν μὴ φημι ἄδην ἐλάαν κακότητος” διὰ τῶν δύο αα παρέκειτο “ἐάαν.” For this verb ἐάαν *in situ* there is no other evidence (see on T 402), nor are we justified in adopting it, as it is not linguistically explicable nor can we estimate the authority on which Ar. was inclined to read it. Indeed the mention of the ὑπομνήματα, which seem to have been mere notes, not deliberately

Ἔκτορα Πριάμίδην, εἰ καὶ μάλα καρτερός ἐστιν.
 αἰπὺ οἱ ἐσσεΐται, μάλα περ μεμαῶτι μάχεσθαι,
 κείνων νικήσαντι μένος καὶ χεῖρας ἀάπτους
 νῆας ἐνιπρήσαι, ὅτε μὴ αὐτός γε Κρονίων
 ἐμβάλοι αἰθόμενον δαλὸν νήεσσι θοῇσιν.
 ἀνδρὶ δέ κ' οὐκ εἴξειε μέγας Τελαμώνιος Αἴας,
 ὃς θνητός τ' εἴη καὶ ἔδοι Δημήτερος ἀκτῆν,
 χαλκῶι τε ῥηκτὸς μεγάλοισί τε χερμαδίοισιν.
 οὐδ' ἂν Ἀχιλλῇ ῥήξηνορι χωρήσειεν

320

316 *om.* ACD^UT^t (added twice in marg., by Rhosos and another) Pap. o. || εἰ καὶ
 Vr. b : καὶ εἰ Ω. 318. κείνω Par. c¹g Pap. o (this is doubtless the variant implied
 in κείνων· οὕτως πληθυντικῶς αἱ Ἀριστάρχου, Did.). || ἀάπτους Aph. ("Ar." mss.,
 but see on A 567 and Ludwig here). 319. ὅτε : ὅτι Lips. || γε : τε H. 320.
 ἐμβάλη J.

published opinions, makes it probable that the verb was no more than a conjectural suggestion based on a wrong interpretation of ἔωμεν in T 402. ἄσουσι would, however, be defensible. Schol. T gives yet another variant, οἱ δὲ ἀάσωσι διὰ τὸ ἄσῃν ἐμποιεῖν, but this may be a mere error for ἐάσουσι, and has in any case no advantage over it. We must then accept and explain the text as it stands. The question arises whether πολέμοιο is a gen. after ἄσῃν or not. Some have taken it as a local gen., 'to chase him to his heart's content *through the battle*.' But this local use of the gen. is very limited (see *H. G.* § 149), and is nowhere else used except with words which have a purely local sense (*πεδίοιο*, etc.). It would seem then that we must take it as a gen. after ἄσῃν. But here again Homeric analogies fail us. ἄσῃν occurs, beyond the phrases already quoted, only in E 203 in H.; and the similar ἄλῃς never takes a gen. (see on Φ 319), common though the construction is in later Greek. On the other hand, it would seem that the consciousness of ἄσῃν as originally an accus. can never have been quite lost, cf. ἄσῃν εἶχον κτείνοντες Herod. ix. 39, ἄσῃν ἔλειξεν αἵματος *Agam.* 828. It is therefore best to admit this use here, and regard ἄσῃν as a substantival adverb 'governing' πολέμοιο, 'in a way to sate him with war.' Some have even proposed to take it as a real substantive, the acc. expressing the *terminus ad quem*, 'drive him into satiety of war,' for which Heyne well compares Τυρταῖος, 11. 10 ὦ νέοι, ἀμφοτέρων δ' ἐς κόρον

ἡλάσατε. But this use of the acc. in H. is not sufficiently elastic for such a conclusion (cf. *H. G.* § 140. 4, note). It seems impossible to attain a completely satisfactory explanation of the phrase; and the variation of reading quoted from Ar. may possibly indicate that ἐλάσαι represents some lost verb which we cannot now discover. With respect to the breathing, ἄσῃν or ἄσῃν, it may be remarked that the best mss. give the former with very few exceptions. Ar. however preferred the rough breathing, which is the more correct if, as seems probable, the root of the word is *sa*, *to sate*.

316. Though this line is omitted by five important mss. and is of a familiar type of interpolation, a couple of explanatory words *plus padding*, it can ill be spared. The omission of Hector's name would be very strange, as he has never been mentioned since 205. εἰ καὶ is certainly right for the unmetrical καὶ εἰ of all known mss. but one, and had already been conj. by Bentley on the analogy of E 410.

317. αἰπύ, only here in the metaphorical sense *difficult*. Cf. however the phrase αἰπὺς πόνος A 601. ἐσσεΐται, also B 393, τ 302: *H. G.* § 64. The only similar fut. in H. is πεσέονται. Brandreth conj. αἰπὺ κέ Φοῖ ἐσεται.

318. χεῖρας ἀάπτους, A 567.

319. ὅτε μή, unless: Ξ 248, II 227, π 197, ψ 185. Cf. also ὅτε without μή = *in case*, ε 189, λ 375, ν 391. The temporal and purely conditional categories lie very close together, as conversely εἰ is often = *when*.

ἐν γ' αὐτοσταδίῃ· ποσὶ δ' οὐ πῶς ἔστιν ἐρίζειν. 325
 νῶϊν δ' ὥδ' ἐπ' ἀριστέρ' ἔχε στρατοῦ, ὄφρα τάχιστα
 εἶδομεν ἥε τῶι εὐχος ὀρέξομεν ἥε τις ἡμῖν."

ὥς φάτο, Μηριόνης δὲ θοῶι ἀτάλαντος Ἀρηΐ
 ἦρχ' ἵμεν, ὄφρ' ἀφίκοντο κατὰ στρατὸν ἦι μιν ἀνώγει.
 οἱ δ' ὥς Ἰδομενεῖα ἴδον φλογὶ εἵκελον ἰλκὴν, 330
 αὐτὸν καὶ θεράποντα, σὺν ἔντεσι δαιδαλέοισι,
 κεκλόμενοι καθ' ὅμιλον ἐπ' αὐτῶι πάντες ἔβησαν.
 τῶν δ' ὁμὸν ἵστατο νεῖκος ἐπὶ πυρμυήισι νέεσσιν.
 ὥς δ' ὅθ' ὑπὸ λιγέων ἀνέμων σπέρχωσιν ἄελλαι
 ἡματι τῶι ὅτε τε πλείστη κόνις ἀμφὶ κελεύθους, 335
 οἷ τ' ἀμυδὶς κόνις μεγάλην ἰστᾶσιν ὁμίχλην,
 ὥς ἄρα τῶν ὁμός' ἦλθε μάχη, μέμασαν δ' ἐνὶ θυμῶι
 ἀλλήλους καθ' ὅμιλον ἐναιρέμεν ὀξεί χαλκῶι.
 ἔφριξεν δὲ μάχη φθισίμβροτος ἐγχέηισι
 μακρῆς ἅς εἶχον ταμεσίχροας· ὅσσε δ' ἄμερδεν 340
 αὐγὴ χαλκείη κορύθων ἄπο λαμπομενάων

325. Γ': τ' GR: δ' H. || οὐπω G. 326. ΝΩΪ U. 327. ΤΙΣ: καὶ Pap. o.
 329. ἀφίκοιτο PR Harl. a (p. ras. ?) Lips. 331. δαιδαλέοις: μαρμαίροντας H.
 ἐν ἄλλῳι συνένεττοι μαρμαίροντας A. || εὐν τεύχεσι λευγαλέοις Lips. (γρ. δαιδα-
 λέοις, δ κρείττον). 333. ὁμὸν: τινὲς ὁμόςε Sch. T. 334. ὑπαὶ L. 335.
 πλείστον (Q). 337. ὁμῶς DL (supr. ὄν) P. 338. ἀναιρέμεν J. 339. φεισί-
 βροτος GLT. 341. κορύσων δ' J. || ἄπο: υπο Pap. o.

325. αὐτοσταδίῃ, ἀπαξ λεγόμενον, 'in standing, stationary' fight, in holding his ground, as opposed to chasing a flying foe (ποσὶ). Cf. αὐτοσχεδίῃ O 510, and σταδίῃ 314, etc.

326. ΝΩΪν, a very strange expression. It appears that Meriones and Idomeneus are suddenly regarded as being in a chariot, of which we have heard nothing before; νῶϊν must be an ethical dative, and ἔχε mean *drive*: 'As for us, drive to the left.' But this use of the dat. can hardly be paralleled. For ἔχειν without an object=*to drive*, cf. II 378, Ψ 422, etc. There is no clear instance of its use in the sense *go* (on foot), unless such can be inferred from the intrans. use of ἔσχεν (520) 'held its way.' This also leaves νῶϊν unexplained. ὥδε may be local, *this way* (see on K 537), but the usual sense, *as we are doing*, is equally appropriate.

332. For αὐτῶι Bentley conj. αὐτῶ, which is plausible though not necessary, as ἐπὶ with dat. is very common after verbs of motion (II. G. § 198 fin.), and

Meriones has been relegated to a subordinate place by the preceding line.

333. ὁμός, evidently predicate (cf. ὁμός' ἦλθε in 337), lit. *grew common*. But the phrase is unique and perhaps the variant ὁμός' should be read here also.

334. σπέρχωσιν, the act. seems to recur (till quite late times) only in γ 283, *Hymn. Hom.* xxiii. 7, always in this phrase, and in the compound ἐπισπέρχων Ψ 430, ε 304, χ 451. The mid. is, of course, common in II. and later.

336. οἷ τ': van L. reads οἱ δ', suggested by Heyne.

339. Cf. ἐγχεσι πεφρικνῖαι Δ 282, and Virgil's *ferreus hastis Horret ager*.

340. For the place of the adj. ταμεσίχροας in the rel. clause compare 496, and note on Ξ 172 τὸ ρά οἱ τεύχεσιν ἦεν. ἄμερδεν, *blinded*, as θ 64 ὀφθαλμῶν μὲν ἄμερσε. The word is perhaps distinct from ἀμέρσαι II 53, though the sense *take away* will suit this passage. Cf. however τ 18 ἐντεα . . τὰ κατὰς ἀμέρδει, *dulls*.

θωρήκων τε νεοσμήκτων σακῶν τε φαεινῶν
ἐρχομένων ἄμυδις. μάλα κε θρασυκάρδιος εἶη
ὅς τότε γηθήσειεν ἰδὼν πόνον οὐδ' ἀκάχοιτο.

τὼ δ' ἀμφὶς φρονέοντε δῶα Κρόνου νῆε κραταιῶ 345
ἀνδράσιν ἡρώεσσιν ἐτεύχετον ἄλγεα λυγρά.
Ζεὺς μὲν ῥα Τρώεσσι καὶ Ἑκτορι βούλετο νίκην,
κυδαίνων Ἀχιλλῆα πόδας ταχύν· οὐδ' ὅ γε πάμπαν
ἤθελε λαὸν ὀλέσθαι Ἀχαιοκὸν Ἰλιόθι πρό,
ἀλλὰ Θέτιν κύδαινε καὶ νῆα καρτερόθυμον. 350
Ἀργείους δὲ Ποσειδάων ὀρόθυνε μετελθών,
λάβρηι ὑπεξαναδὺς πολλῆς ἀλός· ἤχθετο γάρ ῥα
Τρῶσιν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.
ἣ μὰν ἀμφοτέροισιν ὁμὸν γένος ἦδ' ἴα πάτρῃ,

343. ΚΕ: ΚΕΝ ΤΙΣ QR. 344. ὅς: ὡς Pap. ο. || ΤΟΤΕ: ΤΟΓΕ HJ. 345.
κραταιῶ: κρατερῶ DGP. 346. ἡρώεσσιν ἐτεύχετον ἐν ἄλλωι A (written

ἐτεύχε): ἡρώεσσι τετεύχετον ADP (Harl. a *supr.*): ἡρώεσσι(ν) τετεύχατον
CHJQRTU Harl. a, Pap. ο: ἡρώεσσι τετεύχατο GS. 347. ΜΕΝ ῥα Ar. AC
Harl. a d: ΜΕΝ ἄρα Ω. ἔκτωρ R. 348. Οὐδ' ὅ γε Aph. Ω: οὐδέ τι Ar.
AHPQR Par. d g. 349. ὀλέσσαι CHPQR Pap. ο. || ἀχαικὸν JPQ Lips.
350 ἄθ. Ar. 351. ὀρόθυνε: ὠτρυνε Zen. Aph. 352. γάρ ῥα: γὰρ δὴ G.
353. ἦ ΜΕΝ J: ἦ ΜΕΝ Γ' Schol. Ar. *Eqv.* 255.

343. For the frank hatred of war which is characteristic of H. see note on Δ 222, and for the introduction of the imaginary spectator, Δ 539, etc.

345. The following passage—to 360—is clearly out of place; there appears to be no other case of such a lengthy and superfluous recapitulation in H. Perhaps it may have originally formed the proem to this book, and been superseded by the more elaborate passage which now begins it. On the other hand the imperf. ἐτεύχετον implies a relation with what has gone before; hence it has been also suggested that we have here the original introduction to the Διὸς ἀπάτη in the next book. It is noteworthy that the entire ms. authority is for τετεύχετον or τετεύχατον. The former seems to be meant for an aor., though this is not possible, on account of the stem-vowel; it could at most be a thematic pluperf., which is, of course, the same thing as an imperf. The perf. is quite out of place in this connexion. For the termination -ετον in the 3rd person of a historic tense see *H. G.* § 5 ad fin.

350 was athetized by Ar. as a superfluous repetition of 348. The form νῆα

occurs only here in H. and in the Alexandrine imitative Epics; but the analogous νῆος, νῆϊ, νῆες, νῆας are all common.

351. ὀρόθυνε, imperf., *was rousing*; the aor. participles meaning 'by entering among them on rising from the sea.' Thus taken the passage is a mere recapitulation, not a fresh account of P.'s appearance—a supposition on which some, with hardly sufficient ground, have based their objections to the passage. The difficulty lies in the whole character of the digression, or regression, not in particular phrases. Even λάβρηι is not inconsistent with 31–38, as it may be implied in the fact that he leaves his chariot before coming to land. On the other hand, the attitude of Zeus does to some extent contradict the momentary indifference of 1–9, which is there made the excuse for Poseidon's intervention.

353=16. For the acc. of the participle after ἀχθῆναι see *H. G.* § 245. 2.

354. πάτρῃ is elsewhere always used in a purely local sense, *home* or *birthplace*. But the gods of H. are remarkably free from any local connexion; we could not say where their birthplace was; as for their dwelling, Poseidon's

ἀλλὰ Ζεὺς πρότερος γεγόνει καὶ πλείονα ἦϊδη. 355
 τῷ ῥα καὶ ἀμφαδίην μὲν ἀλεξέμεναι ἀλέεινε,
 λάθρῃ δ' αἰὲν ἔγειρε κατὰ στρατόν, ἀνδρὶ εἰκώς.
 τῷ δ' ἔριδος κρατερῆς καὶ ὁμοίου πολέμοιο
 πείραρ ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν,
 ἄρρηκτόν τ' ἄλυτόν τε, τὸ πολλῶν γούνατ' ἔλυσεν. 360
 ἔνθα, μεσαιπόλιός περ ἐὼν, Δαναοῖσι κελεύσας
 Ἰδομενεὺς Τρώεσσι μετύλμενος ἐν φόβον ὤρσε.
 πέφνε γὰρ Ὀθρυονῆα Καβησόθεν ἔνδον ἐόντα,

355. ἡ(ι)δεi CGQ Pap. o. 356. ἀμφαδίη(ι) ACGHJSTU Harl. a¹ Lips. Eust.
 357. ἄγειρε JQ. 358. τῷ Ar. (Schol. T) P Harl. b (supr. τοι), Par. d: εἰ Syr.:
 οἷ DQR Pap. o, Par. c g j: τοι Aph. Ω. || πτολέμοιο ADHJSTU Pap. o, Lips.
 359. πείραρ R Par. f (p. ras.: marg. ἢ πείρατα): πείρα Cant. (supr. ρ).
 ἀμφοτέροισι and ἀλλήλοισι Ar. διχῶς. 360. τ' om. Pap. o. 362. τρώεσσι
 ἐπάλμενος Q Pap. o, Harl. b, Par. a c d f g, ἐν ἄλλωι A. 363. γὰρ: δ' ἄρ G.
 καβησόθεν ἔνδον: ἐκάβης νόθον υἱόν Argol.

was the sea rather than Olympus the home of Zeus. The word therefore seems here to have the more abstract sense *parentage*, a specialization of the vaguer *γένος*.

358-60. The text, the reading of Ar., gives the best sense to this difficult passage; *the two gods knotted the rope of strife and war and drew it tight for both sides*. This sense of ἐπαλλάξαι is given by Schol. A: τῷ δὲ ἐπαλλάξαι ἐπὶ τοῦ συνάψαι χρώνται καὶ τῶν περὶ λόγων τινές, πλεονάζει δὲ Ἀριστότενος ὁ μουσικὸς ἐπηλλαγμένα λέγων τὰ συνημμένα. The word seems to mean literally *crossing over* a rope upon itself: similar uses will be found in the Lexicon, e.g. ποὺς ἐπαλαχθεῖς ποδὶ, Eur. *Herac.* 836, *foot linked to foot*. For the metaphor see note on H 102; the gods tie the two armies to the rope of strife, and by it pull them backwards and forwards. A somewhat similar explanation was given by Ar., only he distinguished two ropes, one of war and one of strife, τὸν πόλεμον τῇ ἔριδι συνέδησαν. . . ὥσπερ οἱ τὰ ἀμματα ποιοῦντες (Did.). This is very artificial and needless. The general sense of the passage would be better given if we could translate ἐπαλλάξαντες *alternately*. The use of ἀλλάσσειν makes this possible, but we should require the pres. part. in place of the aor. There appears to have been a different reading of the passage in which τοὶ took the place of τῷ, and ἀλλήλοισι of ἀμφοτέροισι (the vulgate τοὶ . . ἀμφοτέροισι being conflate from the two). τοὶ now means

the two parties, Greeks and Trojans, and the metaphor is taken from the 'tug of war'; the two sides are regarded as having hold of a rope and pulling one another backwards and forwards. This is in itself intelligible: the objections to it are (1) that the metaphor of rope-pulling in battle elsewhere always indicates divine interference; (2) that the reading ἀλλήλοισι has very weak support. (In the ordinary reading τοὶ might be understood of Zeus and Poseidon; but the dual is far more Homeric in this sense.) It seems likely that the original reading was ἐπαλλάξαντε. Confusion began when this was altered to the plural to avoid hiatus: τῷ was changed to τοι, and so seemed to belong to the two armies, and the alteration of ἀμφοτέροισι to ἀλλήλοισι was a necessary consequence.

361. μεσαιπόλιος, 'half-grey,' *grizzled*; cf. χιτῶν πυρφνροῦς μεσόλευκος, Xen. *Cyr.* 8. 3. 13, purple shot with white; μεσοπόρφυρος in Plutarch *Aratus* 53. The first part of the compound is apparently a locative; ('half way to grey' Monro). Cf. § 203 *ὑαγιενῆς*.

363. ἔνδον ἐόντα, apparently *being* (a guest) *within the walls of Troy*, a rather strange expression. In O 438 we have Κνηθρόθεν ἔνδον ἐόντα, which is more natural as it is followed by ἐν μεγάροισιν. A truly wonderful variant is given by Didymos, ἐν τῇ Ἀργολικῇ Ἐκάβης νόθον υἱὸν ἐόντα· καὶ τὰχα ἄρ εἴη ἀμάρτημα, κατ' ἀγνοίαν τῆς Καβήσου (to judge from the various conjectural

ὅς ῥα νέον πολέμοιο μετὰ κλέος εἰληλούθει,
 ἦϊτεε δὲ Πριάμοιο θυγατρῶν εἶδος ἀρίστην 365
 Κασσάνδρην ἀνάεδνον, ὑπέσχετο δὲ μέγα ἔργον,
 ἐκ Τροίης ἀέκοντας ἀπωσέμεν υἱας Ἀχαιῶν.
 τῷ δ' ὁ γέρων Πριάμος ὑπὸ τ' ἔσχετο καὶ κατένευσε
 δωσέμεναι· ὁ δὲ μάρναθ' ὑποσχεσίησι πιθήσας.
 Ἰδομενεὺς δ' αὐτοῖο τιτύσκετο δουρὶ φαεινῷ, 370
 καὶ βάλεν ὕψι βιβάντα τυχῶν· οὐδ' ἤρκεσε θώρηξ
 χάλκεος ὃν φορέεσκε, μέσῃ δ' ἐν γαστέρι πῆξε.
 δούπησεν δὲ πεσών· ὁ δ' ἐπέυξατο φώνησέν τε·
 “Ὅθρυνεῦ, περὶ δὴ σε βροτῶν αἰνίζομ' ἀπάντων,
 εἰ ἐτέον δὴ πάντα τελευτήσεις ὅς' ὑπέστης 375
 Δαρδανίδῃ Πριάμωι· ὁ δ' ὑπέσχετο θυγατέρα ἦν.
 καὶ κέ τοι ἡμεῖς ταῦτά γ' ὑποσχόμενοι τελέσαιμεν,
 δοῖμεν δ' Ἀτρεΐδαιο θυγατρῶν εἶδος ἀρίστην,

364. μετὰ : κατὰ Aph. 366. ἀνέεδνον R: ἀνέαδνον J. || ὑπείσχετο L. || δὲ :
 δὴ G e corr. : γὰρ H. 367. ἀνωσέμεν Ag. || τινὲς δὲ ἐπάγουσι (add the line)
 φοιτῶν ἔθνα καὶ ἔθνα θοὰς ἐπὶ νῆας ἀχαιῶν Sch. T. 368. ὑπὸ τ' ἔσχετο :
 ὑπέσχετο DGJQ Syr. 369. πιθήσας : πεποιθώς H. 371. ἤρκεσ' ὁ U. 372.
 ἐν : ἐνὶ J. || πῆξε : τύψε D. 373. τινὲς <ὁ> δὲ κερτομέων ἔπος κῆδα T.
 374. αἰρυνεῦ Syr. : ὦ αἰρυνεῦ T: ὠθρυνεῦ Q. || αἰνίζομ' Q and τινὲς ap.
 Did. : αἰνίσσομαι Zen. : θεινίσσομαι Komanoz ap. Hesych. 375. πάντα :
 ταῦτα R. 377. γ' om. P Syr. (ταῦτην). || ὑπείσχετο Pap. o. 378 om. U¹.

sites given by Schol. T, ranging from Thrace to Lykia, ignorance of Kabesos was not confined to Argolis). It is hardly necessary to say that illegitimate sons are ascribed by H. to ladies of high degree only when the father is a god; nor did Homeric Greeks, like those of Alexandria, marry their half-sisters. A still stranger reading mentioned by the scholia is ἐνδονέοντα, κεκνημένον.

364. μετὰ κλέος, as A 227. Aph. read κατὰ κλέος, for which cf. Pindar P. iv. 125 ἤλυθον κείνων γε κατὰ κλέος, and κατὰ πόδας, on the heels.

365. εἶδος ἀρίστην, a compliment paid also to Laodike in I' 124, Z 252. The old critics appear to have puzzled themselves over this supposed inconsistency, some actually taking εἶδος here to mean τὴν εἶδον, knowledge of prophecy (which, as the scholia on Ω 699 rightly remark, the Homeric Kassandra does not possess).

366. ἀνάεδνον, see on I 146. He boastfully promises a victory in place of the usual bride-price. So David promises to slay 100 Philistines as the

price of Saul's daughter, 1 Sam. xviii. 25. Virgil introduces Coroebus under similar circumstances, *illis ad Troiam forte dictus Venerat insano Cassandrae accensus amore, Et gener auxilium Priamo Phrygiibusque ferebat*, Aen. ii. 342.

367. Ar.'s variant ἀνωσέμεν would mean drive out to sea.

371. ὕψι βιβάντα, cf. I' 22 μακρὰ βιβάντα. The phrase portrays the man's swaggering character, and, as the scholiast remarks, is in favour of the line which some added after 367 (see above). Possibly it means that he walked upright, not ὑπασπίδια in the orthodox fashion (158). ΤΥΧΩΝ is used absolutely, as often, the acc. being governed by ΒΑΛΕΝ. This is one of the places where ΕΘΩΡΗΣ may be quite general, armament (App. B. iii. 3, α).

374. αἰνίζομαι, compliment. Zen. presumably understood his reading αἰνίσσομαι as a future (better αἰνίζομαι), which suits the passage well; reading the pres. we must take εἰ τελευτήσεις as = if you are going to fulfil.

"Αργεος ἔξαγαγόντες, ὀπιέμεν, εἴ κε σὺν ἄμμιν
Ἴλιον ἐκπέρσης ἐν ναιόμενον πτολίεθρον.

350

ἀλλ' ἔπει, ὄφρ' ἐπὶ νηυσὶ συνόμεθα ποντοπόροισιν
ἀμφὶ γάμῳ, ἐπεὶ οὗτοι ἐδύνωται κακοὶ εἶμεν."

ὥς εἰπὼν ποδὸς εἶλκε κατὰ κρατερὴν ὑσμίνην
ἥρως Ἰδομενεύς· τῷ δ' Ἄσιος ἦλθεν ἀμύντωρ
πεζὸς πρόσθ' ἵππων· τὼ δὲ πνέοντε κατ' ὤμων

355

αἶεν ἔχ' ἡνίοχος θεράπων· ὁ δὲ ἔετο θυμῷ
Ἰδομενῆα βαλεῖν· ὁ δέ μιν φθάμενος βάλε δουρὶ
λαιμὸν ὑπ' ἀνθερέωνα, διαπρὸ δὲ χαλκὸν ἔλασσεν.

ἥριπε δ' ὥς ὅτε τις δρῦς ἥριπεν ἢ ἀχερωῖς
ἢ ἐπίτυς βλωθρή, τήν τ' οὔρεσι τέκτονες ἄνδρες
ἐξέταμον πελέκεσσι νεήκεσι νήϊον εἶναι·

390

379. εἴ· αι Pap. ο· αἶ Vr. d. 380. Ἴλιον Pap. ο. 381. **СУΝΩΜΕΘΑ**· γρ. **СУΝΩΜΕΘΑ** G. 382. ἤμεν C· ἐςμεν D. 383. ἔλκε Ar. **ΚΑΤΑ**· διὰ Δ (γρ. **κατὰ**) C King's Par. e. | **τινὲς κατὰ κρατερῆς ὑσμίνης** T. 384. ἤλο' ἐπαμύντωρ Ar. JT Par. h (ἐπ. ἀμ.) and ap. Eust. 385. ὤμων PQR (and T in lemma). 389. **ἈΧΕΡΩΪΣ**· ἕτεροι δὲ **ἀχελωῖς** ὡς ἂν τις εἴποι ὑδατοτρεφῆς Eust. 390. **ΤΗΝ** δ' Lips.

381. **ἔπει**, better **ἔπε'**, which was read by Ar. in K 146, though there is no mention of any variant here. **СУΝΩΜΕΘΑ**, come to terms, *συνήμι*, H. G. § 81, a doubtful contracted form. Fick suggests *συνήμεθ'* (Menrad *συνειμέθ'*) ὠκυπόροιςιν or as an alternative *συνήμεθα*, with the regular subj. lengthening, from *σνέμεθα*. But this could only be on a false analogy, -ε- being here the verb-stem, not the thematic vowel. Ar. wrote *συνώμεθα*, with interaspiration, and so *συνήμοσύνας*, *agreements*, X 261.

382. **ἐδύνωται**, *match-makers*, *marriage-brokers*, a profession which is fully recognized in many communities, civilized as well as savage, to the present day. Though there is no other trace of it in H., yet the existence of the broker is a natural outcome of the commercial view of marriage implied in the existence of *ἔδνα*. For the verb *ἐδύνω* cf. β 53 ὡς κ' αὐτὸς ἐδυνώσαιο θυγάτρα, *yet the bride-price for his daughter*.

384. Asios now appears, unlike the other Trojans, with a chariot. The description of his attack on the wall in M 110-114 accounts for this, and indeed appears to have been interpolated there for the purpose. If the original μάχη ἐπὶ ταῖς ναυσὶν knew nothing of a wall, but only described a gradual driving of the Greeks along the plain up to their

ships, then the casual mention of a chariot among the footmen would be nothing remarkable. Fick suggests that the name is Ἄσσιος, from the town of Assos. For the variant *ἐπαμύντωρ* cf. ἰφηνίοχος Z 19, ἐπίσκοπος K 38, with note.

385. **ΠΝΕΙΟΝΤΕ ΚΑΤ' ὨΜΩΝ**, cf. P 501 μὴ δὴ μοι ἀπὸπροθεν ἰσχύμεν ἵππους, ἀλλὰ μάλ' ἐμπνέοντε μεταφρέναι. It is not necessary to suppose with Schol. B that this precaution τὸ ἔτοιμον τῆς φιγῆς καὶ τὴν δειλίαν δηλοῖ.

389-93 = II 482-86. **ἈΧΕΡΩΪΣ**, said to be the λεύκη or white poplar (see Pausanias v. 14. 2). This is the finest tree which grows in modern Greece. Popular etymologists explained that Herakles had brought it from the river Achéron. For the mythology connected with it see Frazer on Paus. v. 5. 5.

390. **ΒΛΩΡῆ** only here (= II 483), ω 234 (ὄρχνη) and in late imitative epics. It probably means *tall*, but various other senses are given in the scholia: *τινὲς ἀπαλήν*, κατὰ Ἀρκάδας· οἱ δὲ ἐφ' ἡλὴν, κατὰ Βοιωτοῖς, ἥτοι φλοιοζαρή, κατὰ Μάγνητας, ἢ τραχείαν, κατὰ Δρύοπας, ἢ ηὔξημένην, κατὰ Τυρσηνοῖς, ἢ σκληράν, κατὰ Καρινσίους. This knowledge of dialects is too universal to be trusted.

391. **ΝΗΪΟΝ**, cf. I' 61 ἀνέρος ὅς ῥά τε τέχνην νήϊον ἐκτάμνησιν. There is perhaps an intentional assonance in *νήϊον νεήκε*.

ὥς ὁ πρόσθ' ἵππων καὶ δίφρου κεῖτο τανυσθεῖς,
 βεβρυχῶς κόνιος δεδραγμένος αἵματοέσσης.
 ἐκ δέ οἱ ἥνιοχος πλήγη φρένας ἄς πάρος εἶχεν,
 οὐδ' ὃ γ' ἐτόλμησεν δῆϊων ὑπὸ χεῖρας ἀλύξας 395
 ἄψ ἵππους στρέψαι. τὸν δ' Ἀντίλοχος μενεχάρμης
 δουρὶ μέσον περόνησε τυχών· οὐδ' ἦρκεσε θώρηξ
 χάλκεος, ὃν φορέεσκε, μέσῃ δ' ἐν γαστέρι πῆξεν.
 αὐτὰρ ὁ ἀσθμαίνων ἐνεργέος ἔκπεσε δίφρου,
 ἵππους δ' Ἀντίλοχος μεγαθύμου Νέστορος υἱὸς 400
 ἐξέλασε Τρώων μετ' ἐκνήμιδας Ἀχαιοῦς.

Δηϊφοβος δὲ μάλα σχεδὸν ἤλυθεν Ἴδομενῆος,
 Ἀσίου ἀχνύμενος, καὶ ἀκόντισε δουρὶ φαεινῷ.
 ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος
 Ἴδομενεύς· κρύφθη γὰρ ὑπ' ἀσπίδι πάντοσ' εἴσῃ, 405
 τὴν ἄρ' ὃ γε ῥινόισι βοῶν καὶ νώροπι χαλκῷ
 δινωτὴν φορέεσκε, δῶω κανόνεσσ' ἀραρυῖαν·
 τῇ ὑπο πᾶς ἐάλη, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος,
 καρφαλέον δέ οἱ ἀσπίς ἐπιθρέξαντος ἄσεν
 ἔγχεος· οὐδ' ἄλιόν ῥα βαρείης χειρὸς ἀφήκεν, 410
 ἀλλ' ἔβαλ' Ἰππασίδην Ὑψήνορα ποιμένα λαὸν
 ἦπαρ ὑπὸ πραπίδων, εἶθαρ δ' ὑπὸ γούνατ' ἔλυσε.
 Δηϊφοβος δ' ἔκπαγλον ἐπέψατο μακρὸν αὔσας·

395. ἀλύξαι Lips.¹ 396. στρέψας R Lips.¹ (cf. ἀλύξας· στρέψας. στρέψαι· ἀλύξαι, Sch. T). 398. ἔν : ἐνὶ GJ. || γαστέρ· ἔπησε Mor. 399. ὁ Ar. PR : ὁ γ' Ω. 406. γε CDQ Lips. : γ' ἐν Ω. 408. τῇ : τὴν D : τῇ δ' Vr. d : τηρ Pap. o. 411. ἀλλὰ βάλ' D. 412. γούνατα λυκεν Pap. o.

393. βεβρυχῶς, *bellowing*, as P 264, μ 242, etc. Only the perf. forms are found in H. δεδραγμένος, cf. ἔλε γαῖαν ἀγοστῶι, A 425.

394. ἐκ . . πλήγη, cf. σ 231 ἐκ γὰρ με πλήσσουσι, Σ 225 ἥνιοχοι δ' ἐκπληγεν.

395. οὐκ ἐτόλμησεν, he had not the courage to run the momentary risk of turning in escape (ἀλύξας). There seems to be some trace of a variant ἀλύξαι . . στρέψας, which is rather more natural. It is Antilochos who takes advantage of the unfortunate driver here as in E 580.

399=E 585, from the same passage. Here we are expressly told that Ar. wrote ὁ, not ὃ γ', and it is probable that he did the same in E. See note on B 105.

407. δινωτὴν, see note on Γ 391. The word here probably refers to concentric rings as ornaments on the metallic

surface of the shield. For the κανόνες see App. B, i. 1. They are commonly taken to be *handles*, *πρόπαικες*, but these were rings or loops, to which the word *κανών* could hardly be applied. The invention of such handles was ascribed to the Karians; they are quite inconsistent with the great Mykenaeon shield, and can only have come in with the small round target of later days.

408. ἐάλῃ, *shrank together*, Virgil's *se collegit in arma*. So II 403, T 278.

409. καρφαλέον, like αὖον αὐτεν, M 160, etc. ἐπιθρέξαντος, as it grazed the surface; this aor. form occurs only here in II., though we have the derived iterative θρέεσκον in Σ 599. It must be admitted that both the form of the word and the behaviour of the spear give ground for suspicion.

“οὐ μὰν αὐτ’ ἄτιτος κεῖτ’ Ἄσιος, ἀλλὰ ἔ φημι
εἰς Ἀϊδὸς περ ἴοντα πυλάρταο κρατεροῖο 415
γηθήσειν κατὰ θυμόν, ἐπεὶ ῥά οἱ ὅπασα πομπόν.”

ὥς ἔφατ’, Ἀργείοισι δ’ ἄχος γένετ’ εὐξαμένοιο,
Ἀντιλόχῳ δὲ μάλιστα δαΐφρονι θυμόν ὄρηνεν·
ἀλλ’ οὐδ’ ἀχνύμενός περ ἐοῦ ἀμέλησεν ἑταίρου,
ἀλλὰ θεῶν περίβη καὶ οἱ σάκος ἀμφεκάλυψε. 420

τὸν μὲν ἔπειθ’ ὑποδύντε δύω ἐρίηρες ἑταίροι,
Μηκιστεὺς Ἐχλίοιο πᾶις καὶ δῖος Ἀλᾶστωρ,
νῆας ἔπι γλαφυρὰς φερέτην βαρέα στενάχοντα.
Ἰδομενεὺς δ’ οὐ λῆγε μένος μέγα, ἔτετο δ’ αἰεὶ 425
ἢ τινα Τρώων ἐρεβεννῇ νυκτὶ καλύψαι
ἢ αὐτὸς δονπῆσαι ἀμύνων λαιγὸν Ἀχαιοῖς.
ἐνθ’ Αἰσυνῆταο διοτρεφέος φίλον υἱόν,

415. **ΙΟΝΤΑ** Ar. Ω: **ΕΟΝΤΑ** QRST Par. c (supr. i) d g¹ j. | **ΚΡΑΤΕΡΟΙΟ** R: **ΚΡΥΕΡΟΙΟ** Cant. Par. j (γρ. **ΚΡΑΤΕΡΟΙΟ**). 420. **ΑΜΦΙΚΑΛΥΨΕ** Vr. d. 422 *om.* A^c. 423. **ΣΤΕΝΑΧΟΝΤΑ** Zen. Ω: **ΣΤΕΝΑΧΟΝΤΕ** Ar. ATU Harl. d, Par. a (c¹?) h: **ΣΤΕΝΑΧΟΝΤΕΣ** Harl. a, Lips. 424. **ΙΔΟΜΕΝΕΥΣ**: *τινὲς περισπῶσιν* Sch. T (so A). 426. **ΑΧΑΙΩΝ** Mor. Bar. 427. **ΔΙΟΤΡΟΦΕΟΣ** J.

414. **ἄτιτος**, the *ι* is regular, see on Ξ 484 and App. D, vol. i. p. 595.

415. **πυλάρταο**, see on Θ 367.

420-23 = Θ 331-34. It seems unlikely that the lines are genuine in both places; and though the general character of Θ would lead us to suppose that they are borrowed there, in this case the presumption appears to be wrong. For here the words **βαρέα στενάχοντα** are out of place, as Hypsenor is clearly supposed to be dead on the spot. Deiphobos evidently thinks so (416), and it would be quite unlike the epic style to represent him as mistaken without explicitly saying so. It was evidently in order to avoid this difficulty that Ar. read **στενάχοντε**. But the phrase **βαρέα στενάχων** is used in the *Il.* only of wounded warriors (538, Ξ 432). On the other hand it is applied four times in the *Od.* to mental pain (ε 420, etc.); and the same is the case in the *Il.* with the similar **βαρὺ στενάχων** (A 364, etc.). So this consideration alone is not decisive, as we are unable to say whether Ar.'s reading is a mere conjecture or not. But we have further to consider that it is not usual for Homeric heroes to detach two of their number to carry a dead body to the ships; when an important chief is wounded this is natural enough, but a corpse they

merely draw within their line in order to prevent the enemy seizing it. The next three lines also contain unusual phrases; so that the balance of probabilities is decidedly in favour of regarding the whole passage, perhaps from 417 to 426, as a very late interpolation, later than Θ.

424. **μένος** is perhaps best taken as an acc. of relation, *slackened not in his fury*. But in χ 63 οὐδὲ κεν ὥς ἐτι χεῖρας ἐμὰς λήξαιμι **φόνοιο** the verb is clearly transitive, and this use would be more natural here, cf. *παῦε τὸν μένος* A 282. The variant **Ἰδομενεὺς** as gen. is out of the question. Φ 305 οὐδὲ Σκάμανδρος ἔλγηε τὸ ὄν **μένος** is exactly similar.

425. **ἐρεβεννῇ νυκτὶ καλύψαι**, a unique expression, evidently formed on the analogy of E 659 τὸν δὲ κατ’ ὄφθαλμῶν ἐρεβεννῇ νύξ ἐκάλυψεν.

426. **δουπᾶσαι**, *to fall in battle*; cf. the common phrase *δούπησεν δὲ πεσών*. For this pregnant sense the nearest analogy is Ψ 679 δεδουπότος Οἰδιπόδαο ἐς τάφον, a very suspicious ally. The short form of the dat. **Ἀχαιοῖς** at the end of the line is also rare, but is not in itself to be regarded as a proof of spuriousness; we might quite well read **Ἀχαιῶν** with Mor. Bar.

427. It is naturally impossible to say

ἦρω' Ἀλκάθοον—γαμβρὸς δ' ἦν Ἀγχίσαο,
 πρεσβυτάτην δ' ὥπυιε θυγατρῶν Ἰπποδάμειαν, 430
 τὴν περὶ κῆρι φίλησε πατὴρ καὶ πότνια μήτηρ
 ἐν μεγάρῳ· πᾶσαν γὰρ ὀμηλικίην ἐκέκαστο
 κάλλει καὶ ἔργοισιν ἰδὲ φρεσί· τούνεκα καὶ μιν
 γῆμεν ἀνὴρ ὥριστος ἐνὶ Τροίῃ εὐρείῃ.—
 τὸν τόθ' ὑπ' Ἰδομενῇϊ Ποσειδάων ἐδάμασσε
 θέλξας ὅσσε φαεινά, πέδησε δὲ φαίδιμα γυῖα· 435
 οὔτε γὰρ ἐξοπίσω φυγέειν δύνατ' οὔτ' ἀλέασθαι,
 ἀλλ' ὥς τε στήλην ἢ δένδρεον ὑψιπέτηλον
 ἀτρέμας ἐσταότα στήθος μέσον οὔτασε δουρὶ
 ἦρως Ἰδομενεύς, ῥῆξεν δὲ οἱ ἀμφὶ χιτῶνα
 χάλκεον, ὅς οἱ πρόσθεν ἀπὸ χροὸς ἦρκει ὄλεθρον· 440
 δὴ τότε γ' αἶδον ἄυσεν ἐρεικόμενος περὶ δουρί.
 δούπησεν δὲ πεσῶν, δόρυ δ' ἐν κραδίῃ ἐπεπήγει,
 ἦ ῥά οἱ ἀσπαίρουσα καὶ οὐρίαχον πελέμιζεν

428. ἦρω': ἦρων τινὲς ἀπτικῶς Sch. T. 433. τινὲς ὑποτάσσουσι:

πρὶν Ἀθηνορίδας τραφέναι καὶ Πάνου υἱας,
 Πριαμίδας ἐ', οἱ Τρωεὶ μετέπρεπον ἵπποδάμοισιν,
 ἔως ἐσ' ἡβην εἶχεν, ὄφελλε δὲ οὔριον (sic) ἄνεος.—Sch. T, Eust.

435. φαεινῶ CHJPQRTU Vr. A Lips. Eust. 436. φυγέειν J. 437. στήλη D.
 439–41 om. P¹. 442. πεπήγει AC¹P: ἐπεπήγη GQ. 443. πελέμιζεν Ar.
 Aph. ADR Harl. b: πολέμιζεν H Par. e: πτολέμιζεν J: πτελέμιζεν Par. d
 (T er. d²): πελέμιζεν Ω (and ἄλλοι ap. Did.).

whether this Aisyetes is the same whose tomb is named as a landmark in B 793. The construction of υἱός is forgotten for the time, and resumed with τόν, 434.

433. ὥριστος, as A 288. The three added lines in Schol. T (see above) are evidently an interpolation meant to modify the too absolute praise. 'To complete them Bekker added after ἵπποδάμοισιν, αὐτόν τ' Αἰνείαν ἐπιέκελον ἀθανάτοισιν. Something of the sort is obviously needed. οὔριον, *leg.* θούριον.

435. θέλξας, see on M 255. For a similar act on the part of a god compare II 792.

437. ὥς goes closely with ἀτρέμας ἐσταότα, following it in sense—an unusual construction in a Homeric simile. The more regular form is to be found in P 434 ἀλλ' ὥς τε στήλη μένει ἔμπεδον κ.τ.λ.

439. οἱ goes with χιτῶνα, ἀμφὶ being added adverbially, *his* tunic round about him. This is more Homeric than the alternative of taking ἀμφὶ as governing οἱ, though the difference is slight; ἀμφὶ

very rarely follows its case (ψ 46 is perhaps the only instance), and in such a phrase as Σ 205 ἀμφὶ δὲ οἱ κεφαλῇ there can be no doubt as to the nature of the dat. οἱ. So also Ξ 420; see *H. G.* § 182.

440–41 are probably an interpolation to turn the linen χιτῶν, the rending of which is the sign of triumph, into a bronze corslet; see App. B, v. The epithet χαλκοχίτωνες, from which the phrase is derived, is another matter (App. B, iii. 4).

441. ἐρεικόμενος, *rent*, recurs in H. only in the intrans. aor. ἦρκει, P 295; cf. Hesiod Sc. 287 ἦρικον χθόνα διαν, of ploughing.

443–44. Cf. II 612–13, P 528–29, where 444 is repeated but preceded by οὐρίαχος πελεμίχθη, a more simple and natural expression than the (κραδίῃ) οὐρίαχον πελέμιζεν of our passage, a piece of exaggeration which looks more like the work of an interpolator than of a genuine epic poet. The imperf. πελέμιζεν is more picturesque than the aor. οὐρίαχον, the butt-end, does not necessarily imply such

ἔγχεος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.
 Ἴδομενεὺς δ' ἔκπαγλον ἐπεύξατο μακρὸν αὔσας· 445
 “Δηΐφοβ', ἡ ἄρα δὴ τι εἴσκομεν ἄξιον εἶναι
 τρεῖς ἐνὸς ἀντὶ πεφάσθαι; ἐπεὶ σύ περ εὔχεται οὕτως·
 δαιμόνι', ἀλλὰ καὶ αὐτὸς ἐναντίος ἵστασ' ἐμέϊο,
 ὄφρα ἴδῃς οἶος Ζητὸς γόνος ἐνθάδ' ἰκάνω,
 ὃς πρῶτον Μίνωα τέκε Κρήτη ἐπίουρον· 450
 Μίνως δ' αὖ τέκεθ' υἱὸν ἀμύμονα Δευκαλίωνα,
 Δευκαλίων δ' ἐμὲ τίκτε πολέσσ' ἀνδρεσσιν ἄνακτα
 Κρήτη ἐν εὐρείῃ· νῦν δ' ἐνθάδε νῆες ἐνεικαν
 σοί τε κακὸν καὶ πατρὶ καὶ ἄλλοισι Τρώεσσιν.”
 ὥς φάτο, Δηΐφοβος δὲ διάνδιχα μερμήριξεν, 455
 ἢ τινά που Τρώων ἐταρίσσαιτο μεγαθύμων
 ἀψ' ἀναχωρήσας, ἢ πειρήσαιο καὶ οἶος.
 ὦδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 βῆναι ἐπ' Αἰνείαν· τὸν δ' ὕστατον εὗρεν ὀμίλου
 ἑσταότ'· αἰεὶ γὰρ Πριάμωι ἐπεμήνιε δῖωι, 460

444. **ΜΕΝΟΣ**: μέγας Q. || ὄβριμος CHPR. 446. **ΤΙ** Ar. Ω: τίς' HRT
 Harl. d, Par. c², γρ. Harl. b: τοι P (U² *supr.*) Par. d. 447. **ΑΥΤΩΣ** Zen. PRS
 Harl. b d, Par. c (αὔ-) g j Eust.: αὐτῆν G. 448. **ΕΝΑΝΤΙΟΝ** A (γρ. ἐναντίος)
 [D]QU. || ἐμοῖο P. 449. **ὄφρα ἴδῃ(ι)** Ar. PQ Harl. d, Par. g²: ὄφρ' εἶδᾶς Par.
 g². 452. **ΠΟΛΕΕΣΣ'** CGHPQRU Vr. b. || ἀνδρας(c)in PR (*c corr.*). 456. **ἦ** Ar.
 Ω: εἵ CHQST (*supr.* ἥ) and ἄλλοι (Did.).

a spike as is meant by the *σανρωτήρ* of K 153.

444. Ares seems to be regarded as a 'spirit of battle' presiding over every detail, and deciding the fate of the weapons—an idea which is found also in the common use of the word Ἄρης to signify the course of battle. Compare also 569. Some have taken it to mean here the *weapon* itself; but this is less probable. Ares in person is on Olympus, and ignorant of what is going on (521).

446. **Εἴσκομεν**, *do we fancy* (do you suppose we fancy) *that the recompense is at all (τι) sufficient?* For εἴσκω cf. Φ 332; the word seems to imply that Idomeneus contemptuously rejects the idea that the recompense is enough, and calls on Deiphobos to come forward and make a fourth. It is possible also to take the sentence affirmatively, *we truly think the recompense fair*: but *τι* is in favour of the interrogation. In the variant *τί σ'*, which was rejected by Ar., *σ'* could only stand for *σοι*, and the elision would be very harsh, though possible.

447. **οὕτως** and *αὐτως* (Zen. etc.) are equally Homeric. The text means 'as you boast in this way, I will do the same.'

449. **ἴδῃ** or *ἴδῃ(ι)* (*ἴδῃ*), see on A 203.

450. **ἐπίουρον**, so ν 405 ὡς ἐπίουρος. The scholia mention a variant *ἐπι οὔρον*, but the compound is clearly more suitable. Compare ἐπίσκοπος K 38 with note. For the birth of Minos see Ξ 321, where his mother is called Φοίνικος κοῖρη. That passage, as we shall see, is of later origin. There is not, however, anything in it inconsistent with the genealogy here. Minos is mentioned also in λ 322, 568, ρ 523, τ 178.

456. **ἦ** or *εἵ*, see on B 300. **ἐταρίσσαιτο** = *ἐταρον ἐλοιτο* (K 242), transitive, while the act. *ἐταίρῖσαι* is intrans. in Ω 335.

459. Fäsi has remarked that the selection of the first of the two alternatives is against the usual scheme under which the second is elsewhere always chosen (Ξ 20-4, etc.).

460. This curious statement is apparently connected with a legend of which

οὔνεκ' ἄρ' ἐσθλὸν ἔοντα μετ' ἀνδράσιν οὐ τι τίεσκεν.
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 “Αἰνεῖα Τρώων βουληφόρε, νῦν σε μάλα χρὴ
 γαμβρῶι ἀμνέμεναι, εἴ πέρ τί σε κῆδος ἰκάνει.
 ἀλλ' ἔπευ, Ἀλκαθῶι ἐπαμύνομεν, ὅς σε πάρος γε
 γαμβρὸς ἐὼν ἔθρεψε δόμοις ἐνι τυτθὸν ἔοντα·
 τὸν δέ τοι Ἰδομενεὺς δονρικλυτὸς ἐξενάριξεν.”

465

ὥς φάτο, τῶι δ' ἄρα θυμὸν ἐνὶ στήθεσσι ὄρινε,
 βῆ δὲ μετ' Ἰδομενῆα μέγα πτολέμοιο μεμηλώς.
 ἀλλ' οὐκ Ἰδομενῆα φόβος λάβε τηλύνετον ὥς,
 ἀλλ' ἔμεν', ὥς ὅτε τις σὺς οὔρεσιν ἀλκὴ πεποιθώς,
 ὅς τε μένει κολοσυρτὸν ἐπερχόμενον πολὺν ἀνδρῶν
 χάρωι ἐν οἰοπόλῳ, φρίσσει δέ τε νῶτον ὑπερθεν·
 ὀφθαλμῶ δ' ἄρα οἱ πυρὶ λάμπετον· αὐτὰρ ὀδόντας

470

After 463 Vr. b adds αἰχμητὴν τ' ἔμεναι, καὶ θαρσαλέον πολεμιστὴν (= E 602, II 493, X 269). R adds the same line after 464. 465. ἐπαμυνόμεν PR: ἐπαμεινόμεν S: τινὲς ἐπαμύναι [? τινὲς “ἐπαμνέμεν,” ἐπαμύναι Ludw.] Sch. T. || γε: περ of the earlier printed vulg. from the Florentine ed. princeps on, is presumably the reading of G. 469. πολέμοιο Lips. 470. ὥς: γρ. ε' ὥς· ἦτοι δντα καὶ μόνον (?) J^m.

we see traces in T 178-86 and 306, pointing to some tradition of a rivalry for the kingship of Troy between the two lines of the royal family; a tradition which may very probably be based upon historic fact, a family claiming descent from Anchises having at some time ousted another claiming from Priam, or more probably, when in possession of the chieftaincy, having thus justified the inferiority of a supposed Priamid branch. That there was a legend of the permanence of the house of Aineias in Troas we know from the fragments of Demetrios of Skepsis and Hellanikos. In *Hymn. Ven.* 196 Aphrodite prophesies to Anchises, σοὶ δ' ἔσται φίλος υἱός, ὃς ἐν Τρώεσσιν ἀνάξει· καὶ παῖδες παῖδεςσι διαμπερὲς ἐκγεγάονται. But this may be merely an echo of T 307, q.v. Menekrates of Xanthos (ap. Dion. Hal. *Ant.* i. 48) recorded a legend that Aineias, being excluded from 'sacred privileges' (γερῶν ἱερῶν) by Paris, betrayed Troy to the Achaeans, who in return spared him, and left him in possession of the land; see R. Ellis in *C. R.* iii. 132.

461. μετ' ἀνδράσιν goes with ἐσθλὸν ἔοντα, on the analogy of ἐσθλὸν ἐνὶ προμάχοισιν, Δ 458, etc., rather than with οὐ τίεσκεν.

464. γαμβρός here and in E 474 means *brother-in-law* (v. 429); elsewhere it always is found in the ordinary sense of *son-in-law*. κῆδος is *grief*, not in the Attic sense *family connexion*, as is clear from the recurrence of the same phrase in O 245, II 516. This latter sense does not occur in H., though the word seems to be particularly used of grief at the loss of friends or kinsmen, e.g. E 156, Z 241, etc.

466. Cf. A 223. It would seem from this that Anchises, like Priam (Z 249), had his son-in-law dwelling in his house. 469 = 297.

470. Ar. pointed out here, as usual, that φόβος means not *fear* but *flight*; as Idomeneus himself says δειδία, 481. τηλύνετον, a boy, *stripling*; see on I' 175.

471. For this fine simile cf. M 146-53.

473. οἰοπόλῳ, *solitary*; and so P 54, T 377, Ω 614, λ 574, cf. ἀκρόπολος = ἀκρος, E 523, τ 205. In *Hymn. Merc.* 314 the word means *sheep-feeding*, as if from οἶς. νῶτον is accus., the subject of φρίσσει being σὺς, as appears from τ 446 φρίξας εὐ λοφίην, *Scut. Her.* 391 ὀρθὰς δ' ἐν λοφίῃ φρίσσει τρίχας.

θήγει, ἀλέξασθαι μεμαῶς κύνας ἡδὲ καὶ ἄνδρας· 475
 ὡς μένεν Ἴδομενεὺς δουρικλυτός, οὐδ' ὑπεχώρει,
 Λινείαν ἐπιόντα βοηθόον· αὖε δ' ἐταίρους,
 Ἀσκάλαφόν τ' ἐσορῶν Ἀφαρήά τε Δηίτυρόν τε
 Μηριόνην τε καὶ Ἀντίλοχον, μήστωρας αὐτῆς·
 τοὺς ὃ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα· 480
 “δεῦτε, φίλοι, καί μ' οἶω ἀμύνετε· δεΐδια δ' αἰνῶς
 Λινείαν ἐπιόντα πόδας ταχύν, ὅς μοι ἔπεισιν,
 ὅς μάλα καρτερός ἐστι μάχηι ἐνὶ φῶτας ἐναίρειν·
 καὶ δ' ἔχει ἥβης ἄνθος, ὃ τε κράτος ἐστὶ μέγιστον.
 εἰ γὰρ ὀμηλική γε γενοίμεθα τῶιδ' ἐπὶ θυμῷ, 485
 αἰψά κεν ἡὲ φέροιτο μέγα κράτος ἡὲ φεροίμην.”
 ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἕνα φρεσὶ θυμὸν ἔχοντες
 πλησίοι ἐστησαν, σάκε' ὥμοισι κλίναντες.
 Λινείας δ' ἐτέρωθεν ἐκέκλετο οἷς ἐτάροισι,
 Δηΐφοβόν τε Πάριν τ' ἐσορῶν καὶ Ἀγήνορα δῖον, 490
 οἳ οἳ ἄμ' ἡγεμόνες Τρώων ἔσαν· αὐτὰρ ἔπειτα

480 *om.* Par. ο (ἐν πολλοῖς οὐ φέρεται Sch. T). 481. **μ'**: μοι Q. 483. **ἔστι**:
ecce Par. ο. 484. **ἔστι**: ἀνδρὶ Par. ο. 485. **ὀμηλικήν** Zen. DU² Par. e:
ὀμηλικήν Ar. ? (so AGHT). || **γε** *om.* JPQ: **τε** Par. e. || **ἐπὶ** Ar. A[D] Harl. b d,
 Par. c d g h, Syr.: ἐνὶ Ω. 486. **κράτος**: κλέος PR Harl. a, Lips. || **η** *κε*
φεροίμην Par. ο, Syr. 488. **πλησίον** P. || ἔστασαν C. 491. **οἳ**: τοῖ Syr.

475. **θήγει**, see note on A 416. Heyne aptly quotes Aelian *de nat. an.* 6. 1 ὁ γούν σὺς μέλλων ἐς μάχην λέναι πρὸς ταῖς λείαις πέτραις τοὺς ὀδόντας ὑποθήγει. The aor. mid. **ἀλέσασθαι** recurs in H. only O 565, II 562, σ 62: Bekker reads ἀλεξέμεναι, cf. on O 565 and van L. *Ench.* p. 509. The aor. stem is ἀλεξησ-, Ω 371, γ 346.

476. **οὐδ' ὑπεχώρει** is parenthetical, *Λινείαν* being acc. after *μένεν*. A similar construction will be found in A 376.

477. **βοηθόον**: the word recurs in H. only in P 481 (both times with the variant *βοηθι θοόν*), and in the patronymic *Βοηθοῦδης* δ 31, ο 95, 140, which shews that the word was felt as a real compound at an early date. So we have *βοηθός* and the verb *βοηθεῖν* as early as Herod., and *βοηδρομεῖν* in Euripides formed analogically. Hence Ar. was no doubt right in preferring the form *βοηθός*. (The accent shews that it is from *θέω*, not directly from *θεός*). The testimony of MSS. is immaterial. See

note on A 74 for similar cases. The caesura seems to shew that *ἀρηΐφίλος* is a real compound in I' 21, etc. **αὖε**, see A 461.

479-80=93-4.

481. **μ'**=μοι, see on A 170, Z 165.

482. For **ὅς** Nauck conj. *ὡς*, ingeniously but needlessly; the close repetition of the same word is not avoided in the epic style, and the relative clause repeating a preceding thought is quite Homeric, e.g. I 124 ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.

485. **ὀμηλικήν**=ὀμήλικες. This concrete use of the word is common, e.g. γ 364 νεώτεροι ἄνδρες, πάντες ὀμηλικήν μεγαθύμον Τηλεμάχοιο, and of a single person, γ 49 ἀλλὰ νεώτερός ἐστιν, ὀμηλική δ' ἐμὸι αὐτῷ. So also ζ 23, χ 209. ὀμηλικήν which Zen. read is apparently untranslatable. **ἐπὶ**, so π 99, ω 511: it expresses a vague concomitance, cf. ἀτελευτήτῳ ἐπὶ ἔργῳ Δ 175, πολλοῖσιν ἐπὶ κτεάτεσσιν I 482.

486. Compare Σ 308.

488. See on A 593.

λαοὶ ἔπονθ', ὥς εἴ τε μετὰ κτίλον ἔσπετο μῆλα
 πίομεν' ἐκ βοτάνης· γάννται δ' ἄρα τε φρένα ποιμήν·
 ὥς Αἰνείαι θυμὸς ἐνὶ στήθεσσι γεγῆθει,
 ὥς ἴδε λαῶν ἔθνος ἐπισπόμενον ἐοῖ αὐτῷ.

495

οἱ δ' ἄμφ' Ἀλκαθώι αὐτοσχεδὸν ὠρμήθησαν
 μακροῖσι ξυστοῖσι· περὶ στήθεσσι δὲ χαλκὸς
 σμερδαλέον κονάβιζε τιτυσκομένων καθ' ὅμιλον
 ἀλλήλων. δύο δ' ἄνδρες ἀρήϊοι ἔξοχον ἄλλων,
 Αἰνείας τε καὶ Ἴδομενεύς, ἀτάλαντοι Ἀρηϊ,
 ἵεντ' ἀλλήλων ταμέειν χροά νηλεῖ χαλκῶι.
 Αἰνείας δὲ πρῶτος ἀκόντισεν Ἴδομενῆος·

500

493. **πίεμεν'** Vr. b. || **τε** om. PQR: ἔ Cant. Vr. A. 494. **αἰνείας** QS.
 498. **κονάβησε** Cant. 499. **ἔξοχον** ἅπασαι (Did.) Ω: ἔξοχοι CDJPS Lips. Eust.
 500. ἄρνος L. 502. **δὲ**: τὲ PR. || **πρῶτος**: πρόσθεν Aph.

492. This is a 'two-sided' simile, like that in M 151; the joy of the shepherd, which is merely accessory to the resemblance first brought forward, is made in its turn the basis of another likeness. Friedländer has remarked that this is the only case of *ὥς εἴ τε* in a simile followed by the indic. In eleven cases it has no verb, in nine it is followed by the opt., and in one (I 481) by the subj. Friedländer, on account of this and some minor objections, none of which has any serious weight, wishes to reject the whole simile as interpolated; but a single unusual construction is certainly not sufficient reason for condemning so appropriate and pleasing a passage. The aor. indic. after *ὥς τε* is of course familiar (T 23), and, as Lange has shewn, the addition of *εἰ* does not really affect the question; it merely brings the action into closer connexion with the narrator, calling attention to it as a case put for consideration. Hence it is that *ὥς τε* and *ὥς εἴ τε* are used indifferently in similes not containing a finite verb (see L. Lange, EI, p. 539).

493. **βοτάνης**, the place of feeding. In κ 411 *ἐπὶν βοτάνης κορέσσονται*, it is used either in the abstract sense *feeding* or more probably = *food*. Hence Ar. considered it necessary to take **ἐκ** here in a temporal sense, *after feeding*. But this use of the preposition, though common in Attic, is very rare in H. (see however E 865, II 365, T 290, ψ 224). The analogy of κ 159 *κατήϊεν ἐκ νομοῦ ὕλης πιόμενος* is really decisive in favour

of the local sense of *βοτάνης* here; compare note on Λ 807. For the last half of the line cf. Θ 559 *γέγηθε δὲ τε φρένα ποιμήν*.

495. **ἐοῖ**, a form recurring only in δ 38 *ἄμα σπῆσθαι ἐοῖ αὐτῷ*. So we have *ἐέ*, T 171, Ω 134 (and perhaps Ξ 162, q.v. See also on T 384). In all but one of these places it is joined closely with a form of *αὐτός*, and is used in the strictest reflexive sense. It is very likely, therefore, that it is the emphatic form of the pronoun, like *ἐμοί* beside *μοι*. This can hardly be considered quite certain, as the *ε* may merely have arisen phonetically before the *F*; in the adjectival form there seems to be no difference between *ἐός* and *ὅς*. It would naturally be easy to write the longer form in most of the passages where the pronoun is orthotone, and it is quite possible that many instances have been superseded by the familiar short form. **ἐπισπόμενον**, the aor. means 'when he saw his folk attach themselves to him.' This is the regular sense of the verb.

496. **ἀμφί**, over the body of.

499. **ἀλλήλων** is the genitive of the object aimed at, after *τιτυσκομένων*, precisely as in Ζ 3, where see note; and so probably in 501, though there it may be gen. after *χροά*.

502. **πρῶτος**· ἡ Ἀριστοφάνειος **πρόσθεν** ἀκόντισε, καὶ μήποτε βέλτιον· πρότερος γὰρ ἂν εἶπεν, Did.; and so Nauck reads. But *πρῶτος* is quite intelligible in the sense 'first of all his company,' the *λαοί* who are following him.

ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος,
 αἰχμὴ δ' Αἰνείαιο κραδαινομένη κατὰ γαίης
 ὤιχετ', ἐπεὶ ῥ' ἄλιον στιβαρῆς ἀπὸ χειρὸς ὄρουσεν. 505
 Ἴδομενεὺς δ' ἄρα Οἰνόμαον βάλε γαστέρα μέσσην,
 ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερα χαλκὸς
 ἦφυσ'. ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστῶι.
 Ἴδομενεὺς δ' ἐκ μὲν νέκυος δολιχόσκιον ἔγχος
 ἐσπίσατ', οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ 510
 ὦμοιῖν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.
 οὐ γὰρ ἔτ' ἔμπεδα γυῖα ποδῶν ἦν ὀρμηθέντι
 οὐτ' ἄρ' ἐπαῖξαι μεθ' ἐὼν βέλος οὐτ' ἀλέασθαι·
 τῷ ῥα καὶ ἐν σταδίῃ μὲν ἀμύνετο νηλεὲς ἡμαρ,
 τρέσσαι δ' οὐκέτι ρίμφα πόδες φέρον ἐκ πολέμοιο. 515
 τοῦ δὲ βάδην ἀπιόντος ἀκόντισε δουρὶ φαεινῶι
 Δηϊφωβος· δὴ γάρ οἱ ἔχεν κότον ἐμμενὲς αἰεῖ.
 ἀλλ' ὅ γε καὶ τόθ' ἄμαρτεν, ὁ δ' Ἀσκάλαφον βάλε δουρί,
 υἱὸν Ἐνναλίοιο· δι' ὤμου δ' ὄβριμον ἔγχος
 ἔσχεν, ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστῶι. 520
 οὐδ' ἄρα πῶ τι πέπυστο βριήπυος ὄβριμος Ἄρης
 υἱὸς εἰοῖο πεσόντος ἐνὶ κρατερῇ ὑσμίνῃ,

503. ἀλεύατο J. 507. δὲ: δέ οἱ G. || εῳρακος U. 510. ἄρ' ἔτ' ἄλλα:
 ἄρα τᾶλλα ap. Herod. 512. οὐ γὰρ: οὐδ' ἄρ PR. || ὀρμηθεῖναι Mor. Bar.
 513. οὐτ' ἄρ': οὐδ' ἄρ J. 517. κότος U. 519. ὄβριμος CP. 521.
 ὄβριμος CD²HPQ.

504. κατὰ γαίης, cf. A 358 καταείσατο
 γαίης, I¹ 217 κατὰ χθονὸς ὄμματα πήξας.
 504-05 = II 614-15.

507-08 = P 314-15. εῳρκος γύαλον,
 see App. B, iii. 3c. Hard though it is to
 believe that the words mean *the hollow*
of the shield, it must be admitted that it
 is equally hard to understand the words
 διὰ δ' ἔντερα χαλκὸς ἦφυσε if the body
 was covered by a cuirass: see Schol. T
 quoted on P 314.

508. ἦφυσε, so Ξ 517 διὰ δ' ἔντερα
 χαλκὸς ἦφυσεν, *let out like water*. Cf.
 Δ 526 χύντο χαμαὶ χολάδες, τ 450 πολ-
 λὸν δὲ διήφυσε σαρκὸς ὀδόντι. ἀγοστῶι,
 see A 425.

510-11 = E 621-22.

512. γυῖα, here in the original sense
joints, from root γν *to bend*.

513. ἐπαῖσαι, to follow up his spear-
 cast so as to 'finish' his foe if wounded.

514. ἐν σταδίῃ, see on 325. In H

241 the word also occurs in antithesis
 to ἐπαῖσαι.

515. τρέσσαι, for *flight*, as usual (φυ-
 γεῖν μετὰ δέους, Ar.); cf. τρεῖν μ' οὐκ εἴαι
 Παλλὰς Ἀθήνη, E 256.

517. κότον evidently refers to the
 previous taunts which had passed (413-
 16, 446). So καὶ τότε in the next line
 refers to Deiphobos' failure to hit Ido-
 meneus in 404.

520. ἔσχεν, intrans., *held its way*; so
 διέσχε, E 100, A 253.

521-25 are probably a later addition,
 referring forward to O 110 ff., where
 Ares hears of his bereavement. Βριή-
 πυος, only here, perhaps *with heavy*
voice; cf. βαρύφθογγος, βαρύβρομος, βαρύ-
 κτυπος (all in the *Hom. Hymns*). Or βρι-
 may mean simply *powerful* as in βρι-αρός,
 ὄβριμος: connexion with βριθός etc. is
 not certain. For the big voice of Ares
 cf. E 860.

ἀλλ' ὃ γ' ἄρ' ἄκρωι Ὀλύμπωι ὑπὸ χρυσεόισι νέφεσσιν
 ἦστο, Διὸς βουλῆσιν ἐελμένος, ἐνθά περ ἄλλοι
 ἀθάνατοι θεοὶ ἦσαν ἐεργόμενοι πολέμοιο. 525
 οἱ δ' ἀμφ' Ἀσκαλάφωι αὐτοσχεδὸν ὠρμήθησαν.
 Διήφοβος μὲν ὑπ' Ἀσκαλάφου πῆληκα φαεινὴν
 ἦρπασε, Μηριόνης δὲ θοῶι ἀτάλαντος Ἀρηϊ
 δουρὶ βραχίονα τύψεν ἐπάλμενος, ἐκ δ' ἄρα χειρὸς
 αὐλῶπις τρυφάλεια χαμαὶ βόμβησε πεσοῦσα. 530
 Μηριόνης δ' ἐξαυτίς ἐπάλμενος, αἰγυπιὸς ὥς,
 ἐξέρυσσε πρυμνοῖο βραχίονος ὄβριμον ἔγχος,
 ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο. τὸν δὲ Πολίτης
 αὐτοκασίγητος, περὶ μέσσωι χεῖρε τιτήνας,
 ἐξῆγεν πολέμοιο δυσσηχέος, ὅφρ' ἴκεθ' ἵππους 535
 ὠκέας, οἳ οἱ ὀπισθε μάχης ἠδὲ πτολέμοιο
 ἔστασαν ἡνίοχόν τε καὶ ἄρματα ποικίλ' ἔχοντες.
 οἱ τὸν γε προτὶ ἄστυ φέρον βαρέα στενάχοντα,
 τειρόμενον· κατὰ δ' αἶμα νεουτάτου ἔρρεε χειρός.
 οἱ δ' ἄλλοι μάρναντο, βοῇ δ' ἄσβεστος ὀρώρει. 540
 Αἰνείας δ' Ἀφαρῆα Καλητορίδην ἐπορούσας
 λαιμὸν τύψ', ἐπὶ οἷ τετραμμένον, ὀξείῃ δουρί·
 ἐκλίνθη δ' ἐτέρωσε κάρη, ἐπὶ δ' ἀσπίς ἐάφθη

523. ὑπὸ : ἐνὶ Syr. : ἐπὶ Mor. 524. ἐεργόμενος Vr. A². 526. αὐ' αλκαεῶωι
 Syr. || ὀρμηνεσαν Pap. o. 531. ἐξαυτίς C. 532. ὄμβριμον CHPR. 534.
 μέσση P. 535. ἐξαυτίς πτολέμοιο Q. 537. ποικίλα χαλκῶ D (γρ. ἔχοντες
 man. rec.). 541. αἰνείας δ' GQ Par. a f and ἐνιοι vr. Did.: ἐνε' αἰνείας Ar.
 AC¹L Lips., γρ. Par. a: ἐνε' αἰνείας Ω. || ἀπορούσας J. 542. ὀξεί' δουρὶ
 χαλκῶ H. 543. ἐκλινεν δ' Pap. o. || ἐκάφην Q.

523. The idea of the gods sitting under a canopy of golden clouds on Olympus is hardly Homeric.

524. The rest of the *Il.* knows nothing of this imprisonment of the gods in Olympus, and the statement is in flat contradiction to the visit of Poseidon to the Greek camp. The interpolator seems to have had an inaccurate recollection of the beginning of Θ, where the gods are bidden not to aid the combatants.

526 = 496.

530. αὐλῶπις τρυφάλεια, App. B, vii. 2, 7.

531. αἰγυπιός, see note on H 59.

532. πρυμνοῖο, near the shoulder; II 323.

533. For Polites son of Priam see B 791.

535-38 = Ξ 429-32.

539. χειρός = *arm*, not *hand*, as often: e.g. Λ 252, Φ 166.

541. Αἰνείας, the form approved by Ar., is not Homeric. Herodianus compares for the synzesis Ἐρμείας, which only occurs in the dat. Ἐρμείαι as a dactyl, E 390; the contracted Ἐρμῆς is not found earlier than the hymns. Ἀφαρῆα, acc. after τύψε.

543. ἐτέρωσε, as Θ 306, 308, *to one side*. ἐάφην (so most MSS.: Ar. wrote ἐάφη, and is followed by ACT), a doubtful and much disputed word which recurs only in the similar passage Ξ 419. It may be referred to *ἰάπτω* (*προ-ἰάψεν*, A 3, etc.) if that is, as seems probable, *Fi-Fáp-τω*, conn. with Skt. *var-āmi*, *throw about*, rather than with Lat. *iaceo*: H. G. § 46 note. It will then mean *his shield was hurled upon him*. The fall of

καὶ κόρυς, ἀμφὶ δέ οἱ θάνατος χύτο θυμοραϊστής.
 Ἀντίλοχος δὲ Θόωνα μεταστρεφθέντα δοκεύσας 545
 οὔτασ' ἐπαΐξας, ἀπὸ δὲ φλέβα πᾶσαν ἔκερσεν,
 ἣ τ' ἀνὰ νῶτα θέουσα διαμπερὲς αὐχέν' ἰκάνει·
 τὴν ἀπὸ πᾶσαν ἔκερσεν, ὃ δ' ὕπτιος ἐν κονίησι
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετύσσας.
 Ἀντίλοχος δ' ἐπόρουσε καὶ αἶνυτο τεύχε' ἀπ' ὤμων 550
 παπταίνων· Τρῶες δὲ περισταδὸν ἄλλοθεν ἄλλος
 οὔταζον σάκος εὐρὺ παναίολον, οὐδὲ δύναντο
 εἶσω ἐπιγράψαι τέρενα χροᾶ νηλεῖ χαλκῶι
 Ἀντιλόχου· πέρι γάρ ῥα Ποσειδάων ἐνοσίχθων
 Νέστορος υἱὸν ἔρυτο καὶ ἐν πολλοῖσι βέλεσσιν. 555
 οὐ μὲν γάρ ποτ' ἄνευ δῆμων ἦν, ἀλλὰ κατ' αὐτοῦς
 στρωφᾶτ'· οὐδέ οἱ ἔγχος ἔχ' ἀτρέμας, ἀλλὰ μάλ' αἰεὶ
 σείόμενον ἐλέλικτο· τιτύσκετο δὲ φρεσὶν ἡμισιν
 ἣ τευ ἀκοντίσσαι ἥδ' σχεδὸν ὀρμηθῆναι.

545. μεταστρεφθέντα P. 546. ἀπὸ : διὰ Zen. 551. παρασταδὸν Zen.
 Aph. Q. 553. ἐπιγράψαι P (R *supr. man.* 1). 555. πολλοῖς T. || βελέεσσιν QT.

the ponderous Mykenaeen shield upon a wounded warrior deserves a strong word. (Note that *ἀπτω* in β 376, δ 749 is probably a different word=*hurt*: it has no F, and may be conn. with *ἔψαο* A 454: Schulze (*l. E.* p. 168.) So in *Aisch. Septem* 508 we have *κεφαλὰν ἰάψεν*, *drop the head of a falling warrior*. The ancient commentators and most of the modern connect the word with *ἐπομαι* or *ἄπτω* (hence writing *ἐ-* for *ἐ-*) and explain *shield and helmet cling to him*, followed him in his fall. This gives a rather more natural sense, but the form of the verb cannot be satisfactorily explained.

544. *θυμοραϊστής*, also II 414, 580, 591, Σ 220. Acc. to the scholia on II 414 the grammarian Glaukos read *θυμορραϊστής*, a form which has been preferred by Bekker, Lobeck, Nauck, van Leeuwen. Cf. *κυνοραϊστής*.

546. *ἀπὸ*, Zen. *διὰ* (and so presumably in 548), which might seem preferable the text not sufficiently defended by *ἀπαμῆσειε* (or *ἀπομῆσειε*), Σ 34. *φλέβα*: it is hardly necessary to say that no 'vein' running up the back to the neck is known to modern anatomists. Hippokrates, however, appears to have held the view that there were four pairs of large veins, of which the first

started from the neck and ran along both sides of the spine down to the loins (Buchholz *H. Z.* i. 2. 85: ii. 2. 242). The ancients were not aware that the arteries contained blood; so that the reference is probably not to the carotid arteries, as we might suppose, but to the jugular veins. The word *φλέψ* does not recur in II.

550. *αἶνυτο*, here clearly an imperf., not an aor. as Δ 531. Pallis suspects 550-59 on the grounds (1) that a warrior cannot strip a fallen foe while actually attacked all round: (2) that *εἶσω ἐπιγράψαι*, *graze inwardly*, is a self-contradictory expression: (3) the phrases *ἄνευ δῆμων* and *φρεσὶ τιτύσκετο* are both strange. There is much force in these objections.

554. *Ποσειδάων*, as his ancestor (the father of Neleus).

556. *ἄνευ* in sense *away from* here only; elsewhere *ἀνευθεν*.

557. *στρωφᾶτ'*, a questionable form, see on O 666. Nauck reads *ἐστρέφετ'*. Schulze *στροφᾶετ'* with lengthening in the first place; see App. D, c (1). *ἔχε*, *held its place*, cf. 679. The use of *ἔχει* with adverbs as a simple copula is not Homeric.

558. *ἐλέλικτο* in the sense *shook* may be right here (see on A 530), though

ἀλλ' οὐ λῆθ' Ἀδάμαντα τιτυσκόμενος καθ' ὄμιλον 560
 Ἀσιάδην, ὅς οἱ οὔτα μέσον σάκος ὀξεί χαλκῶι
 ἐγγύθεν ὀρμηθεῖς· ἀμενήνωσεν δέ οἱ αἰχμὴν
 κυανοχαῖτα Ποσειδάων, βιότοιο μεγέρας.
 καὶ τὸ μὲν αὐτοῦ μείν' ὥς τε σκῶλος πυρίκαυστος
 ἐν σάκει Ἀντιλόχοιο, τὸ δ' ἥμισυ κείτ' ἐπὶ γαίης· 565
 ἀψ' δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων·
 Μηριόνης δ' ἀπιόντα μετασπόμενος βάλε δουρὶ
 αἰδοίων τε μεσηγνὺ καὶ ὀμφαλοῦ, ἔνθα μάλιστα
 γίνετ' Ἄρης ἀλεγεινὸς οἰζυροῖσι βροτοῖσιν.
 ἐνθά οἱ ἐγχος ἔπηξεν· ὁ δὲ σπόμενος περὶ δουρὶ 570
 ἥσπαιρ' ὥς ὅτε βοῦς, τόν τ' οὔρεσι βουκόλοι ἄνδρες
 ἰλλάσιν οὐκ ἐθέλοντα βίηι δῆσαντες ἄγουσιν·

560. ΤΙΤΥΣΚΟΜΕΝΟΝ P (S *supr.*). 561. χαλκῶι: δουρὶ A *supr.* 562.
 ἀμενήνηκεν PR. 564. σκῶλον πυρίκαυστον R (*supr.* c over each n), Ap. Lex.
 143. 3. 565. γαίη(i) CHPR Pap. o Lips. 566. After this D^m Harl. a^m add 649
 (πάντοσε . . ἐπαύρη). 567. After this J adds 543 (ἐκλίνη . . ἐάφην). 569.
 γίγνετ' L. 570. δεσχόμενος U (δεσχό U² or U³ *in ras.*): δ' ἐσόμενος P (χ *in*
ras.): ἐν ἄλλωι σχόμενος A (wrongly appended to 567). 572. ἰελάσιν P. ||
 θαμάσαντες Lips. || ἄγωσιν RU Pap. o, Vr. b².

Bentley would read ἐέλκτο (*FeFéλ.*) *was brandished*. The ictus is sufficient to account for the lengthening of the -ον, without the need of a F. The addition of φρεσί to τιτύσκειτο is unique in H.; the verb is elsewhere used only in the purely physical sense, as in 560.

561. ὅς οἱ, a very rare neglect of F in *Foi*. Most editors read δ οἱ, which Ar. had in a 300 against the consensus of our mss., but Platt's ὅς F' is better; F may represent either *Fe* or *Foi*.

563. βιότοιο μεγέρας, grudging Adamas (or *it*, the spear personified) the life of Antilochos. Though the expression is ambiguous, this gives a better sense than the alternative 'grudging to Adamas (the preservation of) his life.' The gen. comes under the class of those which go with verbs of anger, etc., *H. G.* § 151. c; lit. 'being jealous about his life,' and may be compared with the common construction φθονεῖν τινὶ τινος, as ζ 68 οὐ τοι ἡμιδῶν φθονέω, and Attic examples which will be found in Lexx.; and so Aisch. *Prom.* 626 ἀλλ' οὐ μεγαίρω τοῦδέ σοι δωρήματος. For other constr. of μεγαίρω see Ψ 865. κυανοχαῖτα, an epithet of Poseidon only, except in T 224 of Boreas in the form of a horse. In the vagueness of Homeric colour-words it may mean only *dark-haired*;

but *blue-haired* is appropriate to a god of the blue sea, and Triton on a well-known archaic pediment at Athens has a beard painted bright blue.

564. τὸ μέν, a constr. *ad sensum* after αἰχμῇ, cf. E 140, A 238, δ 508. σκῶλος, cf. σκόλοψ, 'a stake.' οἱ γὰρ ἀγροικοὶ ἀποξύνοντες τὰ ξύλα πυρακτοῖσι τὸ ἄκρον, ὅπως πιληθὲν (*compressed*) εἴη σπερρότερον [χρῶνται δὲ αὐτῶι ἀντὶ αἰχμῆς], Schol. A. The last words seem to be a mistaken addition. The meaning is that the stump of the spear sticks in the shield like a post driven into the ground, with the end charred to prevent rotting; a precaution which is still habitual.

569. Ἄρης, the fortune of war: see on 444.

570. δὲ σπόμενος, mss. δ' ἐσόμενος: see note on E 423. περὶ goes closely with σπόμενος, taking the place of the usual ἅμα with ἐπείσθαι, lit. *attached to the spear round about*. But the phrase is properly used of a spear when *pulled out* of a wound; and for ἥσπαιρ' we should have expected ἥρυγεν as in T 404 (Pallis).

572. ἰλλάσιν, *twisted ropes* (from *Feίλειν*) whether of thongs or withies: τοῖς ἐξ ἱμάντων σχοινίοις, Schol. B. οὐκ ἐθέλοντα βίηι a pleonastic expression, like βίηι ἀέκοντος, ἀέκοντα βίηι, A 430, etc.

ὥς ὁ τυπεῖς ἤσπαιρε μίνυνθά περ, οὐ τι μάλα δὴν,
ὄφρα οἱ ἐκ χροὸς ἔγχος ἀνεσπάσας ἔργυθεν ἐλθὼν
ἥρως Μηριόνης· τὸν δὲ σκότος ὅσσε κάλυψε. 575

Δηῖπυρον δ' Ἑλένος ξίφεϊ σχεδὸν ἤλασε κόρσῃν
Θρηϊκίῳ μεγάλῳι, ἀπὸ δὲ τρυφάλειαν ἄραξεν.
ἡ μὲν ἀποπλαγχθεῖσα χαμαὶ πέσε, καὶ τις Ἀχαιῶν
μαρναμένων μετὰ ποσσὶ κυλινδομένην ἐκόμισσε·
τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε. 580

Ἀτρεΐδην δ' ἄχος εἶλε, βοὴν ἀγαθὸν Μενέλαον,
βῆ δ' ἐπαπειλήσας Ἑλένῳ ἥρῳι ἄνακτι
ὄξυ δόρυ κραδάων· ὁ δὲ τόξον πῆχυν ἀνεΐλκε.
τῷ δ' ἄρ' ὀμαρτήδην ὁ μὲν ἔγχεϊ ὄξυόεντι
ἴετ' ἀκοντίσσαι, ὁ δ' ἀπὸ νευρήφιν οἴστῳι. 585

Πριαμίδης μὲν ἔπειτα κατὰ στήθος βάλεν ἰῶι
θώρηκος γυάλον, ἀπὸ δ' ἔπτατο πικρὸς οἴστος.
ὥς δ' ὅτ' ἀπὸ πλατέος πτυόφιν μεγάλην κατ' ἄλῳην

573. ἔσπαιρε HR. 574. χροὸς: χερὸς L (P¹ ?); χειρὸς D. 577. ῥᾱξεν Q
εἴρη, ἄραξεν. 578. ἀποπλαγχθεῖσα L¹ps. Vr. A. 580. ὀφθαλμοὺς R: ὀφθαλμον
U. 583. ἀνέλκε PR (A has ἀνεΐλκεν). 584. ὀμαρτήδην Ar.: ἀμαρ-
τήτην R Pap. o and ap. Did. (Sch. T): ὀμαρτεῖτην J Par. d: ὀμαρτήτην Ω.
585. ἀπαι L. 587. ἀπὸ: διὰ PR. 588. μεγάλων Q. || καὶ ἄλῳην S.

573. τυπεῖς, only of wounds given by a thrust, acc. to the canon of Ar.; who must therefore have read *δαμείς*, as Lehrs points out (*Ar.* p. 54), as in this case the spear is cast, 567. For the whole line cf. χ 473.

577. The 'Thracian sword' of Astero-paios is lauded in Ψ 808. The Thracians seem to have had an early reputation as metal-workers (K 438, Ω 234; Helbig *H. E.* pp. 7-14), and were evidently traders. There is no reason to suppose that the Thracian sword was of a different shape or size from the ordinary Homeric weapon, as the Scholiasts do (μόνοι γὰρ ἐν βαρβάροις οἱ Θρᾶκες μεγίστοις ξίφεσι χρῶνται, A); μέγα is a regular epithet of the sword. The fact that Livy (xxx. 39) mentions javelins *ingentis longitudinis*, called *romphaeae* or *rum-piae*, as in use among the Thracians, obviously proves nothing. Another ingenious and very probable conjecture as to the origin of the epithet will be found in App. B, ix. 1.

579. μαρναμένων μετὰ ποσσὶ, cf. Ξ 411.

582. ἥρῳι ἄνακτι, an unusual phrase,

not analogous to ο 117 Φαίδιμος ἥρως, Σιδονίων βασιλεύς.

583. See on A 375.

584. ὀμαρτήδην, so apparently Ar. (or ἀμαρτήδην? Lehrs *Ar.* p. 301); mss. ὀμαρτήτην or ἀμαρτήτην, a genuine old form (*H. G.* § 19) against which there is nothing to be said, except that in similar passages τῷ δέ is commonly without a verb, being followed by ὁ μὲν . . . ὁ δέ in distributive apposition (H 306, etc.); the asyndeton after ὀμαρτήτην, though harsh, might be regarded as 'explicative.' The adverbial form does not recur.

585. ἀπὸ νευρήφιν goes attributively with οἴστῳι, as A 476 ἰῶι ἀπὸ νευρῆς. Cf. Θ 309. The couplet 584-85 is mere tautology (Pallis).

586. ἔπειτα, *thereupon*, merely brings the new sentence into immediate connexion with what precedes, without having as usual the full sense μετὰ ταῦτα. (So Schol. A, contradicting a note of An. which immediately precedes.) Cf. T 113.

588. πτυόφιν, Ahrens needlessly reads πτύοο; the instrumental form here supplies the lost ablative, as elsewhere

θρώϊσκωσιν κύαμοι μελανόχροες ἢ ἐρέβινθοι
 πνοιῇ ὑπο λιγυρῇ καὶ λικητηῆρος ἐρωῇ, 590
 ὥς ἀπὸ θώρηκος Μενελάου κυδαλίμοιο
 πολλὸν ἀποπλαγχθεὶς ἐκάς ἔπτατο πικρὸς οἶστός.
 Ἀτρεΐδης δ' ἄρα χεῖρα, βοὴν ἀγαθὸς Μενέλαος,
 τὴν βάλεν ἥι ῥ' ἔχε τόξον ἐύξοον· ἐν δ' ἄρα τόξωι
 ἀντικρὺ διὰ χειρὸς ἐλήλατο χάλκεον ἔγχος. 595
 ἂψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων,
 χεῖρα παρακρεμάσας· τὸ δ' ἐφέλκετο μείλινον ἔγχος.
 καὶ τὸ μὲν ἐκ χειρὸς ἔρυσεν μεγάλθυμος Ἀγῆνωρ,
 αὐτὴν δὲ ξυνέδησεν ἐυστροφῶι οἶδς ἰώτῳι,
 σφενδόνῃ ἣν ἄρα οἱ θεράπων ἔχε ποιμένι λαῶν. 600
 Πείσανδρος δ' ἰθὺς Μενελάου κυδαλίμοιο

589. θρώσκουσι(ν) CGHPRT. 590. ὑπαὶ LRS. 592. ἀποπλαγχθεὶς Pap. o, Vr. b d A Lips.: ἀποπλαγεὶς P. 594. ἦι: ἦ CGHPS and τινές Did. || ἐκ ὃ ἀρα τοῦτου Pap. o. || τόξωι: χαλκῶ H. 597. μείλινον: χάλκεον Vr. A. 598. χειρῶν Q. 599. ἐυστρεφεῖ Ar. 601. πείσανδρον Pap. o.

the locative. πτύον is the shovel by which the grain to be winnowed is tossed into the air (prob.=ἀθηρηλοιγός of λ 128). For the simile and for the orthography of ἀλωῇ see E 499.

590. πνοιῇ and ἐρωῇ seem to be combined by hendiadys, the keen breeze caused by the effort of the winnower with the fan.

594. ἦι, taken by Ar. to mean *where*, as M 389. This seems to require τῇ for τῇν, and so Nauck and von Christ read, without authority. It is far simpler to take ἥι as referring to χειρὸς, *in which*. The variant ἥ is of course equally possible.

599. ἐυστροφῶι, so all MSS., as in 716: in O 463 and Od. the form ἐυστρεφῆς is certain, and on this analogy Ar. read ἐυστρεφεῖ both times in this book. But the double stem is familiar enough; ἐνεργῆς and ἐέργος coexist (though in different senses), ἐμπλεκῆς and ἐμπλεκτος, ἐνρρεῆς and ἐύρροος. Cf. also nom. διπτυχος, dat. διπτύχι, ἐρίηρος, pl. ἐρίηρες. There is, therefore, no good reason for rejecting the tradition.

600. σφενδόνῃ, a word which does not recur in H.; nor is the sling anywhere mentioned as a weapon unless, on the strength of the present passage, we find it in the ἐυστροφῶι οἶδς ἰώτῳι of 716. The context there obliges us to understand it either of slings, or of

bowstrings, or, with Povelsen, of 'close-woven woollen jerkins.' The latter is excluded by the words οἶδς τερφέα βάλλοντες (718), which can hardly apply to τόξοισιν only. Bowstrings, too, would not be made of wool, however well twisted, so long as sinews could be had (Δ 118, etc.); wool could not stand the strain of a bow. We conclude, therefore, that slings are alluded to in 716, and that σφενδόνῃ here is to be taken in its usual sense. Even if it meant only 'bandage' here (as in Hippocrates it means a surgical sling) the sense could only be secondary, and would imply a knowledge of the weapon. And we know that slings were employed in Mykenaeen warfare from the famous siege-scene on the silver bowl, vol. i. p. 572. There is, therefore, no reason on this ground for doubting the present passage; the rarity of allusion to the sling is doubtless due to the fact that it was the weapon of the despised light-armed soldier, and therefore beneath the notice of the heroic poet. But it must be admitted that 600 is added very awkwardly, and has all the appearance of a gloss, though probably enough a correct one. οἱ . . . ποιμένι λαῶν is not in the Epic style, and the nameless θεράπων seems to be a common soldier; the Homeric θεράπων is a brother-in-arms, a hero like his chief.

ἦϊε· τὸν δ' ἄγε μοῖρα κακὴ θανάτοιο τέλοσδε,
 σοί, Μενέλαε, δαμῆναι ἐν αἰνῇ δηϊοτῆτι.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἴοντες,
 Ἀτρεΐδης μὲν ἄμαρτε, παραὶ δέ οἱ ἐτράπετ' ἔγχος, 605
 Πείσανδρος δὲ σάκος Μενελάου κυδαλίμοιο
 οὔτασεν, οὐδὲ διαπρὸ δυνήσατο χαλκὸν ἐλάσσαι·
 ἔσχεθε γὰρ σάκος εὐρύ, κατεκλάσθη δ' ἐνὶ καυλῶι
 ἔγχος· ὁ δὲ φρεσὶν ἦισι χάρη καὶ ἐέλπετο νίκην.
 Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον 610
 ἄλτ' ἐπὶ Πεισάνδρῳ· ὁ δ' ὑπ' ἀσπίδος εἴλετο καλὴν
 ἀξίνην εὐχαλκον, ἐλαίνῳ ἀμφὶ πελέκκῳι
 μακρῶι ἐνξέστωι· ἅμα δ' ἀλλήλων ἐφίκοντο.
 ἦτοι ὁ μὲν κόρυθος φάλον ἤλασεν ἵπποδασείης
 ἄκρον ὑπὸ λόφον αὐτόν, ὁ δὲ προσιόντα μέτωπον 615
 ῥινὸς ὕπερ πυμάτης· λάκε δ' ὀστέα, τῷ δέ οἱ ὅσσε
 πὰρ ποσὶν αἱματόεντα χαμαὶ πέσον ἐν κονίησιν,
 ἰδνώθη δὲ πεσών. ὁ δὲ λαξ ἐν στήθεσι βαίνων
 τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἠύδα·

602-6 *om.* Pap. o. 604. *ἴοντε* G. 605. *παρὰ* GP Lips. Vr. A. 608.
ἔσχετο HJST Pap. o. Harl. a. γρ. A. 609. *ἐέλπετο* AGQTU Pap. o. Harl. a.
 Par. h: *ἔλπετο* Ω. || *μέγα δ' ἤλπετο* (Sch. A: *ἔλπετο* Sch. T) Zen. 610. *δὲ* :
και Pap. o. || *ξίφος ἀργυρόηλον* : *χείρεσσι μάχαιραν* Zen. 613. *ἀφίκοντο* H
 and *ap.* Eust. : *ἀφικέσθην* (Sch. A: *ἐφικέσθην* Sch. T) Aph. : *ἀφίκεσθον* others
 (Did.). 615. *ὑπὸ* GLR: *ὑπὲρ* Ap. *Ler.* 109. 5. 617. *αἱματόεντες* Par. d2, *ap.*
Eust. and Sch. BLT. || *πέσον* Ar. Ω: *πέσεν* ap. Did. 619. *οἰχόμενος* G.

608. *ἔσχεσε*, see on 163. The question between aor. and imperf. here turns on whether we take *σάκος* as acc., *he was holding his shield*, or nom., *the shield stopped it*. There can be no doubt that the latter is preferable (cf. M 184): the former does not need stating. *ἔσχεθε* is therefore aor.—unless we adopt the variant *ἔσχετο*. *καυλῶι*, see on 162.

609. The readings of Zen. in this line and the next are both wrong; the former on account of the *F* of *Ἑλπομαι*, the latter because the *μάχαιρα* is never a weapon in H., but only a sacrificial knife. See on I' 271, Σ 597.

611. The position of the epithet *καλῆν* at the end of a line agreeing with a substantive in the next is not Homeric. Hence Lehrs (*Ar.* p. 450) suggests *καλῆς*. See also on II 104. The cases where the adjective forms part of the predicate are of course different: e.g. *καλὸν* | *εἶδος ἔπ'* I' 44, *ἔνθα πάχιστος* | *μῶν ἀνθρώπου*

πέλεται II 314. The same exception applies to *πάντες*, *θαμειὰς* (M 44, Σ 68 *ἄκρος* (M 51, O 653, P 264).

612. *ἀξίνη*, a weapon mentioned again only in O 711, of which we can therefore give no account. The scholia suggest that Peisandros carries it in view of the attack upon the ships. The axe was a familiar weapon in Mykenian times, and in the "Karian" double form was a most important religious symbol (A. J. Evans in *J. H. S.* xxi. 99 ff.). *πελέκκῳι*, *handle*, here only; for the form cf. *ἡμπέλεκκα* Ψ 851, on the analogy of which Heyne suggests *ἐλαῖνον ἀμφιπέλεκκον* here.

613. *ἀλλήλων*, the ordinary genitive of the goal reached, as with *τεγχάνα*, etc.

617. The actual 'falling out' of the eyes does not seem to be a possible effect of a single blow on the forehead, though the eyeballs might be burst.

618. *ἰδνώθη*, cf. B 266, M 205.

“λείψετε θην οὔτω γε νέας Δαναῶν ταχυπώλων, 620
 Τρῶες ὑπερφίαλοι, δεινῆς ἀκόρητοι αὐτῆς.
 ἄλλης μὲν λώβης τε καὶ αἵσχεος οὐκ ἐπιδευεῖς,
 ἦν ἐμὲ λωβήσασθε, κακαὶ κύνες, οὐδέ τι θυμῶι
 Ζηνὸς ἐριβρεμέτεω χαλεπὴν ἐδδέισατε μῆνιν
 ξεινίου, ὅς τέ ποτ’ ὕμμι διαφθέρσει πόλιν αἰπὴν· 625
 οἷ μιν κουριδίην ἄλοχον καὶ κτήματα πολλὰ
 μὰ ψ οἴχεσθ’ ἀνάγοντες, ἐπεὶ φιλέεσθε παρ’ αὐτῇ·
 νῦν αὖτ’ ἐν νηυσὶν μενεαίνετε ποντοπόροισι
 πῦρ ὅλοον βαλέειν, κτείνειν δ’ ἥρωας Ἀχαιούς.
 ἀλλὰ ποθὶ σχήσεσθε καὶ ἐσσύμενοί περ Ἄρηος. 630
 Ζεῦ πάτερ, ἦ τέ σέ φασι περὶ φρένας ἔμμεναι ἄλλων,
 ἀνδρῶν ἡδὲ θεῶν, σέο δ’ ἐκ τάδε πάντα πέλονται·

620. λήψετε Vr. Δ². 623. λωβήσεσθε Pk. || κακοὶ HJ (*supr.* αι) S Mor. Vr. A.
 624. ἐριβρεμέτω J. || ἐδέισατε R. 625. ποσ’ ὕμμι DHQT. || αἰπὴν: αὐτῇν
 C Lips. (γρ. αἰπὴν). 626. ἐν ἄλλωι καὶ κτήμασ’ ἄμ’ αὐτῇ A. || πολλὰ:
 πάντα Ven. B. 627. οἴχεσθον ἄγοντες Zen. || παρ’: περ A *supr.* and lemma:
 Ar. διχῶς. || αὐτῆς DS Par. f. 628. νῦν δ’ H. 630. ποτε R. 631.
 φρένα L.

620. For λείψετε one ms. has λήψετε, which would add to the irony of the passage if such an active form of the fut. of λαμβάνω were possible. It is, however, no doubt merely an itacistic mistake.

622. As the text stands we must either supply ἐστέ with ἐπιδευεῖς or place a comma instead of a full stop after αὐτῆς. The analogy of I 225 is in favour of the former; but the contracted -εῖς is suspicious in both cases, and here also either ἐπιδευέας or ἐπιδεύει is probably right. The connexion of thought in the speech apparently is ‘you have been full of wickedness already, and now you add to it by attempting to burn the ships and slay the Achaeans’; μὲν being answered by αὐτέ in 628. This is rather like an anti-climax, and Payne Knight is perhaps right in rejecting the whole of the speech from 623. In any case the latter part, from 634, cannot be defended.

623. ἦν ἐμὲ, for the double acc. of the external and internal object see *H. G.* §§ 132, 135. κύων is generally masc.; possibly therefore κακαὶ may contain a taunt like Ἀχαιοὶ, οὐκέτ’ Ἀχαιοί. ἄκρος τῶι θηλυκῶι ἐχρήσατο εἰς τὴν ἀνανδρίαν τῶν βαρβάρων Schol. T.

625. Observe the emphasis on ξεινίου due to its position; so also ι 271, ξ 57.

αἰπὴν, an anomalous form for αἰπείαν. Nauck suggests αἰπύν, which is likely to be right, as -ύς is not unfrequently used as a fem. termination; see *H. G.* § 116. 4.

627. ἀνάγοντες, a verb which is often applied, as Ar. remarked, to the voyage from Greece to Troy (*Lehrs Ar.* p. 111). Zen. read οἴχεσθον ἄγοντες, by which, as An. says, τὸ δεικνόν συγχέεται ἐπὶ πολλῶν τασσόμενον (see on A 567). φιλέεσθε, were entertained, as I² 207, 354, Z 15, etc. The gravamen of the offence lay in the outrage on the laws of hospitality.

630. Ἄρηος may go either with σχήσεσθε or with ἐσσύμενοι, but better with the former; see on 315.

631. From here to the end of the speech is generally regarded as an interpolation. To be unwearied in war is not a reproach which is likely to touch an enemy, nor is success in battle a sign of ὕβρις. The whole passage seems an expansion of δεινῆς ἀκόρητοι αὐτῆς in 621, which is of course not a taunt (‘although ye be insatiate’), by means of the commonplaces in 631–37, of which the last is found again in ψ 145. Perhaps, however, the athetesis should begin only with 634. ὕβριςτις will then, instead of referring to what follows, more fitly repeat the thought of 622.

οἶον δὴ ἄνδρεςσι χαρίζαι ὕβριστήσιν,
Τρῳσίν, τῶν μένος αἶν ἀτάσθαλον, οὐδὲ δύνανται
φυλόπιδος κορέσασθαι ὁμοίου πολέμοιο.
πάντων μὲν κόρος ἐστί, καὶ ὕπνου καὶ φιλότῃτος
μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο,
τῶν πέρ τις καὶ μᾶλλον ἐέλδεται ἐξ ἔρον εἶναι
ἢ πολέμου· Τρῶες δὲ μάχης ἀκόρητοι ἔασιν.”

ὦς εἰπὼν τὰ μὲν ἔντε' ἀπὸ χροὸς αἱματόεντα
συλῆσας ἐτάροισι δίδου Μενέλαος ἀμύμων,
αὐτὸς δ' αὐτ' ἐξαυτίς ἰὼν προμάχοισιν ἐμίχθη.

ἐνθά οἱ υἱὸς ἐπᾶλτο Πυλαιμένεος βασιλῆος
Ἀρπαλίῳ, ὃ ῥα πατρὶ φίλῳ ἔπετο πτολεμίζων
ἐς Τροίην, οὐδ' αὖτις ἀφίκετο πατρίδα γαίαν·
ὅς ῥα τότε Ἀτρεΐδαο μέσον σάκος οὐτασε δουρὶ
ἐγγύθεν, οὐδὲ διαπρὸ δυνήσατο χαλκὸν ἐλάσσαι,
ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων,
πάντοσε παπταίνων μὴ τις χροά χαλκῶι ἐπαύρηι.
Μηριόνης δ' ἀπιόντος ἴει χαλκήρε' οὔστον

633. ὕβριστῆραι Lips. 635. ὁμοίοιο Vr. A. πτολέμοιο DHQRTU. 637. περισσὸν αὐτὸν εἶναι φασὶ *times* Schol. T. 638. πέρ: KEN Lips. Ven. B. 639. ἀκόρεστοι L (*supr.* HT). 641. ἐτάροις ἐδίδου C. 642. αὐτ' *om.* DJPT Vr. A: αὐ HR. || ἐξαυτίς C. 643. κυλαίμενεος Zen. ? See Ludwich. 644. ὅ: ὅς D. πτολεμίζων U Harl. a: πολεμίζων Q: πολεμίζων H¹ST: πολεμίζειν J. γρ. Lips.: πτολεμίζων Ω. 645 *om.* T^t (*ins.* Rhosos in marg.). | αὐτίς C. 646. ὥς ῥα J. || ἄτρεϊδεο T. 648. χάζετο S. 649. χαλκῶι: καλὸν Q. 650. δ' *om.* Par. o.

633. οἶον δὴ regularly follows an exclamation of reproach, applying it to the particular instance in question: P 587, Φ 57, ε 183, λ 429: *even as now*.

637. μολπῆς acc. to Ar. meant only *sport* or *dance*, not *song*. But though the former sense is required in ζ 101, where it is applied to the game of ball at which Nausikaa plays, yet here, in an enumeration of sensual pleasures, it is not likely that music should be entirely omitted, and a word used which is hardly distinguished from the following ὀρχηθμός. So in α 152, with its context, and φ 430, μολπῇ clearly implies music. The simple explanation is that the word is exactly similar to our 'play,' in having both a more general application to any sport (as in μέλπηθρα, δῆμι μελπεσθαι Ἀργί, H 241, etc.) and a special sense in connexion with music, as here and A 474, q.v. (See *Lehrs Ar.* 138 ff.) Some critics rejected the line altogether as superfluous. Cf. Pindar *N.* vii. 53

κὸρον δ' ἔχει καὶ μέλι καὶ τὰ τέρπν' ἄνθε' Ἀφροδίσα.

638. ἐς ἔρον εἶναι, i.e. to enjoy to satiety, as in the familiar ἐξ ἔρον ἔντο. The infin. of the aor. does not recur, but the act. in place of the mid. is found also in Ω 227.

640. τὰ μέν is pronominal, in antithesis to αὐτὸς δέ, not the article. Cf. on A 11.

644. πτολεμίζων: most mss. π(τ)ολεμίζων, but the fut. is clearly best, and the evidence of mss. between ζ and ξ is of little weight, see App. Crit. on B 328, K 451, O 179, Ω 667. The variant πολεμίζειν is quite admissible, and may have contributed to the confusion, which is, however, essentially graphic.

649. The subj. after the historic tense is so rare in H. that we ought perhaps to read ἐπαύροι with G. Hermann, in spite of mss. (*H. G.* § 298).

650. ἀπιόντος, gen. of aim, see 613, etc.

καί ῥ' ἔβαλε γλουτὸν κάτω δεξιόν· αὐτὰρ οἷστος
 ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἐξεπέρησεν.
 ἐξόμενος δὲ κατ' αὐθι, φίλων ἐν χερσὶν ἑταίρων
 θυμὸν ἀποπνεύων, ὥς τε σκώληξ ἐπὶ γαίῃ
 κείτο ταθείς· ἐκ δ' αἶμα μέλαν ῥέε, δευε δὲ γαίαν. 655
 τὸν μὲν Παφλαγόνες μεγαλήτορες ἀμφεπένοντο,
 ἐς δίφρον δ' ἀνέσαντες ἄγον προτὶ Ἴλιον ἱρὴν
 ἀχνύμενοι· μετὰ δέ σφι πατὴρ κίε δάκρυα λείβων,
 ποινὴ δ' οὐ τις παιδὸς ἐγίνετο τεθνηῶτος.
 τοῦ δὲ Πάρις μάλα θυμὸν ἀποκαταμένοιο χολώθη· 660
 ξείνος γάρ οἱ ἔην πολέσιν μετὰ Παφλαγόνεσσι·
 τοῦ ὃ γε χωόμενος προΐει χαλκήρε' ὀστόν.
 ἦν δέ τις Εὐχύνωρ Πολυίδου μάντιος υἱός,
 ἀφνειός τ' ἀγαθός τε, Κορινθόθι οἰκία ναίων,

651. ρα βαλε Pap. o. 652. κατὰ : διὰ A^t. 657. ἀθετεῖται (by Ar.?)
 Sch. BLT. || δ' om. A. || ἀνασέντες Ar. Rhod. || ποτὶ RS Vr. A. 658-9. ὁ
 Ἀριστοφάνης ἀθετεῖ, ὁ δὲ Ἀρίσταρχος ἢ ἀθετεῖν φησι δεῖν ἢ ὁμωνυμίαν νομίζειν,
 Sch. T. 658. δέ supr. οὐ Par. j : ἐνιοι πιθανῶς (ἀπιθάνως Cobet) μεταγράφουσι
 μετὰ δ' οὐ σφι πατὴρ Sch. A. 659. ἐγίγνετο L. || ΤΕΣΝΗΩΤΟΣ (A supr.) JPRT :
 ΤΕΣΝΕΙΩΤΟΣ Ω. 660. μάλα : μέγα J. || ἀποκαταμένοι' ἐχολώθη P. 662.
 χωόμενον G. 663. πολυείδου QS Sgr. || μάντεος L.

652. ὑπ' ὀστέον, apparently through the middle of the pelvis.

657. ἀνέσαντες, seating him, as ξ 280 ἐς δίφρον δὲ μ' ἔσας ἄγον οἴκαδε, from σεδ root of ἔω (see also note on T 280). As this word appeared unsuitable to a corpse, Ar. Rhodius read ἀναθέντες.

658-59. Pylaimenes, king of the Paphlagonians, the father in question, has already been killed, E 576 (where see note). Various remedies were proposed to remedy the undeniable contradiction; Aph. had recourse to the obvious athetesis of the couplet; Ar. did so reluctantly, unless it could be supposed that this Pylaimenes was another man of the same name (which is obviously out of the question); Zen. read Κυλαμένεος in 643; others explained that it was the spirit of the dead man which followed the bier; others again boldly read δ' οὐ σφι for δέ σφι (cf. on I 453). But the contradiction, though glaring enough, is really far less vital than many others which are less obvious.

659. ποινή, blood-wite, compare the phrase νήπιοι ὀλοσθε α 380, β 145. For a man to die and have no blood-

money or vengeance exacted by his family was a disgrace, for it brought him to the level of the worthless vretches who, as in the Icelandic sagas, were outlaws on account of their misdeeds, and might be killed without payment. The death of Harpalion is in fact at once avenged by Paris when he slays Euchenor; but the price is not paid by Meriones himself.

661. πολέσιν, out of all the multitude of Paphlagonians it was with him that he had the closest tie.

663. For the name Πολύιδος cf. E 148, where it again occurs in connexion with soothsaying. Pherekydes ap. Schol. T here makes him a member of the prophetic race of Melampus (his great-great-grandson). The long ι is explained by Schulze (Q. E. p. 118) after Wackernagel as from πολυιδFos. The variant Πολυείδος, though found in a few mss. and preferred by many recent scholars, is not supported by inscriptions and does not explain the Attic form in -ιδος (e.g. in the play of Sophokles Πολυείδος ἢ Μάντις : see frag. 462 ὁρῶ πρό χειρῶν Πολυίδου τοῦ μάντεως).

664. Κορινεῶσι, see notes on B 570, Z 152.

ὅς ῥ' ἐν εἰδῶς κῆρ' ὀλοὴν ἐπὶ νηὺς ἔβαινε.
πολλάκι γάρ οἱ ἔειπε γέρων ἀγαθὸς Πολύιδος
νοῦσσι ὑπ' ἀργαλέῃ φθίσθαι οἷς ἐν μεγάροισιν,
ἢ μετ' Ἀχαιῶν νηυσὶν ὑπὸ Τρώεσσι δαμῆναι·
τῷ ῥ' ἅμα τ' ἀργαλέην θωὴν ἀλέεινεν Ἀχαιῶν
νοῦσόν τε στυγερήν, ἵνα μὴ πάθοι ἄλγεα θυμῷ.
τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος· ὦκα δὲ θυμὸς
ᾔχετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.

670

ὥς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
Ἔκτωρ δ' οὐκ ἐπέπυστο διίφιλος, οὐδέ τι ἡΐδη
ὅττι ῥά οἱ νηῶν ἐπ' ἀριστερὰ δηϊόωντο
λαοὶ ὑπ' Ἀργείων· τάχα δ' ἂν καὶ κῦδος Ἀχαιῶν
ἔπλετο· τοῖος γὰρ γαιήοχος ἐννοσίγαιος
ὥτρυν' Ἀργείους, πρὸς δὲ σθένει αὐτὸς ἄμυνεν·
ἀλλ' ἔχεν ἦ τὰ πρῶτα πύλας καὶ τεῖχος ἐσάλο

675

666. πολύειδος (Q Syr. : πολυειδης S. 667. φρεῖσαι (H Vr. b. 668.
NHUSIN : xerain Pap. o. 670. πάθη(ι) JQ(?)RS Lips. 672. ἀπαι L.
cτυγερὸν S. 674. ἡΐδει CG Cant. Vr. b¹ A. 679. ἐπάλο Vr. b.

667. φρεῖσαι, aor. where we should have expected the fut. It has been suggested that 666 may be taken parenthetically, so that φθίσθαι will be exegetical of κῆρα above. But see note on I¹ 28 : it is quite possible here to take φθίσθαι with εἶπεν as a simple complement or object of the verb, without reference to time; 'announced to him his perishing,' just as we have νόστον σου πατρός σάφα εἶπεν in ρ 106, cf. also δ 561 σοὶ δ' οὐ θέσφατόν ἐστι . . θανέειν. The scholiasts naturally compare the διχθάδαι κῆρες offered to Achilles, I 411.

669. ὥωην, evidently a definite fine in place of personal service. We have an instance of it in Ψ 297, where Echebolos gives Agamemnon a mare, δῶρ', ἵνα μὴ οἱ ἔποιθ' ὑπὸ Ἴλιον ἡμερέσσαν. The word recurs in β 192.

673 = A 596, Σ 1. We now leave the Aristeia of Idomeneus, and enter on a transitional passage leading to the Διὸς ἀπάτη (see Introduction). The many weaknesses and other signs of late composition which mark it will be noticed in their places. Hector, it appears, is in the centre of the battle. The lines are apparently an imitation of A 497 ff., but with the position reversed; there Hector on the left knows nothing of the Trojan defeat in the centre.

676. τάχα, soon, as always in H. ; not

perhaps as in Attic. The statement as to the imminent defeat of the Trojans comes as a surprise; the last exploit was in their favour, and they have shewn no sign of yielding.

677. τοῖος, Nauck suggests τοῖον, which is plausible but hardly necessary : cf. π 205 ἐγὼ τοιδόδε . . ἦλυθον. It is a case of the 'nominative in the predicate,' for which see H. G. § 162. Cf. also H 211.

678. σθένει : we have heard nothing of this before : Poseidon's help has been strictly confined to ὀτρύνειν. Some of the ancient commentators explained the word to mean 'by the strength with which he inspired them'; but the Greek will not allow this.

679. ἔχεν is generally explained *was holding on his way*, as in 520, 557, M 433, and often with διέσχε. But from the mention of ἵπποι in 684 (and cf. 749) it appears that Hector is regarded as being in his chariot. ἔχεν will then have its regular Homeric sense, *was driving*. A precisely similar question occurs in 326, and in both cases probably arises from a confusion of the original narrative, where the chariots can drive right up to the ships, with the later interpolation of the wall and all the incidents of the battle before it. The special harshness in this case is due to

ῥηξάμενος Δαναῶν πυκινὰς στίχας ἀσπιστῶν,
 ἐνθ' ἔσαν Αἴαντός τε νέες καὶ Πρωτεσιλάου
 θὶν' ἔφ' ἄλός πολίης εἰρυμέναι, αὐτὰρ ὑπερθε
 τεῖχος ἐδέδμητο χθαμαλώτατον, ἔνθα μάλιστα
 ζαχρηεῖς γίνοντο μάχηι αὐτοὶ τε καὶ ἵπποι.
 ἐνθα δὲ Βοιωτοὶ καὶ Ἰάονες ἑλκεχίτωνες,
 Λοκροὶ καὶ Φθιοὶ καὶ φαιδιμόντες Ἐπειοί,
 σπουδῇ ἐπαΐσσοντα νεῶν ἔχον, οὐδὲ δύναντο
 ὦσαι ἀπὸ σφείων φλογὶ εἰκέλον Ἑκτορα δῖον·
 οἱ μὲν Ἀθηναίων προελεγεμένοι· ἐν δ' ἄρα τοῖσιν

680

685

680. πυκινὰς Lips. Vr. A. 681. αἴαντος νῆες Vr. d. 683. δέδμητο T.
 684. γίνοντο L: γίνονται Q. || μάχης Syr.: μάχαι S. 685. ἄονες J: ὥνες Q.
 686. Λοκροὶ τε φθιοὶ R. || φαιδιμῶντες J. 688. ἵκελον GQU.

the mention of the wall (for the first time since 124) in the same line. But that must be taken as a sign of the unskilfulness of the interpolator of the passage.

681. This is the first mention of the ship of Protesilaos, which plays a prominent part in the fighting at the end of O. Αἴαντος without an adj. must mean the Telamonian; though acc. to A 8-9 his ships were at the extremity of the line, and in A 5 the centre is occupied by those of Odysseus. But we need not trouble ourselves about the discrepancy with so late a passage as the introduction to A—certainly not to the extent of supposing with Ar. that the Oilean Aias is meant. In O the Telamonian is intimately connected with the defence of Protesilaos' ship; and this is quite sufficient ground for the momentary association of the two here.

684. ζαχρηεῖς, see notes on E 525, M 347. The meaning evidently is that less care had been taken with the wall where the Greeks and their chariots were best able to take care of themselves. But the idea of fighting in chariots between the wall and the ships is equally absurd, whether used of Greeks or Trojans.

685. This line is remarkable as containing the only mention in H. of the Ionian name. It is very probable that the whole passage is an Attic interpolation, with the object of giving respectable antiquity to the hegemony of Athens over the Ionian tribes, with whom in 689 the Athenians seem to be identified. The epithets ἑλκεχίτωνες and φαιδιμῶντες are ἀπαξ λεγόμενα in H. The

former indicates the use of the long flowing chiton, which was borrowed, as its name shews, from the Semitic nations (Hebr. *Ketoneth*), and in the classical period was considered as peculiarly Ionian, being worn chiefly by the elderly and dignified and on solemn occasions (see Strabo x. p. 466; Thuk. i. 6; iii. 104; Helbig *H. E.* 176; Studniczka 15-20). Hence the epithet is appropriately applied, in the Hymn to the Delian Apollo (147), to the Ionians assembled at the great Delian festival, but is out of place here when used of Ionian soldiers, who can never have worn in war a dress which was quite incompatible with active exertion. The word here is therefore only a national epitheton ornans. The analogous ἑλκεσίπεπλος is restricted to Trojan women. The formation of φαιδιμῶντες is irregular, as it comes not from a substantive but from an adjective; cf., however, on δξύεις, E 50 (φαίδιμοι ἐντεσ' Bentley). The name Φθιοί also recurs only in this passage (693, 699); they are not mentioned among the inhabitants of Phthia in the Catalogue (B 684), and the name is therefore probably of later origin, when Μυρμιδόνες, Ἕλληνες, and Ἀχαιοί were either forgotten as tribal names or altered in their extension.

687. It is more natural to take ΝΕΩΝ with ἐπαΐσσοντα than with ἔχον; see note on E 263. σπουδῇ, hardly; B 99, etc.

689. This line is awkwardly added. οἱ μὲν seems to be in apposition with Ἰάονες (685), which it resumes, and should be followed by οἱ δὲ Ἐπειοί, 'first the picked men of Athens, then the Epeians.'

ἦρχ' υἱὸς Πετewω Μενεσθεύς, οἱ δ' ἅμ' ἔποντο 690
 Φείδας τε Στιχίος τε Βίας τ' εὖς· αὐτὰρ Ἐπειῶν
 Φυλεΐδης τε Μέγης Ἀμφίων τε Δρακίος τε,
 πρὸ Φθίων δὲ Μέδων τε μενεπτύλεμος τε Ποδάρκης.
 ἦτοι ὁ μὲν νόθος υἱὸς Οὔλῃος θείοιο
 ἔσκε Μέδων, Αἶαντος ἀδελφεός, αὐτὰρ ἔναιεν 695
 ἐν Φυλάκῃ, γαίης ἄπο πατρίδος, ἄνδρα κατακτάς,
 γνωτὸν μηρυκῆς Ἐριώπιδος, ἣν ἔχ' Οὔλεός·
 αὐτὰρ ὁ Ἰφίκλοιο πάϊς τοῦ Φυλακίδαο·
 οἱ μὲν πρὸ Φθίων μεγαθύμων θωρηχθέντες
 ναῦφιν ἀμυνόμενοι μετὰ Βοιωτῶν ἐμάχοντο. 700
 Αἴας δ' οὐκέτι πάμπαν, Οὔλῃος ταχὺς υἱός,
 ἵστατ' ἀπ' Αἶαντος Τελαμωνίου, οὐδ' ἠβαιόν,
 ἀλλ' ὥς τ' ἐν νειῶι βόε οὔνοπε πηκτὸν ἄροτρον
 ἶσον θυμὸν ἔχοντε τιταίνετον· ἀμφὶ δ' ἄρα σφι

692. ΜΕΓΗΣ Τ' (Zen. ?) Vr. A Harl. d, Par. j (τε). 693. ΦΕΙΩΝ ΤΕ (τε) GPS.
 694. ΘΕΙΟΙΟ : ΘΕΙΟΣ ΤΕ J. 698. ΙΦΙΚΛΟΙΟ Q (supr. κ). 701. ΟΥΙΟΣ : ΑΙΙΑΣ D¹.
 702. ΙΣΤΑΤ' : ΧΑΖΕΤ' Zen. || ΟΥΔ' : ΗΔ' G.

ἐν δ' ἄρα . . Βίας τ' εὖς is a parenthesis, but none the less affects the form of what follows. It will be seen that of the tribes mentioned in 685-86 the leaders of the Phthians and Epeians are given in full; of the Lokrians we are told that their leader the Oilean Aias is absent (701); this leaves the Athenians to represent the Ionians, the Boiotians being barely mentioned a second time (700).

690. For Menestheus see B 552, where his companions are not named.

691. For Βίας τ' εὖς Nauck conj. καὶ Ιασος, on the ground that an Ἰασος is leader of the Athenians in O 332. If the passage is to be harmonized, it needs less half-hearted measures. Ἐπειῶν is evidently gen. after ἦρχε above, though with a slight change of construction, and followed by another change in πρὸ Φείων afterwards.

692. Comparing B 620 ff. we find that of the four leaders of the Epeians there named not one occurs here; while Meges is made leader of the Dulichians. So with the next line; Medon in the Catalogue leads the forces of Philoktetes (B 716-28), while Podarkes (B 695-706) has succeeded to those of Proteus from a different though neighbouring

region, including Phylake, here the home of Medon.

694-97 = O 333-36, where they come in more naturally.

697. ΓΝΩΤΩΝ, brother, or perhaps more generally kinsman; the word is ambiguous, but sometimes the narrower meaning seems best suited; cf. X 234, P 35.

698. ὁ, sc. Podarkes.

700. ΝΑΥΦΙΝ apparently represents an ablative (see on 588) as in the constr. of ἀμύνεσθαι with gen., e.g. M 155, 179. It is, however, possible to take it as a locative, at the ships, ἀμυνόμενοι being used absolutely as in II 556, 622, β 62, χ 106. For the very rare use of μετὰ with gen. = with see note on A 51.

701. This line stands in place of what we should expect, a statement that the Oilean Aias commanded the Lokrians. The fully-armed chief does not fight among his light-armed followers.

702. ΙΣΤΑΤΟ : the χάζετο of Zen. does not so well suit the following simile; see ἔστασαν 708. οὐδ' ἠβαιόν. B 380.

703. Ἐν νειῶι, in breaking up a fallow, the hardest work in ploughing. οὔνοπε, the epithet is applied to oxen also in v 32. It probably means dark brown. ΠΗΚΤΟΝ ἄροτρον, see on K 353.

πρυμνοῖσιν κεράεσσι πολὺς ἀνακηκίει ἰδρῶς·
 τὼ μὲν τε ζυγὸν οἶον εὐξοον ἀμφὶς ἔεργει
 ἰεμένω κατὰ ὠλκα, τέμει δέ τε τέλσον ἀρούρης·
 ὥς τὼ παρβεβαῶτε μάλ' ἔστασαν ἀλλήλοιν.
 ἀλλ' ἦτοι Τελαμωνιάδῃ πολλοὶ τε καὶ ἐσθλοὶ
 λαοὶ ἔπονθ' ἔταροι, οἳ οἳ σάκος ἐξεδέχοντο,
 ὀππότε μιν κάματος τε καὶ ἰδρῶς γούναθ' ἵκοιτο·
 οὐδ' ἄρ' Ὀϊλιάδῃ μεγαλήτορι Λοκροὶ ἔποντο·
 οὐ γάρ σφι σταδίῃ ὑσμίνῃι μίμνε φίλον κῆρ·
 οὐ γὰρ ἔχον κόρυθας χαλκῆρεας ἵπποδασείας,

705

710

705. πολὺς δ' HS and *ap. Did.*, see below. || ἀνεκηκίει A (*supr. a*) J : ἀνεκῆκίεν HPRS Syr. Par. c j : ἀνακῆκίεν Vr. b, Harl. b d, Par. a f g : ἀνακῆκῃ Mor. : χωρὶς τοῦ δ ἀνεκῆκίει (*sic*) καὶ διὰ τοῦ ι Did. 706. ζυγὸς οἶος εὐξοος Vr. A. 707. ὠλκαν PR (N in P possibly added later). || τέμνει DH²JPQRUS² Syr. Lips. 708. ἀλλήλοισιν GHJPQRU Syr. Harl. a. 710. λαοὶ : ἄλλοι HPR : αἰέν Vr. d (?). 711. ἵκνται JQ. 712. ἀλλ' οὐκ ἰλιάδῃ Zen. 713. οὐδ' ἄρ σφι Harl. a. || σταδῆς ὑσμίνης ἔργα μέμνηε Strabo x. 449 : γρ. ἔργ' ἐμεμῆλει Sch. T. || κῆρ : ἥτορ Syr. Par. h.

705. The oxen are yoked by the horns instead of by the necks, a practice which is still habitual in S. Europe.

707. ὠλκα recurs in σ 375 (again with hiatus) and in the late Epic imitative poets. It is evidently another form of αῶλαξ (Pindar, Attic and Ionic), ὠλαξ (Dor.), ἄλοξ (Attic Trag.); cf. ὀλώλακες Ap. Rhod. ii. 396, ἰῶλκα (Fῶλκα ?) and ὀλοκες in Hesych.; all, with ὀλκός and *sulcus*, from root *suelq-*, *Felek-* (Darbishire *Rel. Phil.* p. 49). Fick writes *Fῶλκα* here (P. Knight κατ' αῶλκα); the retention of F before o is, however, very rare (*H. G.* § 393). The second half of the line is very obscure. Perhaps the best suggestion is Monro's, that τέμει is the pres. of *τετμε*, and means *it* (the plough) *reaches*; though the omission of the subject ἄροτρον is very harsh. In this case the verb is probably distinct from *τέμνειν*. Τέλσον, the *headland* or edge of the field where the plough turns (Σ 544, 547), is not 'cut' by it. Various emendations have been proposed; Barnes τάμον, Jortin ταμώντε δέ, I. H. Voss ταμέσθ' ἐπὶ τ. ἄρ., Brandreth ταμέσθαι τ. ἄρ. The most generally accepted is van Herwerden's ταμεῖν ἐπὶ τ. ἄρ. This is strongly supported by Ap. Rhod. iii. 412 τὴν (νεῶν) αἶψα ταμών ἐπὶ τέλσον ἄρότρῳ. But it is hard to see how so simple a phrase can have been corrupted. The unmetrical (and un-Epic) τέμνει of most mss. is evidently a witness to the ambiguity of τέμει. But it is impossible

to feel confident that the right solution has been found.

708. μάλα must be taken with the preceding partic. as P 571 ἐργομένη μάλα, ω 400 ἐελδομένοισι μάλ' ἡμῖν. This weakens the caesura and gives a disagreeable rhythm, but that is to be reckoned among the other peculiarities of this doubtful passage. μάλα intensifies the idea of closeness given by *παρ-*, as in P 502 μάλ' ἐμπνέοντε μεταφρένωι, cf. P 359 μάλ' ἀμφ' αὐτῷι βεβήμεναι.

710. λαοὶ . . ἔταροι in apposition, another curious and unique phrase; either of the variants ἄλλοι and αἰέν would be preferable. Heyne conj. ἔταροί θ'. Nor is there any analogy for the appearance of the shield-bearer in H.; the hero always carries that weapon for himself.

714. See note on B 529. The character of the Lokrians as a tribe of bowmen is unique in Greek history, "Ἕλληνες δτι μὴ Κρησὶν οὐκ ἐπιχώριον ὄν τοξεύειν. Λοκροὺς γὰρ τοὺς Ὀπουντίους ὀπλιτεύοντας ᾗδῃ κατὰ τὰ Μηδικὰ ἴσμεν, οὓς Ὅμηρος ἐποίησεν ὡς φερόμενοι τόξα καὶ σφενδόνας ἐς Ἴλιον ἔλθοιεν (Pausan. i. 23. 4). Even in the *Scutum Herculis* 25 the Lokrians are called ἀρχέμαχοι. The whole of this description may indeed be a specimen of false archaism, the interpolator endeavouring to give an air of antiquity by ascribing to the Lokrians a practice which in his own time was unfamiliar.

οὐδ' ἔχον ἀσπίδας εὐκύκλους καὶ μείλινα δοῦρα, 715
 ἀλλ' ἄρα τόξοισιν καὶ ἐυστρόφω οἶδς ἀώτῳ
 Ἴλιον εἰς ἅμ' ἔποντο πεποιθότες, οἷσιν ἔπειτα
 ταρφέα βάλλοντες Τρώων ῥήγνυντο φάλαγγας.
 δῆ ῥα τόθ' οἱ μὲν πρόσθε σὺν ἔντεσι δαιδαλέοισι
 μάρναντο Τρωσὶν τε καὶ Ἑκτορι χαλκοκορυστῇ, 720
 οἱ δ' ὀπιθεν βάλλοντες ἐλάνθανον· οὐδ' ἔτι χάρμης
 Τρῶες μιμνήσκοντο· συνεκλόνεον γὰρ ὀϊστοί.
 ἐνθά κε λευγαλέως νηῶν ἄπο καὶ κλισιάων
 Τρῶες ἐχώρησαν προτὶ Ἴλιον ἡνεμόεσσαν,
 εἰ μὴ Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς· 725
 "Ἑκτορ, ἀμήχανός ἐσσι παραρρητοῖσι πιθέσθαι,

715. οὐδ' ἔχον : οὐτ' αὖ R. || δῶρα Q. 716. ἐυστρεφεῖ Ar. 717. οἷσι
 μάλιστα PR. 721. οὐδ' ἔτι Syr. : οὐδέ τε J : οὐδέ τι Ω. 725. πολυδάμας
 U¹ Vr. A. 726. παρὰ (or παρὰ) ῥητοῖσι GJPRQTU Syr.

716. *ἐυστρόφω*, see notes on 599 and 600. There is no doubt that the reference here is to slings, as Pausanias took it (see last note). Povelsen would explain *well-woven doublets of wool*: but apart from the question whether *ἐυστροφος* can bear this sense, we see from the epithet *λινοθήρηξ* (B 529) that such a jacket would be not of wool but of linen.

719. *οἱ μὲν*, the two Aiantes and, presumably, the other tribes and leaders of 685 ff.

721. It is quite unlike Homer to make the sudden change of the course of battle, even to 'a sorry repulse from ships and huts' (723), depend not upon the doughty deeds of individual heroes, but solely on the effect of a body of archers concealed in the rear. Of such soldiers H. always speaks in a slighting tone, and nowhere else do they exercise the least influence on the course of a fight.

725 = M 60; the idea of making Polydamas Hector's military adviser seems to be taken from that passage combined with M 210 ff., all being ultimately suggested by Σ 249 ff. From 739-40 one would suppose that Polydamas is going to suggest a concentration of forces; his ultimate advice to hold a council as to the advisability of retreat is at least surprising, and shews him in the light of a mere coward instead of a sage adviser. Yet Hector, instead of rudely snubbing him as in M, appears to take his advice, and leaves him in charge of the centre, going 'thither'

(to the left?) to return 'after giving them good charge.' But as a matter of fact he does no more than blame Paris unjustly and bring him back to the centre, the 'left,' which in 674 ff. was in hard straits, being thus further weakened. When Hector and Paris reach the centre the fight goes on, and there is no further word of a consultation. It is hard to imagine a more inconsequent piece of composition. The purpose of it seems to have been to put an end to the division of the battle into separate sections, which plays so important a part in what has preceded, but entirely vanishes in the following books. The whole passage to 794 must be one of the latest expansions of the *Iliad* (so Erhardt, pp. 231-36).

726. *ἀμήχανος*, *intractable*, as K 167, II 29. For the addition of the infin. cf. *H. G.* § 232; 'you are intractable for listening to' = you cannot be induced to listen to. *παραρρητοῖσι*, *persuasive things*, a neut. pl. used in a vague sense, like the 'impersonal' neuter subject of a verb (as *οὐκέτι φρεσὶ πέλονται*, see *H. G.* § 161), and approximating to the abstract sense *παράρρησις*: cf. *λεία δ' ἐποίησεν*, M 30, with note. So also we may explain phrases like *μελιχίοισι προσήδα*, etc., where the supposed 'ellipsis of *ἐπέεσσι*' can hardly be called a scientific explanation. The adj. recurs only in I 526 in the sense *open to persuasion*, and so we might possibly explain 'you cannot be brought to listen to men who

οὐνεκά τοι πέρι δῶκε θεὸς πολεμῆϊα ἔργα·
 τούνεκα καὶ βουλῇ ἐθέλεις περιίδμεναι ἄλλων.
 ἀλλ' οὐ πως ἄμα πάντα δυνήσεται αὐτὸς ἐλέσθαι.
 ἄλλωι μὲν γὰρ ἔδωκε θεὸς πολεμῆϊα ἔργα,
 [ἄλλωι δ' ὄρχηστύν, ἑτέρωι κίθαριν καὶ ἀοιδήν·]
 ἄλλωι δ' ἐν στήθεσσι τιθεὶ νόον εὐρύοπα Ζεὺς
 ἐσθλόν, τοῦ δέ τε πολλοὶ ἐπαυρίσκοντ' ἄνθρωποι,
 καὶ τε πολεῖς ἐσάωσε, μάλιστα δὲ καὐτὸς ἀνέγνω.
 αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα.
 πάντη γάρ σε περὶ στέφανος πολέμοιο δέδηκε·
 Τρῶες δὲ μεγάρυμοι, ἐπεὶ κατὰ τεῖχος ἔβησαν,

730

735

727 *om.* Q. 728. περιέμμεναι Mor. Bar., γρ. Par. e, Eust. || περὶ ἴδμεν' ἀπάντων Harl. b, Par. d. 729. θυνήσαιτο ἀνελέσσαι Q: θεοὶ δόσαν ἀνθρώποισιν An. on Δ 320. 730 *om.* G. || δῶκε P. 731 *om.* Ω: habent A^mD^mG^mH^mJ^mP^mQ^mR^mU Harl. a, Lips. Vr. A: Ζηνόδοτος ὁ Μαλλώτης προστίθησιν Sch. T: quoted by Clem. Al. *Strom.* iv. 625, Lucian περὶ ὄρχ. 23 (ὄρχηστύν τε καὶ ἱερόεσσαν ἀοιδήν). 732. νόον τίθει (sic) T: οὕτως Ἀριστοφάνης Sch. T. 733. πολλοὶ: πολλὸν Aph. 734. πολλοὺς Q (other mss. including A vary between πόλεις and πολεῖς). || δὲ καὐτὸς Q: δεκαῦτος D: δ' αὐτὸς R: δ' ἐκ αὐτὸς G: δέ κ' αὐτὸς Ω. 735. ἄριστον Bar. Mor. Par. (a *supr.*) e, and *ap.* Eust. 737. δὲ: δὴ PR: δ' αὐ Vr. b.

are open to conviction.' But this is not Homeric either in thought or expression. The line is generally printed with a full stop at the end, and a comma at the end of 727; the punctuation adopted is that recommended by Lehrs, on the ground that *οὐνεκα* regularly follows the clause of which it gives the explanation (see note on Γ 400-5). The sense is equally good in either case.

728. περιέμμεναι, the variant περιέμμεναι is the commoner phrase, e.g. P 171 περὶ φρένας ἐμμεναι ἄλλων. The text, however, has sufficient analogies (K 247, γ 244, ρ 317).

729. αὐτός, μόνος, the εἰς ἀνὴρ of Attic; cf. Θ 99, and for the general sentiment of the line, Δ 320.

731. This tasteless interpolation is ascribed by Schol. T to Ζηνόδοτος ὁ Μαλλώτης, who is not to be confused with his more famous namesake of Ephesos. He may be the same as the Ζηνόδοτος Ἀλεξανδρεὺς of Suidas, who wrote on the *atheteses* of Ar. (Schrader *Porph.* pp. 428 ff.). He believed Homer to have been a Chaldean (Schol. A on Ψ 79). The line was, however, established by Lucian's day.

733. ἐπαυρίσκονται, cf. A 410 with note. Here the word clearly implies *profit*. The passage in A suggests that

τοῦ here may be personal, referring to the ἄλλος, not to his νόος.

734. πολεῖς, perhaps πολῦς, see on B 4. The reading πόλεις, *cities*, is expressly recognized by the scholia, but is not probable. δὲ καὐτὸς, see on Z 260. An. says here κατὰ συναλοιφὴν ἐκληπτέον, ἵνα διαιρηται μάλιστα δὲ καὶ αὐτός. But on T 311 he quotes this and Z 270 as instances of a superfluous κε (περισσὸς ὁ κε—so also Schol. T here, πλεονάζει ὁ κε). Thus the reading of Ar. is uncertain. But it is clear that here κε is quite inadmissible, and the only choice is between the text and Hermann's tempting conj. δὲ τ' αὐτός, on the analogy of ξ 185 μάλιστα δὲ τ' ἐκλινον αὐτοί. This is certainly most like the Homeric idiom. The sense is 'the man who has the νόος ἐσθλός best knows its value.' The word ἀναγνῶναι recurs only in *Od.*, in the sense of recognizing.

736. στέφανος occurs only here in H.; it is clearly used of an encircling ring, though in A 36 the verb ἐστεφάνωτο seems to be applied to the central figure; see note on E 739. For the use of δέδηκεν of the fury of battle cf. M 35, T 18.

737. κατὰ, *down upon*; a vehement irruption is regarded as a descent, even when a wall is scaled. The simile in O 381-4 explains the metaphor. So in

οἱ μὲν ἀφεστᾶσιν σὺν τεύχεσιν, οἱ δὲ μάχονται
 παυρότεροι πλεόνεσσι, κεδασθέντες κατὰ νῆας.
 ἀλλ' ἀναχασσάμενος κάλει ἐνθάδε πάντας ἀρίστους. 740
 ἔνθεν δ' ἂν μάλα πᾶσαν ἐπιφρασsaίμεθα βουλήν,
 ἥ κεν ἐνὶ νήεσσι πολυκλήϊσι πέσωμεν,
 αἶ κ' ἐθέλησι θεὸς δόμεναι κράτος, ἥ κεν ἔπειτα
 παρ νηῶν ἔλθοιμεν ἀπήμονες. ἥ γὰρ ἔγωγε
 δεῖδω μὴ τὸ χθιζὸν ἀποστήσωνται Ἀχαιοὶ 745
 χρεῖος, ἐπεὶ παρὰ νηυσὶν ἀνὴρ ἄτος πολέμοιο
 μέμνει, ὃν οὐκέτι πάγχυ μάχης σχήσεσθαι οἶω."
 ὥς φάτο Πουλυδάμας, ἅδε δ' Ἑκτορι μῦθος ἀπήμων,
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα. 750
 "Πουλυδάμα, σὺ μὲν αὐτοῦ ἐρύκακε πάντας ἀρίστους,

738. ἀφεστᾶσι J: ἀμφεστᾶσι Q. 741. δ' ἂν: δὲ S. ἐπιφρασsaίμεθα Vr. A.
 742. ἐν JPQRU. || πέσοιμεν J Eust., γρ. Vr. b. 743. αἶ: εἶ Bar. Pap. o: ἥ
 Mor. || ἥ: εἶ J. 744. ἔλθωμεν A[GS]. || γὰρ: γὰρ ἂν PR. 745. ἀποστή-
 σονται AT Par. a² c (supr. τι) d (supr. τι): ἀπο***σονται U (τι in ras.):
 ἀποστήσονται Par. h: ἀποτίσονται DJP (supr. ω) S Vr. d: ἀποστήσονται Vr. b:
 ἀποτίσονται Ω. 746. παρ L. 748. πολυδάμας U¹. 749 om. A¹H¹ Vr. d.
 751. πουλυδάμαν Zen. Chamaileo. πάντας ἀρίστους: μώνυχας ἵππους Q.

A 484 κατὰ στρατόν is used of the ship coming from the 'high seas' down upon the camp.

738. ἀφεστᾶσιν, apparently are holding aloof, arms and all, 'full-armed though they are.'

741. ἔνθεν may be either temporal, from that moment, or more probably from that point, starting from those circumstances; cf. note on P 703. ἔνθα δέ κεν Brandreth, van L.

742. The phrase ἐνὶ νήεσσι πεσεῖν is not, as usual, ambiguous, but clearly means 'to attack the ships.' See on I 235, O 63.

743. ἔπειτα, thereafter, after dismissing the first alternative; so also Ω 356 φεύγωμεν . . ἥ μιν ἔπειτα . . λιτανεύσομεν, and v 63.

744. ἔλθοιμεν is so strongly supported that it must have the preference over ἔλθωμεν. For the change of mood cf. Σ 308.

745. Here again ms. authority is nearly unanimous for ἀποτίσωνται, exact the debt of yesterday. For this sense of ἀποτίσασθαι cf. ψ 312. The lengthen-

ing of the o is however intolerably harsh, and there seems to be no choice but to accept the variant ἀποστήσονται, pay back the debt. This use of ἀποστήσασθαι (lit. weigh out, or rather get weighed out) does not recur in H.; the nearest analogy is στήσαι=weigh, X 350 etc. But this is of less importance in so late a passage, for the verb is attested in Attic, e.g. in an inscription ἀπαριθμῶσάσθων καὶ ἀποστησάσθων τὰ χρήματα. The use of the article in τὸ χροῖζόν has also an Attic look. Both readings give equally good sense. The reference is evidently to the defeat of the Greeks in Θ, so that the passage is later than the incorporation of that book. Düntzer rejects 741-47; but then Polydamas never gives the advice which he announces; and no half-measures will put things right.

748-49=M 80-81—a piece of careless borrowing, as Hector has left his chariot outside the wall. Hence a few mss. omit 749. But a similar blunder occurs in 752.

αὐτὰρ ἐγὼ κείσ' εἶμι καὶ ἀντιώω πολέμοιο·
αἶψα δ' ἐλεύσομαι αὖτις, ἐπὴν ἐν τοῖς ἐπιτείλω."

ἦ ῥα καὶ ὠρμήθη ὄρεϊ νιφόεντι ἐοικώς,
κεκληγώς, διὰ δὲ Τρώων πέτετ' ἡδ' ἐπικούρων. 755

οἱ δ' ἐς Πανθοῖδην ἀγαπήνορα Πουλυδάμαντα
πάντες ἐπεσσεύοντ', ἐπεὶ Ἑκτορος ἔκλυον αὐδὴν.
αὐτὰρ ὁ Δηϊφοβόν τε βίην θ' Ἑλένοιο ἄνακτος
'ΑΣιάδην τ' Ἀδάμαντα καὶ Ἄσιον Ἑρτάκου υἱὸν
φοῖτα ἀνὰ προμάχους διζήμενος, εἴ που ἐφεύροι. 760

τοὺς δ' εὖρ' οὐκέτι πάμπαν ἀπήμονας οὐδ' ἀνολέθρους,
ἀλλ' οἱ μὲν δὴ νηυσὶν ἐπι πρυμνήσιον Ἀχαιῶν
χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες,
οἱ δ' ἐν τείχει ἔσαν βεβλημένοι οὐτάμενοί τε.
τὸν δὲ τάχ' εὖρε μάχης ἐπ' ἀριστερὰ δακρυοέσσης 765
δῖον Ἀλέξανδρον, Ἑλένης πόσιν ἠγκόμοιο,

753. αὖτις C: αὖτις Q. || εὖ om. C¹: καὶ C *man. rec.* 756. ἐς: ἐπ Mor.
763. κέεται C Par. j.

752-53 = M 368-69—careless borrowing again. Here κείσε has no particular reference (apparently it means the Greek left, though this has not been mentioned) and ἀντιώω πολέμοιο is precisely the opposite of what Hector does; he leaves the fray instead of entering it. ἐπιτείλω is substituted for ἐπαμύνω in M 369, and does not give a very good sense; we must suppose it to mean 'when I have told them to mass themselves together.' The πάντες ἀριστοί are not, as we should suppose, those of 740, but the subordinate heroes named in 790-92. These numerous difficulties have naturally cast doubts on the passage; Christ, for instance, would omit 749-53 reading αὐτίκα δ' ὠρμήθη, etc. But the whole present portion of the book requires a deeper use of the knife.

754. The comparison of a warrior rushing at full speed to a snowy mountain is extraordinarily inappropriate. If we adopt Nitzsch's explanation that ὄρεϊ νιφόεντι means an *avalanche*, this objection is removed, but only to make way for two others: first, that the words could hardly give the sense; secondly, that the avalanche is apparently unknown in Greece, and in any case cannot have ever been familiar on the coasts of Asia Minor. All attempts to amend the text are futile. The simile is imitated by Virgil (*Aen.* xii. 699 ff. *Quantus*

Athos . . gaudetque nivali Vertice se attollens pater Apenninus ad auras) without avoiding bombast. When Suhrab in the *Shahnama* drives his charger at the foe 'like a moving mountain' we feel of course no offence.

756. ἀγαπήνορα, an epithet which recurs only in Θ 114, O 392, Ψ 113, 124, η 170, and is applied only to heroes of the second rank. It is commonly explained as ἀγαπῶν ἡγορέην, *loving valour*, i.e. valourous. But this is improbable, as the second part of the compound can only represent ἀνέρα(s) not ἡγορέην. The primitive sense of ἀγαπάξειν and ἀγαπᾶν, as found in H., is *to caress*, to shew the outward signs of affection. The word therefore means much the same as φιλόξενος, 'shewing all external kindness to his fellow-men,' cf. η 33 of the Phaiakians, οὐδ' ἀγαπαζόμενοι φιλέουσ' ὅς κ' ἄλλοθεν ἔλθῃ.

760. εἴ που ἐφεύροι, see on Δ 88.

764. ἐν τείχει, from its antithesis to νηυσὶν ἐπι πρυμνήσιον, evidently means 'within the walls of Troy,' whither Deiphobos had been taken (538); but the use of the word is curious in a passage where the Greek wall has been so prominent.

765. It is strange that no mention is made of Aineias who has taken a prominent part in the fighting among the other heroes now named (459 ff.).

θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι.
 ἀγχοῦ δ' ἰστάμενος προσέφη αἰσχροῖς ἐπέεσσι·
 "Δύσπαρι, εἶδος ἄριστε, γυναιμανὲς ἡπεροπευτά,
 ποῦ τοι Δηῖφοβός τε βίη θ' Ἑλένοιο ἄνακτος 770
 Ἀσιάδης τ' Ἀδάμας ἡδ' Ἄσιος Ἑρτάκου υἱός;
 ποῦ δέ τοι Ὀθρυονεύς; νῦν ὄλετο πᾶσα κατ' ἄκρης
 Ἴλιος αἰπεινὴ, νῦν τοι σῶς αἰπὺς ὄλεθρος."
 τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 "Ἐκτορ, ἐπεὶ τοι θυμὸς ἀνάιτιον αἰτιῖάσθαι, 775
 ἄλλοτε δὴ ποτε μᾶλλον ἐρωῆσαι πολέμοιο
 μέλλω, ἐπεὶ μ' οὐ πᾶμπαν ἀνάλκιδα γείνατο μήτηρ·
 ἐξ οὗ γάρ παρὰ νηυσὶ μάχην ἡγείρας ἐταίρων,
 ἐκ τοῦ δ' ἐνθάδ' ἐόντες ὀμιλέομεν Δαναοῖσι
 νωλεμέως· ἔταροι δὲ κατέκταθεν, οὓς σὺ μεταλλᾷς· 780
 οἷω Δηῖφοβός τε βίη θ' Ἑλένοιο ἄνακτος
 οἴχεσθον, μακρῇσι τετυμμένω ἐγχείησι
 ἀμφοτέρω κατὰ χεῖρα, φόνον δ' ἤμυνε Κρονίων.

770. Βῆν δ' U. 771. τ' om. H. 772. ὤχετο Bekker *Anec.* 937. 9.
 776. ἐρωήσκειν Harl. a. || πολέμοιο GQ. 777. μ' οὐ Q: οὐδὲ με or οὐδ' ἐμὲ
 Ω (ἐπεὶ δέ με R). 779. ἰόντες P¹. 780. ἔτεροι J. κατέκτασθον Lips. 782.
 ΤΕΤΥΜΜΕΝΩ T. 783. χεῖρε HPR. || ΦΟΝΟΝ: ΦΟΒΟΝ Mor.

769 = 1' 39.

772. κατ' ἄκρης, τινὲς δὲ κρῆς μονοσυλ-
 λάβως (i.e. κατὰ κρῆς), ἐπεὶ καὶ κρῆθεν
 φησὶν (see on II 548), Schol. A. The
 present phrase is only used of Troy (O
 557, Ω 728), except in ε 313 ἔλασεν (μν)
 κύμα κατ' ἄκρης. It seems to be a case
 of the not uncommon use of the fem. of
 the adj. as a subst., though in the
 present instance the fact that there is a
 fem. substantive in the immediate neigh-
 bourhood to which ἄκρης might refer
 makes the question a little doubtful.
 The phrase is fully established in Herod.
 and Attic Trag. and prose (see Lex.);
 here also the neighbourhood of a fem.
 subst. is common but not universal, e.g.
 Aisch. *Cho.* 691. For the sense cf.
 Virgil's *ruit alto a culmine Troia, Aen.*
 ii. 290.

773. cōc is the form given by all mss.
 and approved by Ar., probably because
 it begins the line in X 332, q.v. On the
 other hand, in the acc. the form σόνον has
 everywhere ms. authority on its side,
 though here too Ar. sometimes read σῶν
 (see on A 117). But in II 252 he varied
 between σόνον and σάον. Of all these
 forms σάος is probably the oldest (cf.

σάωτερος A 32 and note on I 424). The
 phrase recurs in ε 305, χ 28; it is evi-
 dently an oxymoron, 'one thing is *safe*
 for you—sheer destruction.' The idiom
 by which *safe* = *certain* is very familiar
 in our colloquial language.

775. This line is used with an ellipse
 of the apodosis, as in Z 333, where see
 note.

776. ἄλλοτε δὴ ποτε μᾶλλον, as we
 should say, 'at any time rather than
 now'; the following ἐπεὶ logically im-
 plies νῦν οὐ μέλλω. The aor. with μέλλω,
 lit. *I am like to have withdrawn* means
I confess I may have (Platt *J. P.* xxi.
 40).

777. ἐπεὶ μ' οὐ is given by one ms.
 only for the vulg. ἐπεὶ οὐδέ με (or οὐδ'
 ἐμέ); but it had already been conjectured
 by Brandreth, Platt, and van L. in order
 to avoid the harsh synizesis, which is
 however found again in δ 352 (λ 249 f), τ
 314, υ 227. If the vulg. is retained οὐδέ
 με is better than οὐδ' ἐμέ, as the em-
 phasis conveyed by οὐδέ belongs to the
 whole clause rather than to the personal
 comparison of Paris to Hector.

782. We were not told in 596 ff. that
 Helenos had left the field.

νῦν δ' ἄρχ' ὅππῃ σε κραδίη θυμός τε κελεύει·
 ἡμεῖς δ' ἐμμεμαῶτες ἅμ' ἐψόμεθ', οὐδέ τί φημι 785
 ἀλκῆς δευήσεσθαι, ὅση δύναμεις γε πάρεσσι·
 παρ δύναμιν δ' οὐκ ἔστι καὶ ἐσσύμενον πολεμίζειν."

ὡς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως.
 βὰν δ' ἴμεν ἔνθα μάλιστα μάχη καὶ φύλοπις ἦεν,
 ἀμφί τε Κεβριόνην καὶ ἀμύμονα Πουλυδάμαντα, 790
 Φάλκην Ὀρθαῖόν τε καὶ ἀντίθεον Πολυφίτην
 Πάλλμν τ' Ἀσκανίον τε Μόρυν θ' υἱ' Ἴπποτίωνος,
 οἳ ῥ' ἐξ Ἀσκανίης ἐριβόλακος ἦλθον ἀμοιβοῖ
 ἡοῖ τῇ προτέρῃ· τότε δὲ Ζεὺς ὤρσε μάχεσθαι.
 οἳ δ' ἴσαν ἀργαλέων ἀνέμων ἀτάλαντοι ἀέλλῃ, 795
 ἥ ρά θ' ὑπὸ βροντῆς πατρὸς Διὸς εἴσι πέδονδε,
 θεσπεσίῳ δ' ὁμάδῳ ἰλὶ μίσγεται, ἐν δέ τε πολλὰ

784. *ce*: *cou* Lips.¹ 785. *δ' ἐμμεμαῶτες* *Ar.* *Ω* (ἐμμαῶτες *J*): *δὲ* μεμαῶτες *CDHQSTU* King's *Harl. b.* *Lips. Mor.* and *α*. *Did.* | ἐσπόμεθ' *L.* 787. *πολεμίζειν* *G.* 791. *πολυφίτην* *GL* (*supr.* *h*) *S.* 792. *μύρον* *P.* | *υἱ'*: *υἱε* *G*: *υἱὸν* *S* *Strabo* xii. 565. After this *Strabo* adds *Μυκῶν ἀγχεμάχων ἡγήτορα* <*καρτεροθύμων*> (cf. *N* 5, *Ξ* 512). 797. *δ' om.* by some *ap. Did.* | *ἐν δέ*: *ἐνθα* *Mor. Bar.*

785. The question between *δ' ἐμμεμαῶτες* and *δὲ μεμαῶτες* recurs also in *P* 735, 746, *X* 143. Both are equally possible, and here *mss.* are nearly equally divided. Their testimony is however of even less significance than usual, as *δὲ μεμαῶτες* would commonly have been written *δεμμεμαῶτες*, like *ενμμεγαροισι*, *καταρροον*, etc. *Ar.* declared for *ἐμμ-* in all cases, and as in the other passages the *ms.* tradition is on his side it is well to follow him. It may be noticed that *Paris* appears to know by intuition that *Hector* wishes him to go elsewhere; nothing to that effect has been said.

787. *παρ δύναμιν*, beyond his strength, cf. *ξ* 509 *παρὰ μοῖραν*, which seems to be the only other instance of this use of the preposition in *H.*, common though it is in later Greek (*H. G.* § 191. 3). *καὶ ἐσσύμενον* is again absolute; see on 315. 788=*Z* 61, *H* 120.

792. *υἱ'* seems to stand for *υἱα*, not *υἱε*, though the latter is written in full by *G*, followed by the early printed editions. *Morys* and *Hippotion* are slain together in *Ξ* 514.

793. *ἀμοιβοῖ*, to relieve others of their countrymen, apparently. Neither the

word nor the idea recurs in *H.* *Nauck* conj. *ἀμορβοῖ*, followers, a word said to have been used by *Antimachos*, but otherwise known only from the *Alexandrian* imitators.

794. It has been pointed out that there is a slight discrepancy with the Catalogue (*B* 862) in the words *ἡοῖ τῇ προτέρῃ*, as *Askanios* is there mentioned among the leaders of the allies at a date earlier than this by several days. Cf. *Φ* 156.

795. The magnificent passage from here to the end of the book is one of the finest of the battle scenes in *Homer*, and it is tempting to conjecture that we have here part of the attack on the ships at it stood in the original *Iliad*. But it is necessary to be on guard against making merit alone a test of antiquity; appearances are all in favour of its belonging to the *Διὸς ἀπάτη* (see *Introd.* to *Ξ*). The metaphor is from one of the 'white squalls' common in the Aegean Sea, which seem to descend from the mountains upon the sea. Here the squall is regarded as being sent by the thunderstorm above.

797. *ἐν*, within the region of the storm.

κύματα παφλάζοντα πολυφλοίσβοιο θαλάσσης,
 κυρτὰ φαληριόωντα, πρὸ μέν τ' ἄλλ', αὐτὰρ ἐπ' ἄλλα·
 ὥς Τρῶες πρὸ μέν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι, 800
 χαλκῶι μαρμαίροντες ἅμ' ἡγεμόνεσσιν ἔποντο.
 Ἔκτωρ δ' ἡγήετο βροτολοιγῶι ἴσος Ἀρηϊ
 Πριαμίδης· πρόσθεν δ' ἔχεν ἀσπίδα πάντοσ' εἴσῃν,
 ῥινοῖσιν πυκινὴν, πολλὸς δ' ἐπελήλατο χαλκός·
 ἀμφὶ δέ οἱ κροτάφοισι φαεινὴ σείετο πῆληξ. 805
 πάντῃ δ' ἀμφὶ φύλαγγας ἐπειρᾶτο προποδίζων,
 εἴ πως οἱ εἴξειαν ὑπασπίδια προβιβόντι·
 ἀλλ' οὐ σύγχει θυμὸν ἐνὶ στήθεσσι Λαχαιῶν.
 Αἴας δὲ πρῶτος προκαλέσσατο, μακρὰ βιβιάσθων·
 “δαιμόνιε, σχεδὸν ἔλθέ· τί ἡ δειδίσσσαι αὐτως 810
 Ἀργείους; οὐ τοί τι μάχης ἀδαήμονές εἰμεν,
 ἀλλὰ Διὸς μᾶστιγι κακῇ ἐδάμημεν Ἀχαιοί.
 ἦ θὴν πού τοι θυμὸς ἐέλπεται ἐξαλαπάξειν
 νῆας· ἄφαρ δέ τε χεῖρες ἀμύνειν εἰσὶ καὶ ἡμῖν.
 ἦ κε πολὺ φθαίῃ ἐν ναιομένη πόλις ὑμῇ 815
 χερσὶν ὑφ' ἡμετέρησις ἰλουσά τε περθομένη τε.
 σοὶ δ' αὐτῶι φημὶ σχεδὸν ἔμμεναι ὅππότε φεύγων

798. παμφλάζοντα I.R. μ dotted. πολυφλοίσβοιο . . φαληριόωντα . . T.
 803. πρόσθεν: πρὸ ἔθεν ACG Syr. 806. προποδίζων: πολεμίζων R.
 807. ὑπ' ἀσπίδι J.L. (P¹?) : ὑπ' ἀσπίδα () Vr. b. 808. ἡνὸδοτος ὑποτάσσει λίην
 γάρ σφιν πᾶσιν ἐκέκριτο εἰσέει πολλῶι Δη. 809. προκαλίζετο Vr. d (H⁴).
 μακρὰ βιβιάσθων L (R *supr.*): φωνήσεν τε Syr. 810. αὐτως (or αὐτως) Ar.
 Ω: οὕτως ἄλλοι (Did.), CGHJQSTU Syr. Harl. a b d, King's Par. j. 811. μάχη
 U. || ἐμὲν C. 813. ἐέλδεται S. || ἐξαλαπάσαι H. 814. τε: οἱ Syr. (*supr.* τ
man. 2). 815. πτόλις R. || ὕμῃ: ὕμῃν P¹: ὕμῃν Mor. Bar. 817. ὀππότε:
 ὅς ποτε T.

799. κυρτά, *curling over*, as Δ 426, where the whole simile should be compared. See also λ 243 κύμα . . κυρτωθέν. φαληριόωντα, *white with foam*, according to the old explanation; but the relations of the word are not very clear. Hesych. has φάληρα· λευκὰ ἀφρίζοντα φρίσσοντα, and φαλιοί· λευκομέτωποι· εὐφάλαρα· λαμπρά. Possibly the φάλαρα of the helmet (App. B, vii. 3, cf. τετραφάληρος) may be connected through the idea of brightness (cf. Schulze *Q. E.* p. 463 f.: ἀμφίφαλος = *shining on both sides*?). Aristotle quotes the line (*Rhet.* iii. 11) as an instance of vivid description (τὸ ἐνέργειαν ποιεῖν).

803. The variant πρὸ ἔθεν, which has

got into the printed vulgate from G, is quite possible in itself, but the analogy of 157 is in favour of πρόσθεν.

806. ἀμφὶ is best taken as governing φάλαγγας, though the analogy of Σ 601 shews that it may be adverbial, and the acc. governed by ἐπειρᾶτο.

809. βιβιάσθων, only here. O 676. H 534. Perhaps it is for βι-βιάθων (cf. βαδ-ίζων), like ἔσθεν for ἔδ-θεν.

812. For the scourge of Zeus see M 37.

814. ἄφαρ, see note on A 418; the word here seems to mean little more than *reilly*. Cf. β 169.

815. φραίῃ, i.e. before you destroy our ships your own city would be taken.

ἀρήσῃ Δὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι
θάσσοντας ἱρήκων ἔμεναι καλλίτριχας ἵππους,
οἳ σε πόλινδ' οἴσουσι κούνοντες πεδίοιο." 820

ὥς ἄρα οἱ εἰπόντι ἐπέπτατο δεξιὸς ὄρνις,
αἰετὸς ὑψιπέτης· ἐπὶ δ' ἴαχε λαὸς Ἀχαιῶν
θάρσυνος οἰωνῶι. ὁ δ' ἀμείβετο φαίδιμος Ἴκτωρ·
"Αἴαν ἀμαρτοεπές, βουγάϊε, οἶον ἔειπες.
αἶ γὰρ ἐγὼν οὔτω γε Διὸς πάϊς αἰγιόχοιο 825
εἶην ἡμᾶτα πάντα, τέκοι δέ με πότνια Ἥρη,
τιοίμην δ' ὥς τίετ' Ἀθηναίη καὶ Ἀπόλλων,
ὥς νῦν ἡμέρῃ ἦδε κακὸν φέρει Ἀργείοισι
πᾶσι μάλ'· ἐν δὲ σὺ τοῖσι πεφῆσσαι, αἶ κε ταλάσσης
μεῖναι ἐμὸν δόρυ μακρόν, ὃ τοι χρὸα λειριόεντα 830

818. ἀρήσει (?). 821. οἱ om. HP. 824. βουγάϊε Zen.: οἱ δὲ βουκάϊε Sch. A: ἄλλοι δὲ βουκάκιε (?) Eust. || οἶον P Bar.: ποῖον Ω. || ἔειπας CPR. 825. αἶ A (αἶ) CHJ Syr.: εἶ Ω. || γε om. C Lips. 828. φέροι JL Cant. Eust. 829. τοῖσι: τοῖς L¹P: τοῖς γε L². || πεφύσσαι P¹R¹. 830. ὃ π H. ταλάσσης: ἐελήνης Lips.

818. ἀρήσει, the contracted form of the 2nd sing. mid. is doubtful in H.; in the other passages where it occurs we can almost always write -ε' for -εαι (A 160, B 365, Γ 138, and often), or -η' for -ηαι in pres. subj. (see on B 232-33). The only other cases in the *Iliad* which do not admit this are B 367 (γνώσσει εἰ, Barnes), I 102, Ω 434; in *Od.* there are seven or eight (ἐλπιη ζ 297, ἐλκη σ 10, being for -ηαι). Whether it be fut. indie. or aor. subj. ἀρήσει will stand for ἀρήσσαι, but the analogy of Φ 111 shews that it is the aor. subj. (cf. also Δ 164, Z 448, Θ 373). Fick conj. ἀρήσης, as we have ἀρήμεναι, χ 322, and the rareness of the act. may have caused the corruption.

823. For the significance of the οἶωνός see note on M 239. It has been suggested that, as the immediate purpose of Zeus is the humiliation of the Greeks, he cannot be meant to have sent the omen, which is not said to come from him; so that the people were mistaken in accepting a fortuitous appearance as a divine message. This, however, would not be in the Epic style; it would need to be explicitly stated. As the words of Aias are in the end to be abundantly fulfilled, there is no reason why Zeus should not have confirmed them.

824. ἀμαρτοεπές, cf. ἀφαμαρτοεπής Γ 215. Barnes plausibly conjectures ἀμαρτοεπές, on the ground that it is not the stumbling but the excessive boastfulness of Aias' speech which Hector can deride; van L. ἀναρτοεπές, comparing ἀρτιεπής X 281 and ἀρτια βάζειν Ξ 92, θ 240. βουγάϊε, so also σ 79 νῦν μὲν μήτ' εἴης, βουγάϊε, μήτε γένοιο, of the braggart Iros. οἱ δὲ "βουκάϊε," ὃ ἔστιν ἀγροικε· "βουκαῖός τ' ἀλέγοι καὶ ὀρόιτυπος" Νίκανδρος (*Theor.* 5), Schol. T. The exact origin of the word is not very clear. The second part of it probably comes from root γαφ of γαῖω, ἀ-γαυ-ός, etc., in the sense of *pride*, and βου- may be merely a prefix indicating coarseness, as in βούπαις. (See *J. P.* v. 18 and viii. 116.) It is possible that Zen.'s βουγάϊε (which he supposed to come from γῆ) is the correct Ionic form. Note that ποῖον of the vulg. is evidently meant to avoid the hiatus, here legitimate; οἶον is the regular word in this connexion, H 455 etc. (*H. G.* § 267. 3). ποῖον occurs however three times in *Od.* (β 85, 243, ρ 406), and in the phrase ποῖον τὸν μῦθον ἔειπες.

825-28. See Θ 538-41.

830. λειριόεντα, see Γ 152. The word is evidently used ironically, 'that fair tender flesh.'

δάψει· ἀτὰρ Τρώων κορέεις κύνας ἡδ' οἰωνούς
 δημῶι καὶ σάρκεσσι, πεσῶν ἐπὶ νηυσὶν Ἀχαιῶν.”

ὥς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο
 ἡχῇ θεσπεσίῃι, ἐπὶ δ' ἴαχε λαὸς ὄπισθεν.

Ἀργεῖοι δ' ἐτέρωθεν ἐπίαχον, οὐδὲ λάθοντο
 ἀлкῆς, ἀλλ' ἔμενον Τρώων ἐπιόντας ἀρίστους.

ἡχῇ δ' ἀμφοτέρων ἴκετ' αἰθέρα καὶ Διὸς ἀνγός.

831. κορέσεις GQ Vr. A: γρ. Cant. Harl. a. 832. ἐπὶ: παρὰ Vat. 1. ἴν
 ἄλλωι A. 837. ἀμφ' ἐτέρων Q. || αὐγὰς: οἱ δὲ αὐλάς Sch. T.

INTRODUCTION

THE main story of the book, the lulling of Zeus by Hera's wiles in 153-362, with its continuation in O 1-366, and its probable introduction in N 1-125, is as straightforward and almost as free from internal critical difficulties as it is radiant with humour, grace, and healthful sensuousness—qualities which give it a marked individuality among all the beautiful episodes of the *Iliad*, and stamp it as the work of a single hand. Only one passage, the 'Leporello-catalogue' of 317-27, has been widely questioned from Aristarchos onwards; and only one point of the narrative is left obscure—the message given by Hypnos to Poseidon in 354 ff. without any instructions, so far as we are told, from Hera. The fact that he tells Hera's design, though we do not hear that he has himself been informed of it, is noticeable from its bearing on the oath in which Hera disclaims having set Poseidon to help the Achaians (see O 41).

But in the scenes which introduce and continue the *ἱερὸς γάμος* of Zeus and Hera, difficulties and doubts come thick. The question arises first—why does Hera interfere just at this point? Poseidon has been working undisturbed through the whole of the last book, and the idea of distracting Zeus' attention by craft comes too late. Nitzsch felt this so strongly that he was led to suggest, with great ingenuity, that the beguiling of Zeus is to be regarded not as subsequent to the events of N, but as contemporaneous with them; it is the dalliance of Zeus which explains why Poseidon was not interfered with while aiding the Greeks in the early part of N; thus Ξ 154 *αὐτίκα δ' ἔγνω τὸν μὲν ποιπνύοντα κ.τ.λ.*, refers to the activity of Poseidon, not in the immediately preceding lines, but in N 43 ff.; and the meeting of Poseidon with the wounded chiefs (Ξ 136) is an incident of his exertions in N 83 ff.

Were this possible, it would explain many difficulties—particularly the problem of the combat of Aias and Hector. For in N 809-32 we have loud challenges which lead to nothing, while with Ξ 402 comes an actual combat with no beginning. The *πρωτος* with which it opens should in accordance with Epic practice follow a passage introducing the two warriors; as it stands it has no more than a vague reference to the army at large.

But even Nitzsch's supposition will not save the text in its present form. So violent a regression to an earlier point of the story is impossible without explanation. Any hearer must suppose that the *ἱαχὴ* of Ξ 1 refers to the

ἰαχε of N 834, whereas by the hypothesis it goes back to the ἀνύαχοι of N 41, or the ὄμαδος ἀλίαςτος of M 471. The regression is one which would require a difficult readjustment of the imagination even for a careful reader fully instructed; that a hearer should understand it without a word of explanation is beyond all reason. Yet the scene at the beginning of the book undoubtedly suits the beginning and not the end of N. That Nestor and the other chiefs should be brought from their huts by the shouting is perfectly natural when the wall has just been carried, but not when the battle has long been surging backwards and forwards within the wall.

We are driven then to the conclusion that the two stories are not contemporaneous but alternative (Introduction to N). But there still remain serious difficulties of detail.

(1) Is the opening of Ξ (1-152) part of the original Ἀπάτη, or is it an addition? With regard to the last part of it (135-52) there can be little doubt. The divinely loud shout in 148-49 of the god who is endeavouring to conceal himself from Zeus in human shape reminds one of a favourite joke of modern burlesques; the couplet itself is borrowed from a very different context in E 860-61, as 151-52 are from A 11-12. The vague disguise of a παλαιὸς φῶς in 136 is against the rule that the person whose semblance is taken by a god is elsewhere always named; and the introductory verse 135 is not in place here, as it properly indicates that the god to whom it is applied is not in action, but only on the watch. These lines at all events are designed only to recall the state of things when we last heard of Poseidon in N 206-39.

Matters are not, however, so plain with regard to the meeting of the chiefs in 1-134. The passage is not essential to the story, and in no way advances the action. It is designed to follow immediately after the end of M, and is less suited to any place after the rally of the Greeks brought about by Poseidon. Agamemnon's proposal of flight has already been twice made, in B and I. The speech of Diomedes, with its long and untimely family history, is singularly unlike the downright plain speaking which elsewhere marks him. And the story undoubtedly gains in compactness and force if the action of Hera is made to follow immediately on that of Poseidon in N 1-125. The whole passage may be a fragment from an entirely different continuation of M.

(2) Passing now to 363, where the scene changes from Ida to the battle-field, we again meet with great difficulties. The advice given by Poseidon, and followed by the Greeks, to change armour (371-82), is partly unintelligible, partly ludicrous. Aristarchos, it is true, athetized 376-77, and, we may safely conclude, 381-82, also; but even so the absurdity of a change of armour by the whole force in the thick of the battle is flagrant enough. The description of Poseidon in 385-87 does not lead to any result adequate to the terms in which it is announced. We are left to suppose that he assists Aias to disable Hector; but the divine sword so pompously proclaimed does nothing whatever. In 390 the manner in which Poseidon and Hector are spoken of as though they were equals is clearly not Homeric, and the idea of the sea rushing up to take part in the fight is not in the best Epic style.

All this points clearly to the lateness of this piece, in favour of which

the meeting of Hector and Aias has been displaced to the end of N, Ξ 402 having once been the continuation of N 795-837. Why this extraordinary dislocation should have been effected it is impossible for us, ignorant as we are of the materials which the diaskeuast had before him, to say. It would seem that in the original story the wounding of Hector was represented (tacitly no doubt) as the outcome of Poseidon's efforts. The diaskeuast thought that something more explicit was needed after Hera's efforts, and accordingly added this passage (Erhardt). This however does not explain the splitting up of the combat of Hector and Aias, which remains unaccountable, while it is almost impossible to believe that the two halves of it do not belong to one another.

(3) The conclusion of the book (508-end) does not fit on well to what precedes (see note there). But here, as in so many similar battle-scenes, it is rash to speak confidently as to the real age of the lines.

ΙΛΙΑΔΟΣ Ε

Διὸς ἀπάτη.

Νέστορα δ' οὐκ ἔλαθεν ἰαχὴ πίνοντά περ ἔμπης,
 ἀλλ' Ἀσκληπιῖδην ἔπεα πτερόεντα προσηύδα·
 “φράζεο, διε Μαχᾶον, ὅπως ἔσται τάδε ἔργα·
 μείζων δὴ παρὰ νηυσὶ βοὴ θαλερῶν αἰζηῶν.
 ἀλλὰ σὺ μὲν νῦν πῖνε καθήμενος αἶθοπα οἶνον, 5
 εἰς ὃ κε θερμὰ λοετρά ἐνπλόκαμος Ἑκαμήδη
 θερμήνῃ καὶ λούσῃ ἄπο βρότον αἱματόεντα·
 αὐτὰρ ἐγὼν ἐλθὼν τάχα εἴσομαι ἐς περιωπὴν.”

ὥς εἰπὼν σάκος εἶλε τετυγμένον υἱὸς ἐοῖο,
 κείμενον ἐν κλισίῃ, Θρασυμήδεος ἵπποδάμοιο, 10
 χαλκῶι παμφαῖνον· ὃ δ' ἔχ' ἀσπίδα πατρὸς ἐοῖο·
 εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῶι,
 στῇ δ' ἐκτὸς κλισίης, τάχα δ' εἴσιδεν ἔργον ἀεικές,
 τοὺς μὲν ὀρινομένους, τοὺς δὲ κλονέοντας ὀπισθε,
 Τρῶας ὑπερθύμους· ἐρέριπτο δὲ τεῖχος Ἀχαιῶν. 15
 ὥς δ' ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῶι,

3. τότε ἔργον Harl. a *supr.* 4. βοὴ: μάχη Cant. 5. οἱ δὲ γρ. μίμνε
 κασήμενος ἐν κλισίῃσι T. 7. καὶ λούσῃ: λούσῃ δ' D. 9. ἐοῖο: ἔῃος
 Eust. 12 om. Q. 13. δ' ἐκτὸς: δὲ παρὰ Lips. 16. πορφύρῃ Zen. CS
 Lips. Vr. A. || κωφῶι: τινὲς πηγῶι γρ. T.

1. πίνοντα, A 642, though in that line Nestor and Machaon are said to have finished drinking; a trifling discrepancy which some have needlessly exaggerated.

8. εἴσομαι, i.e. *ἵσσομαι*, *I will hasten*, from *ἵεμαι*, see Δ 138. Others take it to be from *ἱδῶ, ὁῖδα*, *I will learn*, and join ἐλθὼν ἐς περιωπὴν. But this order of words is very involved. περιωπὴν as Ψ 451, κ 146.

11. It is useless to inquire why father and son had thus changed shields, as the Scholiasts of course do. It may be

noticed that in 9–11 we have three consecutive rhyming lines.

13. The idea evidently is that Nestor finds he has no need to go to a περιωπή and look over the wall, as it has already been passed by the combatants.

15. ἐρέριπτο, from *ἐρείπω* (O 356), cf. II. G. § 23. L. Meyer conj. *ἔφριπτο* (from *φρίπ-τω*), but this is needless. Cf. *κατ-ερίριπ-εν*, 55.

16. This line simile is taken from the 'ground-swell' produced by a storm at a distance, and often followed by the

ὁσσόμενον λιγέων ἀνέμων λαιψήρὰ κέλευθα,
 αὐτως, οὐδ' ἄρα τε προκυλίνδεται οὐδ' ἐτέρωσε,
 πρὶν τινα κεκριμένον καταβήμεναι ἐκ Διὸς οὔρον,
 ὥς ὁ γέρων ὤρμαινε δαΐζόμενος κατὰ θυμὸν 20
 διχθάδι, ἣ μεθ' ὁμίλον ἴοι Δαναῶν ταχυπώλων
 ἦε μετ' Ἀτρεΐδην Ἀγαμέμνονα ποιμένα λαῶν.
 ὦδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 βῆναι ἐπ' Ἀτρεΐδην. οἱ δ' ἀλλήλους ἐνάριζον
 μαρνάμενοι, λάκε δέ σφι περὶ χροῖ χαλκὸς ἀτειρὴς 25
 νυσσομένων ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύουσι.
 Νέστορι δὲ ξύμβληντο διοτρεφέες βασιλῆες
 πὰρ νηῶν ἀνιόντες, ὅσοι βεβλήατο χαλκῶι,
 Τυδείδης Ὀδυσσεύς τε καὶ Ἀτρεΐδης Ἀγαμέμνων.
 πολλὸν γὰρ ἀπάνευθε μάχης εἰρύατο νῆες 30
 θῖν' ἔφ' ἀλὸς πολλῆς· τὰς γὰρ πρῶτας πεδίονδε

18. οὕτως οὐδ' ἄρα τε διὰ τοῦ τε Ar. (others τοι? or τι?). 20. ὤρμαινε D.
 21. μεθ': καε' G. 27. διοτρεφέες HJ. 30. γάρ ῥ' ACDHJU Eust. || νῆας L.
 31. πρῶτα P¹.

storm itself. πορφύρη, see note on A 103. πορφύρεος is applied to waves in A 482, II 391, Φ 326 and several times in *Od.* The verb recurs only in a metaphorical sense, κραδίη πόρφυρε, Φ 551, δ 427, etc. κωφῶι, as opposed to the splash and rush of the wave-tops before a wind.

17. ὁσσόμενον, *foreboding*, only here of inanimate objects. Cf. A 105.

18. αὐτως, *vaguely, aimlessly*, keeps up the personification, and is expanded in the words which follow. For οὐδ' ἐτέρωσε, (neither forward) *nor aside*, cf. N 543; Bentley wrote πρὸ κυλίνδεται to make this clear. Eust. read οὐδετέρωσε, and so Nauck has; but H. knows neither οὐδέτερος nor any derivative of it. For τε Scheindler conj. τῇ, *neither this way nor that* (any other). κεκριμένον, *decided*, as opposed to the shifting 'puffs' which precede the storm. Cf. Hesiod *Opp.* 670 τῆμος δ' (in summer time) εὐκρινέες τ' αἶραι καὶ πόντος ἀπήμων, *the winds are steady*.

21. διχθάδια, cf. II 435 διχθὰ δέ μοι κραδίη μέμονε φρεσὶν ὀρμαίνοντι. It appears from Herod. that some wrote διχθαδίη (διχθαδίη ἦ with synzesis?) but this was rejected by Ar.

26 = N 147, II 637. Observe the gen. νυσσομένων after σφι, as often (*H. G.* § 243. 3 d); it is a near approach to the

gen. absolute, cf. Z 3. The middle is reciprocal, 'stabbing one another.'

28. ἀνιόντες, the *ana-* implies *inland*. πὰρ νηῶν is explained by 30-36.

30. For γάρ some mss. have γάρ ῥ', but the additional particle is not needed. See on Δ 467. It is clear from the context that νῆες means *their ships*, i.e. those of Diomedes, Odysseus, and Agamemnon, as opposed to the rest of the fleet. εἰρύατο with ῥ as in 75, but the regular ῥ is found in Δ 248 and elsewhere (from *Fe-Fρύ-ατο*). The ῥ is probably due to the analogy of other forms where it is followed by a consonant, εἰρύτο, εἰρύμεναι (N 682), etc. Schulze *Q. E.* p. 318.

31. τὰς γὰρ πρῶτας is susceptible of two different interpretations: (1) *for these ships* (those of the chiefs) *they had drawn up first to shore* (in the innermost line next the sea), *but had built the wall next the last* (the outermost line inland). Or (2) *for those (others) they had drawn up in the first row towards the land* (away from the sea) *and had built the wall hard by their sterns*. The decision mainly turns upon the word *πρυμνήσιν*. In (1) this is taken to mean *the last* (outermost) as opposed to *the first* (innermost). To this Herodianos objects *ὅτι οὐ τίθησιν* (the adj. *πρυμνός*) *ἐπὶ διεστῶτος σώματος ἀλλ' ἐπὶ ἡνωμένου*, i.e. H. uses it of the *end* of a single long

ἔρυσαν, αὐτὰρ τεῖχος ἐπὶ πρυμνήσιν ἔδειμαν.
οὐδὲ γὰρ οὐδ' εὐρύς περ ἔων ἐδυνήσατο πάσας
αἰγιαλὸς νῆας χαδέειν, στείνοντο δὲ λαοί·
τῷ ῥα προκρόσσας ἔρυσαν, καὶ πλῆσαν ἀπάσης
ἡϊόνος στόμα μακρόν, ὅσον συνέεργαθον ἄκραι.
τῷ ῥ' οἱ γ' ὀφείοντες αὐτῆς καὶ πολέμοιο

35

32. πρύμνοισιν U. 33. εὐρύς J. 35. ἔρυσαν Ar. Lex. 135. 26. ἀπάσας U.
36. μακρόν: πολλὸν Zen, Aph.: Ar. διχῶς. || συνέεργαθεν Harl. a¹: συνέργαθεν
R (supr. ο). || ἄκρας D. 37. ὀφείοντες Ar. Ω: ὀψαῖοντες Zen. ? (v. infra).
πολέμοιο U.

body, not of the *last* of a row. This appears to be true, and if no exception to the rule is admissible it is decisive in favour of (2). On the other hand 75 νῆες ὅσαι πρῶται εἰρύται ἄγχι θαλάσσης strongly supports (1) (see however on O 653) and so does *ῥά* instead of the *δέ* which we should expect with (2). Moreover (1) suits the whole tenor of the passage far better. It is a contradiction to explain the distance of the ships from the fighting by saying that the wall where the fighting was built close to their sterns. On the whole therefore it seems advisable to admit an unusual sense of *πρυμνός*, remembering that the word is not very common, and that in nine out of the 25 places where it occurs it is found in the phrases *πρυμνὴν ἐπὶ πρυμνήσιν*, *ἐπὶ πρυμνήσιν*, *ἐπὶ πρυμνήσιν νέεσσι*, which are ambiguous, as they are used of fighting which occurs at the outermost ships, and also at their sterns. Similarly *πρῶτος* is used both of the *end* (of a pole etc.) and of the *first* of a series. According to the grammarians *πρύμνη* as subst. = *stern* is distinguished by accent from the adj. Hence if we adopt (2) we must write *πρύμνησι* here with mss. and Herod.; while Krates had *πρυμνήσιν*, presumably adopting explanation (1). It is commonly said that this line is in contradiction to the closing portion of H, as implying that the building of the wall took place at the time when the ships were drawn up on land. This is certainly not involved in the words, and would indeed require an imperf. rather than the aor. *ἔδειμαν*. The phrase is purely topographical, not historical.

35. *προκρόσσας* can have only one meaning here, *in rows or ranks*, one behind another; the *αἰγιαλός* in the narrowest sense not being able to hold all the ships, they are drawn up on to the *land* as opposed to the *beach*. The only

difficulty in the interpretation of the word is caused by attempts to explain it from the far more obscure *κρόσσας πύργων* in M 258, q.v. Ar. taking the word there to mean 'scaling ladders,' explained *προκρόσσας* here to mean *τάς κλιμακῆδον νενεωλκημένας ἐτέρας πρὸ ἐτέρων*, ὥστε θεατροειδὲς φαίνεσθαι τὸ νεώλκιον, i.e. drawn up on the steep curving beach in rows one above another like the ladder-like seats of the Greek theatre. The way in which Herodotus understood the word is perfectly plain (vii. 186) αἱ μὲν δὴ πρῶται τῶν νεῶν ὄρμεον πρὸς γῆν, ἄλλαι δ' ἐπ' ἐκείνησι ἐπ' ἀγκυρώων· ἅτε γὰρ τοῦ αἰγιαλοῦ ἰόντος οὐ μεγάλοι, πρόκροσσαι ὀρμέοντο ἐς πόντον καὶ ἐπὶ ὀκτὼ νέας, *they anchored in ranks eight deep*. The word recurs also in Herod. iv. 152, but does not explain anything more. The arrangement in ranks is not elsewhere mentioned in the *Iliad*: it is evidently an invention of the moment to explain the long absence of the wounded chiefs in the crisis of the fight, due to the interposition of N.

36. *ἡϊόνος* is used here in a wider sense than *αἰγιαλός*, as our 'shore' is wider than 'beach.' For *στόμα* compare the word *στομαλίμνη*, Z 4 (note), and *ποταμοῖο κατὰ στόμα* ε 441. The promontories are regarded as jaws, the bay as the hollow of the mouth. *ἄκραι*, Sigeion and Rhoeiteion, which are about five miles apart.

37. *ὀφείοντες*, (ἡ διπλῇ περιστιγμένη) ὅτι Ζηνῶδοτος γράφει ὀψαῖοντες. εἴτε δὲ μετὰ πολὺν χρόνον πορευόμενοι (sc. ὀψάϊοντες) ἤθελεν ἀκούειν εἴτε μετὰ πολὺν χρόνον ἀκούοντες (sc. ὀψ' αἰόντες), ψεύδους· εὐθέως γὰρ ἀκούσαντες ἔρρησαν. καὶ τὸ ὀψάϊ ἀνελληνιστὸν· οἷτω γὰρ εἴωθε λέγειν, "ὀψέ δὲ δὴ μετέειπε" Δι. Ἀρίσταρχος φησι Ζηνῶδοτον γράφειν ὀψαῖοντες, ὃ δὲ Ἐπιθέτης Πτολεμαῖος "τῷ ῥ' οἱ γ' οὐ φαίνοντες" καὶ λόγον φησὶν ἔχειν τῆς

ἔγχει ἐρειδόμενοι κίον ἀθρόοι· ἄχυντο δέ σφι
 θυμὸς ἐνὶ στήθεσσιν· ὁ δὲ ξύμβλητο γεραιὸς
 Νέστωρ, πτῆξε δὲ θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν. 40
 τὸν καὶ φωνήσας προσέφη κρείων Ἀγαμέμνων·
 “ὦ Νέστωρ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,
 τίπτε λιπὼν πόλεμον φθισήνορα δεῦρ’ ἀφικάνεις;
 δαΐδια μὴ δὴ μοι τελέσῃ ἔπος ὄβριμος Ἴκτωρ,
 ὥς ποτ’ ἐπηπείλησεν ἐνὶ Τρώεσσ’ ἀγορευών, 45
 μὴ πρὶν παρ νηῶν προτὶ Ἴλιον ἀπονέεσθαι,

40 *ἀθ.* Ar. || *πᾶξε* Zen., Dion. Sid., Herod. C (*p. ras.*) G Vr. d, Harl. b, Par. d¹ j¹: *πλᾶξε* Q and *οἱ δέ* *ap.* Sch. T. || *ἀχαιῶν*: *ἐταίρων* Zen. 42 *om.* Q: follows 43 in Bar. Mor. 43. *φθεικήνορα* *δεῦρ’ ἱκάνεις* A^t (text in margin). 44. *δαΐδια* Aph. PR: *δαΐδω* Ω. || *τελέσοι* Bar. || *ὄμβριμος* CPR. 45. *ὥς ποτ’* Aph. C.

γραφὴν, Did. This is interesting as shewing that the edition of Zen. was without breathings or accents, so that even Ar. himself could not be sure how the letters were to be read; if we are to believe his ‘assailant’ Ptolemy, he was not even correctly informed as to the letters themselves. The strictures on the form *ὄψα* are well deserved; but the alternative explanation, *ὄψ’ αἶοντες*, gives a perfectly good sense, and was no doubt what Zen. meant if Ar. was rightly informed. The alternative reading attributed to Zen. is not acceptable, as H. uses *ψάνειν* only in the physical sense *touch*; nor does the word ever seem to mean *take part in* in Greek. It is a long time since Agamemnon left the field (A 283), and the fact that he should only now have come to see after the fortune of the fight might well seem to require explanation. This is given by the distance at which his hut is from the wall, so that he only hears the din when the wall has long been crossed. This gives a good sense to τῶ (for which Pallis suggests *τῇ*, *there*), and it is a question if the reading of Zen. should not be preferred to that of Ar. It may be added that *ὄψείω* is the only desiderative in -*σείω* in H. (see van L. *Ench.* p. 356), and that the constr. with the gen. does not seem natural.

40. *ἀθετεῖται* ὅτι καὶ ἐκ τῶν προειρημένων νοοῦμεν ὅτι Νέστωρ ἐστὶν ὁ γεραιός. καὶ τὸ πτῆξε ἄκυρον· ἐπὶ γὰρ τῶν ἀπολελυμένων τῇ ἀγωνίᾳ καὶ τῷ τῆς ψυχῆς παλμῷ ἀρμόζει (i.e. the verb is properly used not of him who causes, but of him who suffers, dejection). The line may

well be omitted. There is no reason why the appearance of Nestor should cause dismay, as he is not even wounded; and the use of the verb is quite without parallel. The former objection applies also to the variants *πτῆξε* and *πλῆξε*. The difficulties may be, however, evaded by Ernesti’s conj. *πτῆξε δὲ θυμός*, or still better by reading *ἀχέων* for *Ἀχαιῶν*, when *πτῆξε θυμόν* will refer to Nestor’s own state of mind. *Ἀχαιῶν* as applied to the three chiefs can hardly be right. *πτῆσσειν* in H. means elsewhere only *cower* (θ 190, ξ 354, 474, χ 362), but comes to mean *fear* in later Greek (e.g. Soph. *O. C.* 1466 *ἐπτήξα θυμόν*, Theognis 1015 *ἐχθροὺς πτήξαι*). The line does not look like a mere interpolation for the sake of bringing in Nestor’s name, as Ar. thought.

44. *δαΐδια*, the regular Homeric form in other parts of the verse, is in the first foot almost entirely supplanted by *δαΐδω*, which Ar. read, apparently preferring a spondee in the first place. The only exception is Φ 536 and the variant of a few MSS. here and ε 473. *δαΐδω* is explained as a contraction of *δαΐδωα* = *δέδωα* from *δε-δω(α)-α*, whence also comes *δαΐδια* = *δέδωια* from the analogy of *δαΐδιμεν*, *δαΐδότες*, etc. (*H. G.* § 22. 4 n., van L. *Ench.* p. 411). In any case *δαΐδω* must be a false form.

45. The allusion is evidently to the words of Hector in Θ 181, 526. It follows that this passage must be as late as Θ. Though *ποτε* thus means only the preceding day, it is excusable, as in the poem itself Θ is a long way back.

πρὶν πυρὶ νῆας ἐνιπρῆσαι, κτείνει δὲ καὶ αὐτούς.
 κείνος τὼς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται.
 ὦ πόποι, ἦ ῥα καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοὶ
 ἐν θυμῷ βάλλονται ἐμοὶ χόλον, ὥς περ Ἀχιλλεύς, 50
 οὐδ' ἐθέλουσι μάχεσθαι ἐπὶ πρυμνήσι νέεσσι.”
 τὸν δ' ἡμίβητ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 “ἦ δὴ ταῦτά γ' ἐτοῖμα τετεύχεται, οὐδέ κεν ἄλλως
 Ζεὺς ὑψιβρεμέτης αὐτὸς παρατεκτῆναιτο.
 τεῖχος μὲν γὰρ δὴ κατερήριπεν, ὧι ἐπέπιθμεν 55
 ἄρρηκτον νηῶν τε καὶ αὐτῶν εἴλαρ ἔσσεσθαι·
 οἱ δ' ἐπὶ νηυσὶ θοῇσι μάχην ἀλίσστον ἔχουσι
 νωλεμές· οὐδ' ἂν ἔτι γνοίης, μάλα περ σκοπιάζων,
 ὀπποτέρῳθεν Ἀχαιοὶ ὀρινόμενοι κλονέονται,
 ὥς ἐπιμῖξ κτείνονται, αὐτὴ δ' οὐρανὸν ἵκει. 60
 ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,
 εἴ τι νόος ῥέξει· πόλεμον δ' οὐκ ἄμμε κελεύω
 δύμεναι· οὐ γάρ πως βεβλημένον ἔστι μάχεσθαι.”
 τὸν δ' αὖτε προσέειπεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 “Νέστωρ, ἐπεὶ δὴ νηυσὶν ἔπι πρυμνήσι μάχονται, 65
 τεῖχος δ' οὐκ ἔχραισμε τετυγμένον οὐδέ τι τάφρος,
 οἷς ἔπι πόλλ' ἔπαθον Δαναοί, ἔλποντο δὲ θυμῷ

48. ὅ· ὡς CDGJSU Par. d e f g h j : ἐν ἄλλω κείνός γε (sc. γ' ὡς) A (cf. B 330).
 ΔΗ ΝΥΝ : Δε νῦν J : νῦν ΔΗ Bar. Mor. 49. πόποι : πέπον J. 50. ἐκ θυμοῦ
 Q Lips. 51. ἐπὶ : ἐνί Mor. 53. ἄλλω G : ἄλλων U (supr. c U³). 54.
 παρατεκτῆναιτο Q : παρατεκτῆναιτο U. 56. τινὲς ἄρρατον ἰσχυρόν, ἀνάλωτον T.
 58. νωλεμέως H. || οὐ γὰρ ἔτι Q. || γνοίη Aph. 60. ἵκει PR. 62. νόος
 γ' ἔρξει PR (and ἄλλω A) : νόος δ' ἔρξει τινές, A. || ὕμμε Mor. ? 67. διήλλαττον
 αἱ Ἀριστάρχου οἷς ἔπι καὶ ἡι ἔπι Did. : ἡι ἔπι Ω. || πολλὰ πάσων PR.

49. This and the two following lines are very suspicious. With very few exceptions, mostly of a doubtful character, ὦ πόποι elsewhere begins a speech (see N 99). We have apparently an addition, to explain the difficult line 40 ; the dismay there caused to Agamemnon is now attributed, very unnaturally, to a fear that Nestor may have left the fight in resentment against him. Besides, from Agamemnon's words in 65, it would seem that he only learns of the fighting ἐπὶ πρυμνήσι νέεσσιν from the following speech of Nestor. For ἐν θυμῷ βάλλονται cf. I 434.

53. ἐτοῖμα, 'brought to reality,' cf. I 425, and so also θ 384. ἄλλως, differently from what they are.

56=68. Bentley rejects it here. Cf.

H 437. The word ἄρρατον mentioned as a variant by Schol. T and meaning *hard* appears to be found only in Plato *Rep.* vii. 535 b, *Crat.* 407 d.

58. Cf. E 85 Τυδείδην δ' οὐκ ἂν γνοίης ποτέρου μετῆρ.

62. εἴ τι . . ῥέξει, assuming, as a mere supposition, without implying anything as to its correctness, that advice will be of some good. Rhetorically, of course, this is a suggestion that it will not.

63. Βεβλημένον, an expression which refers only to the others, as Nestor is not wounded. He may perhaps include himself among them (ἄμμε) on the score of age. It is, of course, easy to read ὕμμε for ἄμμε, with Barnes.

67. οἷς, though supported only by one of the two editions of Ar., seems

ἄρρηκτον νηῶν τε καὶ αὐτῶν εἴλαρ ἔσεσθαι,
 οὕτω που Διὶ μέλλει ὑπερμενέει φίλον εἶναι,
 [γυνύμνους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοῦς.] 70
 ἥδεα μὲν γὰρ ὅτε πρόφρων Δαναοῖσιν ἄμυνεν,
 οἶδα δὲ νῦν ὅτε τοὺς μὲν ὁμῶς μακάρεσσι θεοῖσι
 κυδάνει, ἡμέτερον δὲ μένος καὶ χεῖρας ἔδησεν.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἶπω πειθώμεθα πάντες.
 νῆες ὅσαι πρῶται εἰρύεται ἄγχι θαλάσσης, 75
 ἔλκωμεν, πάσας δὲ ἐρύσσομεν εἰς ἄλα δῖαν,
 ὕψι δ' ἐπ' εὐνάων ὀρμήσσομεν, εἰς ὃ κεν ἔλθῃ
 νῆξ ἀβρότη, εἴ κεν τῇ ἀπόσχωνται πολέμοιο

70 om. A^tC^tDP^tR Vr. b. || **γυνύμνους** C^mG (*supr.* n) HJPM^tTU Harl. a. 71.
 ὅτε Ar. Ω: ὅτι L². 72. ὅτε Ar. PRT: ὅτι Ω. 75. **νήες** AC (*supr.* α) U:
νήας Ω. 77. **ὀρμήσσομεν** GP¹QU. || **ἔλθοι** CL. 78. **εἴ κεν** Q Lips.: **ἂν**
 καὶ Ω.

preferable to *ἦ*, as including the wall, the most important part of the *εἴλαρ*.

69 = B 116, I 23; 70 = M 70, N 227.

71-72. The reading and constr. of this couplet are both doubtful. Ar. read *ὅτε* in both lines, and this gives the best sense: *As I knew when Zeus was helping the Danaans with all his heart, so I know now when he is exalting the Trojans*. The object to *ἥδεα* and *οἶδα* is left vague, 'I knew what it meant,' just as in Θ 406 ὅφρ' εἶδῃ γλαυκῶπις στ' ἂν ὦ πατρὶ μάχῃται, π 424 ἥ οὐκ οἶσθ' ὅτε δεῦρο πατήρ τεός ἔκετο φεύγων; (In all these cases it will be seen that the *ὅτε*-clause is not the object of the verb; e.g. the last instance does not mean 'do you not know the date of your father's coming?' but 'do you not know what had happened when he came?') If we read *ὅτι* in 72 with most MSS., we still have the same sense. It would then be tempting however to take the *ὅτι*-clause as the object both of *ἥδεα* and *οἶδα*: *I knew, (even) when Zeus was fighting for the Greeks, and I know now, that he exalts the Trojans*; i.e. I knew all the time, even when we were victorious, that Zeus was really in favour of the Trojans. This gives a vigorous sense, and suits the character of Agamemnon; but *πρόφρων*, implying real and not merely apparent aid, is fatal to it.

73. **κυδάνει** trans. = *κυδαίνει*, cf. *οἰδάνει νόον* I 554 and note on H 64. The verb recurs only in T 42, where it is intrans. For the metaphorical use of **ἔδῃσε** cf. *ὅς τις μ' ἀθανάτων πεδάει καὶ ἔδῃσε κελεύ-*

θον δ 380. (Pallis' conj. *ἔλυσε* is not necessary.)

74 = B 139, I 26, in both cases introducing a similar proposal by the same speaker.

75. **νήες**, though less strictly grammatical than the *νῆες* of most MSS., deserves preference as more idiomatic. For similar cases of 'inverse attraction' see H. G. § 267. 4. **πρῶται**, here clearly *first* from the point of view of a spectator by the sea, as in O 654 from the land. See note on 31.

76. **πάσας**, sc. all *these*, while **ἀπάσας** in 79 means *all the rest*; a tacit limitation exactly like that of *νῆες* in 30.

77. **ὕψι**, *afloat*, perhaps a technical term, which evidently does not mean, as we might have expected, *far out at sea*. So in δ 785 ὑψοῦ δ' ἐν νοτίῳ τὴν γ' ὤρμισαν, ἐκ δ' ἔβαν αὐτοί, where see M. and R. 'The expression describes a ship ready for sailing at a moment's notice. . . She lies afloat; her stern made fast with a hawser to the shore, her bows made fast to the anchor-stone (*εὐναί*).' So also θ 55, Ap. Rhod. ii. 1282 ὑψόθι νῆ' ἐκέλευσεν ἐπ' εὐναίησιν ἐρύσσαι.

78. **νῆξ ἀβρότη**, only here; apparently a variation of *νῆξ ἀμβροσίη*, though another possible explanation is suggested on K 65. **εἴ κεν**, van L.'s conj. (*αἶ κεν*) for *ἦν καί*, to remove the non-Homeric *ἦν*, is supported by two MSS. (*εἴ καί* Brandreth). 'The suggestion that the Trojans may fight by night is ironical; such a thing was unknown in Homeric

Τρῶες· ἔπειτα δέ κεν ἐρυσσάμεθα νῆας ἀπάσας.
οὐ γάρ τις νέμεσις φυγέειν κακόν, οὐδ' ἀνὰ νύκτα. 80
βέλτερον, ὃς φεύγων προφύγη κακὸν ἢ ἐὶ ἀλώῃ."
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
"Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
οὐλόμεν', αἶθ' ὠφελлес ἀεικελίου στρατοῦ ἄλλου 85
σημαίνειν, μῆδ' ἄμμιν ἀνασσέμεν, οἷσιν ἄρα Ζεὺς
ἐκ νεότητος ἔδωκε καὶ ἐς γῆρας τολυπεύειν
ἀργαλέους πολέμους, ὅφρα φθιόμεσθα ἕκαστος.
οὕτω δὴ μέμονας Τρώων πόλιν εὐρύναυιαν
καλλείψειν, ἥς εἵνεκ' οἷζόμεν κακὰ πολλά ;
σίγα, μὴ τίς τ' ἄλλος Ἀχαιῶν τοῦτον ἀκούσῃ 90
μῦθον ὃν οὐ κεν ἀνὴρ γε διὰ στόμα πάμπαν ἄγοιτο,
ὃς τις ἐπίσταιτο ἡῖσι φρεσὶν ἄρτια βάζειν

80. νύκτας R. || οὐδ' ὑπαλύξαι Max. Tyr. 41. 3 (cf. M 327). 81. προφύγοι
L: προφύγει P. || ἡπερ ἀλώῃσι ap. Eust. 84. εἴθ' PR. 86. εἰς U. 87.
ἕκαστοι Q Lips. 88. οὕτως Q. 89. καλλείψειν: ἐκέρπειν Zen. 90. τ'
om. JPR: ἔτ' Vr. b d A. 91. ἄροιτο H (supr. r). 92. ἐπίσταιτο U: ἐπί-
σταται PRT Cant. Vr. b A, Harl. b d, Par. c d g j, γρ. Harl. a: ἐπίστατο Lips.
King's, Par. e: ἐπίστατο Q.

warfare,' Monro. τῇ seems to be a pure dat., by reason of or even out of regard to night; cf. *H. G.* § 143 and note on H 282.

80. οὐ νέμεσις, see on Γ 156. ἀνὰ νύκτα, here only; see *H. G.* § 210.

81. This line has been rejected by Friedländer as a gnomic 'tag.' Though such tags were peculiarly suitable for interpolation, there is really no cause for suspicion here. The sentiment of course is the familiar saw about 'him who fights and runs away.' For βέλτερον ὅς (where ὅς=εἴ τις) compare note on H 401, and ο 72 ἴσων τοι κακὸν ἐσθ', ὅς τ' οὐκ ἐθέλοντα νέεσθαι ξείνων ἐποτρύνει, Hesiod *Opp.* 327 ἴσων δ' ὅς θ' ἰκέτην ὅς τε ξείνων κακὸν ἐρῇ. Similar cases are common in Euripides, Thuk. and others. Ameis compares Luther's words, 'Wer viel Honig isset, das ist nicht gut.' προφύγη evidently means *escapes*, as distinguished from the simple φεύγων, *by flight*.

83=Δ 350, and cf. I 409 with note.

84. οὐλόμενε, see note on A 2. The vocative is similarly used in ρ 484. στρατοῦ, for the gen. see *H. G.* § 151 f. σημαίνειν, when meaning *to command*, elsewhere always takes the dat., and so Nauck would read here. But the analogies in favour of the gen. are quite

sufficient. So ἀνάσσειν generally takes the dat., but is found eight or nine times with the gen.

86. τολυπεύειν, *to wind up* in the sense of carrying through to the end; τολύπη being the ball of wool wound up after spinning. So Ω 7, and several times in *Od.*; see M. and R. on α 238.

87. φθιόμεσθα, aor. subj. as φθίεται, T 173. These words might contain a bitter taunt against Agamemnon, as though the destruction of every man were his aim (ὅφρα final). But it is more natural to take them as part of the description of the heroes, 'men who are born to battle, and will fight till they fall' (ὅφρα temporal).

89. For καλλείψειν Zen. read ἐκέρπειν, which gives a very vigorous sense if read with a note of interrogation: *Is this the way in which you expect to take Troy?* (Is it possible that he may have read καλλήψαι, and explained it by ἐκέρπειν? See note on N 620.)

91. διὰ στόμα ἄγοιτο, *bring through the mouth*, as though a word were a tangible thing taken bodily out of a man over the 'barrier of the teeth.' Hentze compares πάλιν λάξετο μῦθον, Δ 357.

92. The so-called 'attraction' of the mood in the subordinate clause to the

σκηπτοῦχος τ' εἴη, καὶ οἱ πειθοίατο λαοὶ
 τοσσοῖδ' ὅσσοισιν σὺ μετ' Ἀργείοισιν ἀνάσσεις·
 νῦν δέ σευ ὠνόςαμην πάγχυ φρένας, οἶον ἔειπες· 95
 ὃς κέλεαι πολέμοιο συνεσταότος καὶ ἀντὴς
 νῆας ἐνστέλλοντας ἄλαδ' ἐλκόμεν, ὄφρ' ἔτι μᾶλλον
 Τρωσὶ μὲν εὐκτὰ γένηται ἐπικρατέουσιν περ ἔμψης,
 ἡμῖν δ' αἰπὺς ὄλεθρος ἐπιρρέπηι. οὐ γὰρ Ἀχαιοὶ
 σχήσουσιν πόλεμον νηῶν ἄλαδ' ἐλκομενάων, 100
 ἀλλ' ἀποπαπτανέουσιν, ἐρωήσουσι δὲ χάρμης.
 ἐνθά κε σὴ βουλή δηλήσεται, ὄρχαμε λαῶν."
 τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "ὦ Ὀδυσσεῦ, μάλα πῶς με καθίκεο θυμὸν ἐνιπῆη

95 ἀθ. Aph. Ar. || **σευ** : **σε** Zen. 'Vat. 10.' || **ἔειπας** PR. 96. **μέλει** Q.
 97. **ἔλκειν** Plato *Leg.* iv. 706 E. 98. **γένοιτο** C. || **ἐπεὶ** κρατέουσι S : **ἐελδομένοισι**
 Plato *ibid.* 99. **ἐπιρρέποι** CQ Bar. : **ἐπιρρέπει** J Lips. 100. **πολέμου** Plato
ibid. 101 *om.* R. || **ἀποπαπτανέουσιν** JL Par. a f (πα dotted : marg. **ἀλλά**
γ' ἀπο) g, Plato *ibid.* : **ἀπαπτανέουσιν** H : **ἀποπαπτανέουσιν** Ω. 102. **δηλήσεται** J. ||
ὄρχαμε ἀνδρῶν S Par. a : **οἱ' ἀγορεύεις** Plato *ibid.* 104. **πῶς** : **περ** Lips.

opt. of the principal clause (as *ὅν . . ἄγοιτο* is here in relation to *ὃς ἐπίσταται*) merely means that the condition is regarded from the same point of view as the main action. Here the main action *οὐ κεν ἄγοιτο* is put as a possibility only, so the condition is left only as a possibility, the speaker not caring to shift his point of view in order to insist upon his *assumption* or *expectation* of its reality as he might do by the indic. or subj. respectively. If it is desired, however, to insist upon this expectation, the mood is changed to the subj., e.g. 127 *ὅν κ' ἐν εἰπω* after *ἀτιμήσαυτε* (cf. *H. G.* § 305 ad fin.) Thus Bentley's conj. *ἐπίσθηται* for *ἐπίσταται* is needless, though to some extent supported by the fact that several mss. have *ἐπίσταται*.

93. For the addition of the clause with **καὶ οἱ** cf. A 79, M 229.

95=P 173, q.v. The line was justly atheized by Ar. and Aph., as out of place ; **νῦν δέ** requires some such phrase as 'I used to esteem your wisdom' preceding it, but there is nothing of the sort here. For **σευ** Zen. read **σε**, which probably is for **σε'(ο)** : the hiatus after **σε** would be very harsh, even at the end of the first foot (see B 87). For the aor. **ὠνόςαμην** see *H. G.* § 78. 1. The idiom is common in Attic (*ἐπὶήνεσα*, etc.) but very rare in H. ; cf. Ω 241. Aisch. *Agam.* 277 *παιδὸς νέας ὥς κάρτ' ἐμωμήσω φρένας*.

97. **ὄφρα** seems here to be final, in strong irony, as though the victory of the Trojans were Agamemnon's conscious purpose ; cf. 87.

98. **εὐκτὰ**, for this quasi-abstract use of the neut. plural cf. *φुकτὰ πέλωνται*, II 128, θ 299, *οὐκέτ' ἀνεκτὰ πέλονται* v 223, and note on M 30. **ἔμψης** seems to imply 'though they are already victorious, you are not content with that, but mean to give them their heart's desire, the destruction of the ships.'

99. **ἐπιρρέπηι**, *descend in the scales* of fate ; cf. θ 72 *ρέπε δ' αἰσιμον ἡμαρ Ἀχαιῶν*.

101. **ἀποπαπτανέουσι**, *they will look away* from the fight thinking only of retreat. The vulg. *ἀποπαπτανέουσι* is a curious 'mumpsimus' which has invaded nearly all mss. and must be of great antiquity, dating no doubt from Alexandrian times. It was first corrected by Bentley from Hesych. (*Letter to Dr. Davies*), after Barnes, conscious of metre but careless of form, had tried *αὐτὰρ ἀποπαπτανέουσιν*.

102. It is impossible to say whether **δηλήσεται** is aor. subj. or fut. indic. The former is, however, more usual. For **κε** Barnes conj. **σε**, Axt **δέ**.

104. **καθίκεο** : cf. α 342 *ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον*, the only other instance of the compound in H. In Attic writers it is equally restricted to the metaphorical sense.

ἀργαλέην· ἀτὰρ οὐ μὲν ἐγὼν ἄεκοντας ἄνωγα 105
 νῆας ἐυσσέλμους ἄλαδ' ἐλκέμεν υἷας Ἀχαιῶν.
 νῦν δ' εἴη ὅς τῃσδέ γ' ἀμείνονα μῆτιν ἐνίσποι,
 ἢ νέος ἢ παλαιός· ἐμοὶ δέ κεν ἀσμένωι εἴη.”
 τοῖσι δὲ καὶ μετέειπε βοῆν ἀγαθὸς Διομήδης·
 “ἐγγὺς ἀνὴρ—οὐ δηθὰ ματεύσομεν—αἶ κ' ἐθέλῃτε 110
 πείθεσθαι καὶ μὴ τι κότῳι ἀγάσῃσθε ἕκαστος,
 οὐνεκα δὴ γενεῇφι νεώτατός εἰμι μεθ' ὑμῖν·
 πατὴρ δ' ἐξ ἀγαθοῦ καὶ ἐγὼ γένος εὖχομαι εἶναι
 Τυδέος, ὃν Θήβησι χυτὴ κατὰ γαῖα κάλυψε.
 Πορθεῖ γὰρ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο, 115
 ὦϊκεον δ' ἐν Πλευρώνι καὶ αἰπείνῃ Καλυδῶνι,
 Ἄγριος ἠδὲ Μέλας, τρίτατος δ' ἦν ἱππότα Οἰνεύς,
 πατὴρ δ' ἐμοῖο πατὴρ· ἀρετῇ δ' ἦν ἕσυχος αὐτῶν.

105. ἐγὼ C Lips. Ven. B. 107. γ' : τ' Cant. 108. ἄμενος R, γρ. Lips.
 109. μετέπειτα Q. 110. ματεύσομαι U. 111. πείθεσθαι : ἐπεισῶ Ar. *Loc.*
 4. 33. || κότῳι : χόλωι ar. Eust. || ἀγάσῃσθε Q (*supr.* H). 112. νεώτατος Ω (and
 ἀπασαι Did.) : νεώτερος PR Par. a f. 113. γένος : μόνος P. 114 αθ. Ar.
 Zen. : om. Aph. (see Ludwig). || γαῖα κάλυψε Ar. Ω : γαῖ' ἐκάλυψε ar. Did. :
 γαῖα καλύπτει A (γρ. κάλυψε) C Harl. a, Lips. Ven. B. 117 placed before 116,
 Strabo x. 463. 118. ἐμοῖο Ar. Ω : ἐμείο Zen. JLR T. || αὐτῶν : ἄλλων H Q
 Bar. Mor.

107. εἴη ὅς . . ἐνίσποι, P 610 εἴη δ'
 ὅς τις . . ἀπαγγέλλει, ξ 496 ἄλλὰ τις εἴη
 εἰπεῖν. The clause ἐμοὶ δέ κεν ἀσμένωι
 εἴη is virtually an apodosis to this wish ;
 for if the wish had been expressed, as it
 well might have been, by εἰ δ' εἴη, we
 could then not have been sure whether
 we had an ordinary conditional protasis
 and apodosis, or an independent wish-
 clause, followed paratactically by a sen-
 tence expressing the result of the wish,
 as with the present text.

108. ἀσμένωι, for the dat. cf. II 7,
 M 374, γ 228, etc.; H. G. § 143.

110. ματεύσομεν, only here in H.,
 apparently in the same sense as μαράω,
we shall not be long at fault, see II 474,
 B 233. This is clearly the stage which
 connects the older meaning, *to linger* (in
 Attic restricted to μαράν, μαράζειν), with
 the later *to seek*, in which ματεύειν is
 found from Pindar onwards.

112. See I 54-58.

114. Did. says that Zen. athetized
 this line and Aph. omitted it; Ar.
 though not named must also have
 athetized it, as the obelos is affixed in
 A. The verse is unobjectionable in

itself, and if the genealogy is to follow
 the father's name seems indispensable.
 But the whole passage from 114 to 125
 is not only needless but incongruous, and
 quite alien to the character of Diomedes,
 who is fond of alluding to his father's
 prowess, but could hardly give a jejune
 catalogue of his relationships at such a
 moment. It is no doubt an interpola-
 tion, like many others, of the genealogi-
 cal school connected with the name of
 Hesiod. The objection to 114 that
 Tydeus, though killed in the siege of
 Thebes, was buried, according to the
 later legend, at Eleusis, is of no weight ;
 for Pausanias (ix. 18. 2) says that his
 tomb was shewn at Thebes as well.

115. Πορθεῖ, the dat. instead of the
 gen. with ἐξεγένοντο is strange; cf. T
 231. Mss. have Πορθεῖ, and so Ar. wrote
 διονυλλᾶβως, but the contracted form is
 against all analogy; the only case where
 it is required by the metre is Ἀχάλλει
 Ψ 792, q.v. The ε for η is on the
 analogy of Ἀτρεῖ, Τυδεῖ, the only other
 certain instances in H. (see, however,
 Schulze (J. E. p. 458).

116. See B 638, N 217.

ἀλλ' ὁ μὲν αὐτόθι μέινει, πατὴρ δ' ἐμὸς Ἄργεϊ νάσθη
 πλαγχθείς· ὥς γάρ που Ζεὺς ἤθελε καὶ θεοὶ ἄλλοι. 120
 Ἄδρηστοιο δ' ἔγχευε θυγατρῶν, ναῖε δὲ δῶμα
 ἀφνειὸν βιότοιο, ἅλις δέ οἱ ἦσαν ἄρουραι
 πυροφόροι, πολλοὶ δὲ φυτῶν ἔσαν ὄρχατοι ἀμφίς,
 πολλὰ δέ οἱ πρόβατ' ἔσκε· κέκαστο δὲ πάντας Ἀχαιοὺς
 ἐγχείη· τὰ δὲ μέλλετ' ἀκούμεν, εἰ ἐτεόν περ. 125
 τῷ οὐκ ἂν με γένος γε κακὸν καὶ ἀνάλκιδα φάντες
 μῦθον ἀτιμῆσαιτε πεφασμένον ὃν κ' ἐν εἶπω.
 δεῦτ' ἴομεν πόλεμόνδε, καὶ οὐτάμενοί περ, ἀνάγκη·
 εἴθθα δ' ἔπειτ' αὐτοὶ μὲν ἐχώμεθα δηϊότητος
 ἐκ βελέων, μὴ πού τις ἐφ' ἑλκεῖ ἑλκος ἄρηται. 130

119. αὐτόθι: τινὲς αὐτοῦ T, γρ. καὶ αὐτοῦ Δ. || μίμνε T. 'Vat. 16,' ἐν ἄλλωι Δ.
 121. ἀδράστοιο Lips. || θυγατέρα Q. 122. ἀφνειὸς H. 125. εἰ ἐτεόν περ
 Ar.: ὥς ἐτεόν περ Ω and αἱ δημῶδεις: ὥς ἐτεόν γε Vr. d. 126. γε om. G: τε
 PR.

119. *νάσθη*, was settled, had a home given him, cf. δ 174 καὶ κέ οἱ Ἄργεϊ νάσσα πόλιν καὶ δώματ' ἔτειυα.

120. According to the Scholiasts on *πλαγχθείς*, εὐσχημόνως παρεσιώπησε τὴν τοῦ πατρὸς φυγὴν, as according to Pherekydes, whom they quote, Tydeus was driven away for homicide and obtained absolution in Argos. This is the familiar form taken by legends of migration; the absolution is a post-Homeric idea.

121. For the partitive gen. *θυγατρῶν* in place of the acc. see *H. G.* § 151 c, with the instances quoted there (e.g. E 268). Tradition gives *Deipylos* as the name of Tydeus' wife. Diomedes himself married another of the daughters of Adrastus, E 412.

122. The possession of property in land, or *τέμενος βασιλῆϊον*, must be a mark of the unreserved admission of Tydeus into the royal family; for in Homeric times landed property seems to have been restricted solely to the kings.

124. *πρόβατα* recurs in H. only Ψ 550. It seems to mean *cattle* of all sorts, as in Hes. *Opp.* 558 *χαλεπὸς προβάτοις*, *χαλεπὸς δ' ἀνθρώποις*.

125. αἱ Ἀριστάρχου εἰ ἐτεόν περ, ἦν ἦι, ταῦτα δὲ ὑμᾶς εἰκὸς εἶδεναι ἀκηκούτας, εἰ ἀληθὴ λέγω. αἱ δὲ δημῶδεις ὥς ἐτέον περ, Did. Our mss. all agree with the *δημῶδεις*. We must take *ἀκούμεν* in

the pregnant sense, 'to know by having heard'; cf. Ω 543 καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν δλβιον εἶναι, and so β 118, γ 193, δ 94. *ἀκούω* is in fact a (thematic) perfect in form as well as sense; *H. G.* p. 396. *You must have heard these things, whether it (what I say) is true*, or, acc. to Darbishire, *Rel. Phil.* p. 27, *if it is to be said*, deriving (F) *εἰτέος* from (F) *ημι*, say.

126. οὐκ ἂν . . ἀτιμῆσαιτε, the opt. is potential, *you could not despise me on the ground that my descent is base*. See *H. G.* § 300, n. β, where a slightly different tone is assumed. For the following subj. εἴπω, which expresses confidence, see on 92.

127. *πεφασμένον* from *φάνω*, declared by speaking, as in Σ 295, δ 159. This is the only Homeric instance of σ in the perf. pass. of a ν-stem. Acc. to Brugmann *Gr.* ii. § 862 it is due to the analogy of the 2nd plural *πέφασθε* = *πέ-φαν-σθε*.

129. *ἐχώμεθα* with gen. = *ἀπεχώμεθα*, Γ 84, δ 422, etc.

130. ἑκ βελέων, not, as usual, *coming out of the range of missiles*, but *keeping out of the range*, as they are not to go near at all. This use is not like the regular meaning of the preposition *ἐκ*, and is not easily to be explained. We should have expected *ἀπό*, which implies merely *distance from*, not *motion out of*. See on Θ 213, II 668; and *H. G.* § 223.

ἄλλους δ' ὀτρύνοντες ἐνήσομεν, οἳ τὸ πάρος περ
θυμῷ ἦρα φέροντες ἀφεστᾶσ' οὐδὲ μάχονται."

ὥς ἔφαθ', οἳ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο·
βὰν δ' ἵμεν, ἦρχε δ' ἄρα σφιν ἄναξ ἀνδρῶν Ἀγαμέμνων.

οὐδ' ἀλαοσκοπὴν εἶχε κλυτὸς ἐννοσίγαιος, 135
ἀλλὰ μετ' αὐτοὺς ἦλθε παλαιῷ φωτὶ εἰοικώς,
δεξιτερὴν δ' ἔλε χεῖρ' Ἀγαμέμνονος Ἀτρεΐδαιο,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

"Ἀτρεΐδη, νῦν δὴ που Ἀχιλλῆος ὀλοὸν κῆρ
γῆθεϊ ἐνὶ στήθεσσι, φόνον καὶ φύζαν Ἀχαιῶν 140
δερκομένωι, ἐπεὶ οὐ οἳ ἐνὶ φρένες, οὐδ' ἡβαιαί.
ἀλλ' ὁ μὲν ὥς ἀπόλοιτο, θεὸς δέ ἐ σιφλώσειε·

131. ὀτρυνέοντες G. || γρ. ἀνήσομεν Sch. AT. 132. ἀφέστασαν U. 133.
δ' ἄρα: δέ γε C. || μάλα μὲν: μῦθος Lips. 134. (βὰν) δ': ῥ' D Bar. Mor.
135. ἀλαοσκοπὴν A¹ (with hyphen: ἀλαοσκοπιῆν A^m): ἀλαὸν σκοπιῆν (sic MS.)
Zen. || κρεῖων ἐνόςχησων D^mJU Par. b: ἀργυρότοπος ἀπόλλων D^e. 136.
Ζηρύδοτος ὑποτάσσει ἀντιφῶνι φοῖνικι ὁπᾶσι πηλείωνος An. 141. δερκομένου
GQ (U³ suppr.) Vr. d. || οἳ: τι Cram. Ep. 363. 13. 142. περισσὸς ὁ στίχος καὶ ἡ
λέξις νεωτέρων Sch. T.

131. ἐνήσομεν, sc. ὀηϊοῦντι, cf. K 89
Zeus ἐνέηκε πόνουσι. Bentley most in-
geniously conj. ὀνήσομεν.

132. θυμῷ, resentment against Aga-
memnon. ἦρα φέροντες (see on A 572),
humouring, indulging.

135. See on K 515.

136. παλαιῷ φωτὶ, this vague expres-
sion is not Homeric, as the particular
person whose likeness is assumed is else-
where always named. Hence the line
added by Zen. (from Ψ 360).

140. γῆθεϊ ἐνὶ, Barnes' γῆθεϊ ἐν is
doubtless right. γῆθεϊ ἐνι (γῆθε' imperf.)
Brandreth, with the Florentine edition.

141. δερκομένωι, dat. although the
gen. Ἀχιλλῆος has preceded; so I 636, K
188, ψ 206. But the converse is com-
moner, e.g. 26 above. Van L. (Ench.
p. 200) ingeniously suggests that the
original reading was δερκομενοί(ο), wrongly
transliterated into δερκομένωι in the new
alphabet. The δερκομένον of a few mss.
is probably only a grammarian's correc-
tion.

142. ὥς, so, by his own folly. The
order of the words prevents our taking
ὥς as expressing a wish as in Σ 107 ὥς
ἔρις ἐκ τε θεῶν ἐκ τ' ἀνθρώπων ἀπόλοιτο.
σιφλώσειε, ἀπ. λεγόμενον, and quite
obscure in origin. It caused Ar. to
athetize the line, if we may judge from
the note of Schol. T (probably An.).

No form of the word occurs till the late
imitative Epics, who can only have
guessed at the meaning. Ap. Rhod. i.
204 has πῶδε σιφλός, so he took the verb
to mean *cripple*: and this is the common
interpretation, though it can hardly be
said to give a satisfactory sense. Eust.
says that the adj. was a Lykian word,
used of hollow reeds. He and the *Et
Mag.* also quote a form *σιπαλός* from an
unnamed poet ἀλλὰ σὺ μὲν σιπαλός τε καὶ
ὀφθαλμοῖσιν ἐφῆλος, where it clearly means
blind. This too is apparently the sense
in the fragment in *Oxyrhynchus Papyri*
i. p. 37. . . Γλαῦ' κ' αὖ Λυκίῳ, ὅτε σιφλός
ἔπειγε [ἀνθ' ἑκατομβοῖ]ων ἐννεάβοια λαβεῖν
(has the reference to the *Lykian* any
significance?). Hentze suggests that the
sense *blind* is particularly appropriate
with δερκομένωι, 'may God blind his eyes
thus as he is feeding them on the woes
of his friends.' This is ingenious, but
hardly Homeric. If we may accept the
statement of Eust. that the word was
not really Greek, but borrowed, a strik-
ingly appropriate explanation can be
found in the Semitic languages: for the
Hebrew *shāphal* (Arab. *shafala*) is the
verb which is regularly used of *bringing
low* the haughtiness of the proud by the
hand of God; e.g. Isaiah ii. 17 'the
loftiness of man shall be bowed down,
and the haughtiness of men shall be

σοὶ δ' οὐ πω μάλα πάγχυ θεοὶ μάκαρες κοτέουσιν,
 ἀλλ' ἔτι που Τρώων ἡγήτορες ἠδὲ μέδοντες
 εὐρὺ κονίσουσιν πεδίον, σὺ δ' ἐπόψαι αὐτὸς
 φεύγοντας προτὶ ἄστρῳ νεῶν ἄπο καὶ κλισιάων." 145

ὥς εἰπὼν μέγ' ἄυσεν, ἐπεσσύμενος πεδίοιο.
 ὅσσον δ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι
 ἀνέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρης,
 τόσσην ἐκ στήθεσφιν ὅπα κρείων ἐνοσίχθων 150
 ἤκεν. Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστωι
 καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.

"Ἦρῃ δ' εἰσεῖδε χρυσόθρονος ὀφθαλμοῖσι
 στᾶσ' ἐξ Οὐλύμποιο ἀπὸ ρίου· αὐτίκα δ' ἔγνω
 τὸν μὲν ποιπνύοντα μάχην ἀνὰ κυδιάνειραν, 155
 αὐτοκασίγνητον καὶ δαέρα, χαῖρε δὲ θυμῶι·

143. Οὐ πω : οἱ δὲ γρ. οὔποι (leg. οὐ πη) T. 145. αὐτοὺς GHJPRST (Lips. *supr.*), ἐν ἄλλοι A. 148. ὅσσον δ' Aph. D, Par. f.j : ὅσσόν τ' Ar. Ω. || ἐννεάχιλοι . . . δεκάχιλοι Ar. ? Cf. E 860. 150. ἐν στήθεσφιν J : <ἐν?> στήθεσσιν Bar. Mor. 152. καρδίῃ(i) CDPQR. 154. ἀπορρίου DST Vr. A.

made low ; x. 33 'the haughty shall be *humbled*' ; and so Daniel v. 19, vii. 24, and often. σιφλός of the *bent* reed would give the required intermediate form. But little stress can be laid upon this, as the few Semitic words which have been identified in primitive Greek are all names of objects which we may reasonably suppose to have been imported from the East (e.g. χιτών, οἶνος, etc.). See also note on ἀσύφηνος, I 647.

143. οὐ πω, *by no means* rather than 'not yet' ; see note on Γ 306. The following ἔτι, however, leaves the question doubtful.

145. κονίσουσιν πεδίον, *shall fill the plain with dust* ; a curious variation of the familiar κονίειν πεδίοιο. Cf. Φ 407, X 405.

147-52. Poseidon appears to drop the character of the 'old man,' and to shout in his own person, without fear of Zeus. The three chiefs too are suddenly forgotten. 148-49 = E 860-61 ; 151-52 = A 11-12. See Introduction.

148. ὅσσον δ', almost all mss. with Ar. give ὅσσόν τ' as in E 860, where the connexion of the line is quite different, and no conjunction is required. The reading is however possible if we put a comma at the end of 147 and a colon at the end of 149.

154. στᾶς ἐξ Οὐλύμποιο ἀπὸ ρίου

cohere closely with εἰσεῖδε, *she stood and gazed out of Olympus from a pinnacle*. The order of the words is such as to suggest that the meaning is that she stood *in* Olympus on a pinnacle ; but the thought of the mere position is dominated by that of the action which proceeds from it. So in φ 419 τὸν ῥ' ἐπὶ πῆχει ἐλὼν ἔλκεν νευρὴν γλυφίδας τε αὐτόθεν ἐκ δίφρου καθήμενος : Eur. Ph. 1009 ἀλλ' εἰμι καὶ στᾶς ἐξ ἐπάλξεων ἄκρων σφάξας ἐμαντὸν σηκὸν εἰς μελαμβασθῆ . . . ἐλευθερώσω γαῖαν : ibid. 1224 Ἐτεοκλῆς δ' ὑπῆρξ' ἀπ' ὀρθίου σταθεῖς πύργον κελεύσας σῖγα κηρύξει στρατῶι. In all these cases the participle is strictly superfluous, and is to be compared to the pleonastic use of ἰών, λαβών, etc. in Trag. Without altering the form of his sentence, the Greek, for the sake of greater vividness, puts in a word to describe the attitude of his actor, and connects it by position with the prepositions which express action, not attitude. It is possible to join στᾶσ' ἐξ Οὐλύμποιο by the ordinary pregnant construction, *coming forth from Olympus and standing*, leaving ἀπὸ ρίου to go with εἰσεῖδε : but the order of the words is less natural, and we have to limit the meaning of Ὀλύμπος in such a way as to exclude the ρίον from it. Another explanation of these phrases will be found in Jebb's note on Soph. Ant. 411.

Ζήνα δ' ἐπ' ἀκροτάτης κορυφῆς πολυπίδακος Ἰδης
 ἤμενον εἰσεΐδε, στυγερὸς δέ οἱ ἔπλετο θυμῶι.
 μερμήριξε δ' ἔπειτα βοῶπις πότνια Ἥρη
 ὅππως ἐξαπάφοιτο Διὸς νόον αἰγίοχοιο.
 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
 ἐλθεῖν εἰς Ἴδην ἐν ἐντύνασαν ἑ αὐτῇν,
 εἴ πως ἰμεύριται παραδραθέειν φιλότῃτι
 ἦι χροῖῃ, τῶι δ' ὕπνον ἀπήμονά τε λιάρὸν τε
 χεύῃ ἐπὶ βλεφάροισιν ἰδὲ φρεσὶ πευκαλίμησι.
 βῆ δ' ἴμεν ἐς θάλαμον, τὸν οἱ φίλος υἱὸς ἔτευξεν
 Ἥφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπῆρσε
 κληῖδι κρυπτῇ· τὴν δ' οὐ θεὸς ἄλλος ἀνῶιγεν.

160

165

157-8 *om.* Syr.: 158 *περισσόν* Sch. T. 157. πολυπίδακος Ar. Ω: πολυπι-
 δάκου ἄλλοι, HJ Mor. Par. b j. 158. θυμὸς Par. b, Vr. d. ἔπλετο ἰδοῦσθι·
 οὕτως ἄμεινον, Sch. T. 160. τινὲς εἴ πως T. 162. ἐπτείνασαν P. ἐωυτήν
 Zen. 163. ὅπως Q: ἐν ἄλλω ὅπως ἰμεύριται Δ. || ἰμεύριτο H. 164. χρεῖοι
 Q Cant. 165. χεύει L: χεύοιεν Q: χεύεν S. 166. δ': ρ' Syr. 168. τὴν:
 τὸν U (*supr.* ἦν U³) Par. a f¹ j¹ and τὰ πλείω τῶν ἀντιγράφων, Eust.: τριχῶς ἡ
 γραφὴ ἐστὶ, τὴν δὲ τὴν κλεῖν, τὸν δὲ τὸν θάλαμον, τὰς δὲ τὰς θύρας Sch. T.
 δ' *om.* S. || ἀνώιγεν I.: ἀνέωγεν P.

162. Bentley, offended at the neglect of the *F* of *Ἐέ*, conj. *ἐντύνασα*, but this change to the nom. would be very harsh. P. Knight saw that *ἑ αὐτῇν* represents *ἔφ' αὐτῇν*, *ἔφέ* being the emphatic form of the 3rd person implied in the later compound *ἐαυτόν*; see note on X 495. and compare *εὖς* by *ὅς*.

164. *χροῖῃ* here = *skin*. The word does not recur in H., and in later Greek generally means *colour*, but the two ideas are closely connected in the common idea *surface*. So Theognis 1011 *κατὰ χροῖν ῥέει ἰδρῶς*, and conversely *χρῶς* = *colour* in Aisch. *Pers.* 317, while in E 354, N 279 and similar passages either idea will suit. Still it must be confessed that the phrase is an odd one.

165. The subj. *χεύῃ* after the opt. *ἰμεύριται* cannot be satisfactorily explained, as the sending to sleep is contingent upon the *ἰμεύρασθαι*, and therefore could not be spoken of with more confidence than its condition, even if we were prepared to admit the use of the subj. after a historic tense into H. at all; see *H. G.* § 298. It is therefore generally agreed that the opt. must be restored. Thiersch, with a fine disregard of metrical difficulties, conj. *χεύει*, in which he has been followed, strange to say, by Bekker, Bäumlein, and Döderlein.

L. Lange is hesitatingly in favour of *χεύαι*, though this form is very rare in H. (see note on B 4), and, as he himself remarks, is elsewhere found only at the end of a line or before consonants. Possibly we should write *χεύει βλεφάροισιν*, as the locative use of the dat. is particularly common of parts of the body; or rather *χεύει ἐν βλεφάροισιν*, which is suggested by the variants of Q and S. Van Herwerden conj. *χεύαι*, to be taken as co-ordinate with *ἐλθεῖν*.

167. *ἐπῆρσε*, this form (from root *ἀρ* of *ἀρ-ἀρ-ίσκω*) recurs only in the repetition of this line in 339.

168. *κληῖδι* is here used in the sense not of *key* (as φ ὅ, 47) but of *lock*, or rather *bolt*. So also Ω 455 *τρεῖς δ' ἀναοίγεσκον μεγάλην κληῖδα θυράων*, where the *κληῖς* seems to be identical with the *ἐπιβλής* of 453. The same is the case with α. 442 *ἐπὶ δὲ κληῖδ' ἐτάνασσαν ἰμάντι*, where see M. and R. But as this sense of the word was dropped in later Greek, it led to the conjectures *τὸν* (= *c. θάλαμον*) and *τάς* (= *c. θύρας*) for *τὴν* mentioned in the scholia. It would then be necessary to take *κληῖδι* with βῆ, not with ἐπῆρσε, 'she went with a key.' This sociative use of the dat. is possible in itself (*H. G.* § 144), but is very forced here on account of the order of the words, and quite unnecessary.

ἔνθ' ἣ γ' εἰσελθοῦσα θύρας ἐπέθηκε φαεινάς.
 ἀμβροσίη μὲν πρῶτον ἀπὸ χροὸς ἰμερόεντος 170
 λύματα πάντα κάθηρεν, ἀλείψατο δὲ λίπ' ἐλαίωι
 ἀμβροσίωι ἐδανῶι, τό ρά οἱ τεθυμένον ἦεν.
 τοῦ καὶ κινυμένοιο Διὸς κατὰ χαλκοβατὲς δῶ
 ἔμπης ἐς γαίαν τε καὶ οὐρανὸν ἵκετ' ἀντμή.
 τῶι ρ' ἣ γε χροά καλὸν ἀλειψαμένη, ἰδὲ χαίτας 175
 πεξαμένη, χερσὶ πλοκάμους ἔπλεξε φαεινοῦς
 καλοὺς ἀμβροσίους ἐκ κράατος ἀθανάτοιο.

169. εὐρας: γρ. καὶ πύλας Sch. T. || ἐπέθηκε: ἐπιθεῖσα Zen. 170. πρῶτα
 S. || χροὸς ἀθανάτοιο Plut. *Mor.* p. 693 v. 171. λύματα R Par. f' g j:
 ῥύμματα Schol. Arist. *Ach.* 17. || πάντ' ἐκάθηρεν Bar. Lips. || λίπ' ἐλαίωι:
 χροά λευκὸν Athen. xv. 688. 172. εἰανῶι Pap. o: ἐανῶι Athen. *ibid.* (cf.
Hymn. Ven. 63). 173. τοῦ: οὐ Athen. i. 17. || κατὰ Ar. P: ποτὶ Ω. 176.
 πλεξαμένη Lips. || ἔπλεξε S. 177. καλοὺς καὶ μεγάλους Zen. Aph.

169. For ἐπέθηκε Zen. read ἐπιθεῖσα, seemingly on account of the asyndeton in the following line, and it may be questioned if this is not superior to the text. Ar. held that the shorter sentence was the more Homeric.

170. ἀμβροσίη, see on B 19. We naturally cannot say in what form the divine perfume was used, or how it differed from the ἔλαιον ἀμβρόσιον below.

171. λύματα, defilement, see A 314. λίπ' ἐλαίωι, K 577.

172. ἐδανῶι is explained by the old lexica as = ἡδεῖ; and Brugmann (*Gr.* ii. p. 1048) regards this connexion as possible. Others would write ἐδανῶι and refer it to root ἐδ (see Aisch. *Ag.* 1407). Those who are prepared to hear that Hera used edible ointment may accept this etymology. For the variant ἐανῶι, which is as old as *Hymn. Ven.*, see Allen in *J. H. S.* xviii. 24. It is of course indefensible, as the adj. ἐανός has ᾱ. τεθυμένον ἦεν is the predicate, 'which was (well) perfumed.' The enclitic οἱ is added without emphasis, and is difficult to express in English; if we translate 'was perfumed for her,' it seems as though we meant 'was specially made for her use,' and this of course is not in the words. The usual view is that τεθυμένον is really for τεθυμένωι, τό ρά οἱ ἦεν, the epithet having been transferred into the relative clause from its proper place in the principal sentence; compare X 340 ἐγχείησι | μακρῆς, ἃς εἶχον ταμεσί-χροας, and other similar passages (e.g. O 389, 646, Ω 167). The objection to this

is that if we take out the participle, the relative clause τό ρά οἱ ἦεν becomes void of sense; of course Hera *had* the oil which she used.

173. κατὰ is evidently right; the meaningless ποτὶ seems to have got into the vulgate from a reminiscence of A 426.

174. ἔμπης, νῦν ὁμοίως Schol. B (Ar.?), 'came alike to earth and heaven.' But it is impossible to reconcile this with other uses of the word. It seems to have meant originally *altogether*, here perhaps *everywhere, throughout*. This easily passes into the adversative sense, as in our *al-though, for all that*, Fr. *toutefois* (see M. and R. on β 199). It is, however, possible to give the word its ordinary sense, 'if it was but stirred, yet *all the same* the savour reached heaven and earth,' as though it had been poured over both.

175. This is one of the three places where ἰδέ is not used as an iambus after the main trochaic caesura; the others are Σ 589, T 285. See note on Γ 318.

177. ἀμβροσίους: Zen. and Aph. καὶ μεγάλους, probably because they thought that three repetitions of the adj. ἀμβρόσιος in nine lines were sufficient. For Homeric hair-dressing see Helbig *H. E.* p. 247. κράατος: the form recurs only T 93, χ 218. κράατ- appears to be a short form of καρπατ-, with the original ᾱ preserved, perhaps, by the idea that it was by Epic diectasis from κρᾱτ-, while καρπατ- was an extension of κάρη. Cf. however κρή-δεμον.

ἀμφὶ δ' ἄρ' ἀμβρόσιον ἐάνον ἔσαθ', ὃν οἱ Ἀθήνη
ἔξυσ' ἀσκήσασα, τίθει δ' ἐνὶ δαίδαλα πολλὰ·

χρυσείῃς δ' ἐνετήσι κατὰ στήθος περονᾶτο.

150

ζώσατο δὲ ζώνην ἑκατὸν θυσάνοις ἀραρυῖαν,

ἐν δ' ἄρα ἔρματα ἦκεν ἐντρήτοισι λοβοῖσι

τρίγληνα μορόεντα· χάρις δ' ἀπελάμπετο πολλή.

κρηδέμνῳ δ' ἐφύπερθε καλύψατο δία θεάων

καλῶι νηγατέῳ· λευκὸν δ' ἦν ἡέλιος ὥς·

155

ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα.

αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροὶ θήκατο κόσμον,

βῆ ῥ' ἔμην ἐκ θαλάμοιο, καλεσσαμένη δ' Ἀφροδίτην

178. **εσατ** Pap. o. 179. **πολλά**: πάντα DPR Bar. Mor. 181. **ζώνῃ**
Ar. P. || ἀραρυῖν Ar. (A *supr.*) P Pap. o (cf. note on E 857). 182. **ἐνο'** ἄρα I :
ἐνθέοι Syr. 183. **τρίγλην'** ἀμορόεντα *τινές* T. **μμορόεντα** Pap. o. 185.
Λευκόν: κ'αλον Pap. o (*supr.* λ'λευκόν): λαμπρόν Par. j, ἐν ἄλλοι A. 186. **ὑπαι**
GLR Harl. a. || **ἀλιπαροῖσιν** Pap. o. || **ἐδήσετο** Vr. d. 188. **ῥ'**: δ' H Pap. o.

178. **ἐσανόν**, see E 734. **ἔσατο**, cf. *ἔσαντο*, T 150; the root *Feσ* follows the analogy of the dental roots in varying between -σσ- and -σ- in the sigmatic aor.; *H. G.* § 39. 1.

179. **ἔζυσε**, *scraped*, so as to produce either a smooth surface or a nap (like the fuller). The final operation seems to stand for the entire process of manufacture. Compare Attic *ξυστίς*, used of fine cloth. **ἀσκήσασα**, with *cunning handicraft*, as Δ 110, Ξ 240, γ 438. **τίθει** by its position seems to imply that the decoration was done when the manufacture was completed, i.e. by embroidery.

180-81. For the pinning of the dress and the decoration of the girdle see App. G, §§ 4, 10.

182. Note the double hiatus. That at the end of the first foot is probably permissible (*ἐν δέ τ' ἄρ'* Heyne); not so the second. P. Knight conj. *ἔρμαθ' ἔηκεν*, Heyne *ἔρματ' ἐνῆκεν*, Brandreth *ἔρματα θῆκεν*. **ἔρματα**, *carriages*. The use of these seems, like that of the *ἐνεταί*, to mark a departure from Mykenaeen custom, as it is not clear that any of the ornaments found in the acropolis graves at Mykene were really for the ears. This is asserted by Schuchhardt of the ornaments which he figures on p. 193, but doubted by Tsountas-Manatt (p. 179), on the ground that none of the Mykenaeen monuments represent a woman with rings in her

ears, with the single exception of a carved mirror handle, probably of foreign fabric.

183. The adjectives are fully discussed by Helbig *H. E.* pp. 271-74. **τρίγληνα**, with *three drops*, see note on γλήνη, Θ 164, and the illustrations from archaic art given by Helbig. **μορόεντα** is of unknown meaning. The following explanations are purely conjectural: (1) *sparkling*, from root *μαρ* of *μαρμαίρω*; (2) root *μερ* of *μέριμνα* etc., *wrought with anxious toil*; so Schol. *Ἀ πεπονθμένα τῇ κατασκευῇ, ἀπὸ τοῦ μορῆσαι, ὃ ἐστὶ κακοπαθῆσαι* (?); (3) *berry-like*, from *μόρον*, *mulberry*; so Ernesti; (4) from *μόρα* or *μόρος* in its primitive sense *part* (cf. *μορίον*), hence *made of many parts*, elaborately built up. The old reading (*τρίγλην'*) *ἀμορόεντα* was variously explained as 'a intensive' (?) or *imperishable*. Brandreth conj. *τρίγλην' ἡμερόεντα*. The line recurs in σ 298, but throws no fresh light on the question, and earrings are not again mentioned in II.

184. **κρηδέμνῳ**, see App. G, § 11. Helbig notes the absence here of the other ornaments for the head mentioned in X 468-69.

185. **νηγατέῳ**, see on B 43. **Λευκόν**, *bright* as well as *white*, cf. ζ 45 *λευκή δ' ἐπιδέδρομεν αἴγλη*, κ 94 *λευῇ δ' ἦν ἀμφὶ γαλήνη*. There is no need to adopt the variant *λαμπρόν*, which indeed seems to be a mere gloss. The description clearly indicates linen as the material.

τῶν ἄλλων ἀπάνευθε θεῶν πρὸς μῦθον ἔειπεν·
 “ἦ ρά νύ μοί τι πίθοιο, φίλον τέκος, ὅττι κεν εἴπω, 190
 ἥε κεν ἀρνήσαιο, κοτεσσαμένη τό γε θυμῶι,
 οὔνεκ’ ἐγὼ Δαναοῖσι, σὺ δὲ Τρῶεσσιν ἀρήγεις;”
 τὴν δ’ ἡμεῖβετ’ ἔπειτα Διὸς θυγάτηρ Ἀφροδίτη·
 “Ἥρη, πρέσβα θεά, θύγατερ μεγάλιοιό Κρόνιοι,
 αὔδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν, 195
 εἰ δύνamai τελέσαι γε καὶ εἰ τετελεσμένον ἐστί.”
 τὴν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη·
 “δὸς νῦν μοι φιλότητα καὶ ἴμερον, ὦι τε σὺ πάντας
 δαμνᾷ ἀθανάτους ἡδὲ θνητοὺς ἀνθρώπους.
 εἴμι γὰρ ὀψομένη πολυφόρβου πείρατα γαίης 200
 Ὠκεανόν τε θεῶν γένεσιν καὶ μητέρα Τηθύν,
 οἷ μ’ ἐν σφοῖσι δόμοισιν ἐν τρέφον ἡδ’ ἀτίταλλον,
 δεξάμενοι Ῥείης, ὅτε τε Κρόνον εὐρύοπα Ζεὺς
 γαίης νέρθε καθεῖσε καὶ ἀτρυγέτοιο θαλάσσης·

189. πρὸς: μετὰ Mor. 190. ἦ ρά νύ: ἤραη Par. ο (ἦ ρ’ ἂν?). || τι: cu P. 191. τό γε: τότε R. 193. τὸν δ’ J Par. ο. || διὸς θυγάτηρ: φιλομμειδῆς Par. j (γρ. διὸς θυγάτηρ). 195. ἄνωγει L (supr. ἐν), ἐν ἄλλωι A. 196. γε: τε Par. ο. || ἔσται Cant. 198. νῦν μοι: δὴ μοι PR: μοι νῦν CD Lips. ἐν ἄλλωι δὸς νῦν μοι νῦν (sic) A. || πάντα Cant. 199. δαμνᾷς I). 202. μ’ ἐν Ar. Ω: με A¹CD Vr. A, Harl. a d, King’s Lips.¹ || ἐν τρέφον: ἐϋτροφον J: εὔστρεφον Q: εὔτρεφον Ω. 203. ρείας Ar. Aph. || τε: περ S. 204. καῖθεις Par. ο.

190. ἦ ρά νύ μοί τι πίθοιο, see Δ 93. Van L. conj. ἦ ρά κέ μοι, corrupted into the text by an intermediate ἦ ρ’ ἂν μοι, which is now found in the papyrus.

195–96 = Σ 426–27, ε 89–90. τετελε-
 σμένον, capable of accomplishment. The
 ideas ‘done’ and ‘doable’ are closely
 allied, as is seen in the verbal adjectives
 in -τος, which themselves are almost
 participles (compare τυκτῆσι βόεσσι M
 105 with σάκος τετυγμένον Ξ 9); κτητός =
 gainable, ῥηκτός = vulnerable, φυκτά II 128,
 πιστά λ 456, οὐκ ἐξίτον, there is no getting
 out, Hes. Theog. 732 (see H. G. § 246*).
 Here this pregnant sense has been im-
 ported into the participle, so that
 τετελεσμένον = *τελεστός, cf. ἀτέλεστος,
 that cannot be accomplished (so van L.
 Ench. p. 326: ‘participium pro gerundio’
 Brandreth). The phrase is commonly
 explained to mean ‘if it is a thing that
 has been accomplished and therefore
 may be done again,’ which is not

satisfactory. Others take it to mean
 ‘if it is a thing already accomplished
 in the designs of fate,’ i.e. destined to
 be done. But such fatalism is not
 Homeric either in expression or thought.

199. δαμνᾷ, read either δάμνασαι
 with Bentley or δάμνης with Brandreth.

201. Tethys appears only here in H.,
 nor do we find any mention elsewhere of
 Okeanos as the progenitor of the gods;
 he is only personified as a deity, outside
 this book, in T 7. Hesiod (Theog. 133–
 36) names Okeanos and Tethys among
 the other children of Gaia and Uranos,
 including Kronos. Virgil goes a step
 farther with his Oceanumque patrem
 rerum, G. iv. 382. Brandreth conj. ῥῶν
 (Ῥῶων as he writes it) for θεῶν, father of
 rivers, cf. 245, Φ 196. See also Plato’s
 comments, Theaet. 152 D.

203. Ῥείης, for the gen. after δέξασθαι
 see on A 596. For the deposition of
 Kronos see note on Θ 479.

τοὺς εἴμ' ὄψομένη, καὶ σφ' ἄκριτα νείκεα λύσω. 205

ἤδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται
εὐνῆς καὶ φιλότητος, ἐπεὶ χόλος ἔμπεσε θυμῷ.
εἰ κείνω γ' ἐπέεσσι παραιπεπιθοῦσα φίλον κῆρ
εἰς εὐνὴν ἀνέσαιμι ὁμωθῆναι φιλότῃ,
αἰεὶ κέ σφι φίλῃ τε καὶ αἰδοίῃ καλεοίμην." 210

τὴν δ' αὖτε προσέειπε φιλομμειδῆς Ἀφροδίτη·

"οὐκ ἔστ' οὐδὲ ἔοικε τεδὸν ἔπος ἀρνήσασθαι·

Ζηνὸς γὰρ τοῦ ἀρίστου ἐν ἀγκοίνῃσιν ἰαύεις."

ἡ καὶ ἀπὸ στήθεσφιν ἐλύσατο κεστὸν ἱμάντα
ποικίλον· ἔνθα δέ οἱ θελκτῆρια πάντα τέτυκτο· 215

ἐνθ' ἐνὶ μὲν φιλότῃς, ἐν δ' ἴμερος, ἐν δ' ὀαριστὺς
πάρφασις, ἥ τ' ἔκλεψε νόον πύκα περ φρονούντων.

τόν ῥά οἱ ἔμβαλέ χερσίν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

"τῇ νῦν, τοῦτον ἱμάντα τεῶι ἐγκάτθεο κόλπῳ

208. **ΚΕΙΝΩΝ** Zen. Aph. JPQRS Harl. d, Vr. d, A. 209. **ΟΜΩΘΗΝΑΙ** Pap. o, Syr. (not **ΟΜΩΘΗΝΑΙ**). || **ΦΙΛΟΤΗΤΑ** Lips. 210. **ΚΕ**: καὶ J: τέ P. 213 **ἀθ**. Aph. Ar. 215. **ΤΕΤΥΚΤΑΙ** Lips. 216 **om.** Lips. || **ἐνὶ δ' ἴμερος** (Pap. o **supr.**), Boissonade *Anec.* iv. 450. || **ἐν τισι τῶν ὑπομνημάτων** ἡδ' (ἢ δ' **ms.**) **ὀαριστὺς** Did. 217. **ΦΡΟΝΕΟΝΤΟΣ** L (**supr.** **ων**), Aristotle *Eth. Nic.* vii. 7: **ΦΡΟΝΕΟΝΤΑ** J *El. Mag.* 546. 53. 218. **ἔβαλε** QS. 219. **τῇ**: **τινὲς τῇ** Ap. *Lex.* 152. 3 (so DG). **τεῶι** δ' G. || **ἐνικάτθεο** PR.

205. **ἄκριτα**, *endless*, never brought to a 'crisis'; see note on B 246, and compare σ 264 *ἔκριναν μέγα νεῖκος*.

207. **εὐνῆς καὶ φιλότῃς** is co-ordinate with and explanatory of **ἀλλήλων**, but does not govern it. The order of the words, with the natural break at the end of the line, is enough to shew this.

208. **ΚΕΙΝΩ** is preferable to the well-attested **κείνων**: for the 'whole-and-part' construction is usual with **κῆρ**.

209. **ἀνέσαιμι** A, with *interaspiration*; it is from *ἴζω*, *should I set them on their bed*; see on *ἀνέσαντες*, N 657. The word evidently alludes to *καθεῖσε* above (204). For **ὁμωθῆναι** (*ἀπ. λεγ.*) compare *ὁμὸν λόχος εἰσαναβαίνειν*, Θ 291.

213. *ἀθετεῖται*, *ὅτι ἐκλύει τὴν χάριν* (does away with the graciousness of the gift), *εἰ ἔνεκα τοῦ Διὸς δίδωσι καὶ οὐκ αὐτῆς· προσητέρι δὲ καὶ Ἀριστοφάνης*. The criticism is petty, and *athetesis* would leave us with a speech of one line only—a thing which is found occasionally in the later books, but not elsewhere before Σ 182. The use of the article in **τοῦ ἀρίστου** is suspicious.

214. The 'pierced (embroidered) strap' seems to be a mere charm carried in the

κόλπος (App. G, 5), not the girdle which Aphrodite is wearing. It is not called *ζώνη* and is taken *ἀπὸ στήθεσφι*, whereas the girdle lay lower, round the waist, at least in archaic times (Helbig *H. E.* p. 211). The strap may typify the bond which unites two lovers. **κεστός** is a mere adjective (cf. *πολύκεστος ἱμάς* of the helmet, Γ' 371) and is not turned into a subst., the *cestus*, till much later—hardly in fact before the Roman mythologists.

215. Editors generally adopt Hermann's *τέ* for *δέ* against all *ms.* authority (including A, though La R.'s silence would imply the contrary). But the change is needless, cf. Z 245, Θ 48, N 21, Ψ 680.

217. This line has all the appearance of a gloss on the word **ὀαριστὺς**, but there is no record that any of the ancient critics condemned it. The use of the two words in apposition may be supported, however, by *γαλήνη . . . νηρείη*, ε 392, and perhaps *μύσχοισι λήγισιν*, A 105 (q.v.). **ἔκλεψε**, *deceives*, see on A 132. For the sentiment cf. ο 421-22. The last half of the line is found also in I 554.

219. **τῇ** is apparently an adverb from the pronominal stem *ta*, meaning simply

ποικίλον, ὦι ἔνι πάντα τετεύχεται· οὐδέ σέ φημι 220
ἄπρηκτόν γε νέεσθαι, ὃ τι φρεσὶ σήισι μενοινᾷς.”

ὥς φάτο, μεῖδυσεν δὲ βοῶπις πότνια “Ἥρη
μειδήσασα δ’ ἔπειτα ἔωι ἐγκάτθετο κόλπωι.

ἡ μὲν ἔβη πρὸς δῶμα Διὸς θυγάτηρ Ἀφροδίτη, 225
“Ἥρη δ’ αἶψασα λίπεν ῥίον Οὐλύμποιο,

Πιερίην δ’ ἐπιβᾶσα καὶ Ἥμαθίην ἐρατεινήν
σεύατ’ ἐφ’ ἵπποπόλων Ὀρηκῶν ὄρεα νιφόμεντα,
ἀκροτάτας κορυφάς, οὐδὲ χθόνα μάρπτε ποδοῖν·
ἐξ Ἀθώω δ’ ἐπὶ πόντον ἐβήσето κυμαίνοντα,

Λήμνον δ’ εἰσαφίκανε, πόλιν θείοιο Θόαντος· 230
ἔνθ’ Ὑπνωι ξύμβλητο, κασιγνήτῳ Θανάτοιο,

221. ΓΕΝΕΣΘΑΙ GS: ΓΕΝΕΣΘΑΙ ἀντὶ τοῦ γενήσεσθαι Demetrios. || φρεσὶν ἡσι D.
222. ΜΕΙΔΗΣΕΝ: ΓῆΘΗΣΕ(Ν) J Harl. a (γρ. μεῖδηςε) Lips., γρ. T. 223. ἔωι Zen.
(Ar., Sch. T) Ω: μέσσω(i) Ar. (Zen., Sch. T) AJ Harl. a d, Par. b: τεῶ(i) R (T
dotted) Harl. b, Par. d. || ΕΝΙΚΑΤΘΕΤΟ (P syr.) R: ΕΝΙΚΑΤΘΕΟ P¹: ΕΓΚΑΤΘΕΟ JU Lips.
226. Δ’: T’ Q. 227. ΣΕΥΑΤ’: ἐν ἄλλῳ ἔσσυτ’ A. || τινὲς ἱπποπόλων Sch. T:
γρ. ἱπποκόμων Lips. || ὀρακῶν P. || ΝΙΦΟΜΕΝΤΑ: σκιδόμεντα PRS Par. f. 228.
μάρπε HJS. 229. ἐπὶ: ἐς Zen. Aph. || ἐβήκατο DGJS Syr. Pap. o. 230. ΘΕΙΟΙΟ
ἄνακτος D¹PR: ΘΟΑΝΤΟΣ ἄνακτος Bar. 231. ἔνθ’: ἐν δ’ Q. || τινὲς
<προσ> γράφουσιν ἐρχομένῳ κατὰ φύλα βροτῶν ἐπ’ ἀπειρονα γαῖαν T.

there (see Brugmann *Gr.* ii. p. 787). The form *τῆτε* however, quoted from Sophron, shews that it must have been restricted to an interjectional use on handing over something, so that at an early date it came to be felt as the imper. of a verb meaning *hold, take*. Cf. the Cyprian inscr. (Collitz 135) on a terracotta *askos*, τᾷ Ἐπεοδάμα πιθι (like ι 347 Κύκλωψ, τῇ πίε οἶνον). The whole line is very similar to ε 346, where Leukothoë gives her κρήδεμνον as a magic charm to save Odysseus: τῇ δέ, τόδε κρήδεμνον ὑπὸ στέρνοιο ταυρύσαι.

221. ΝΕΕΣΘΑΙ in future sense as Σ 101, Ψ 150, δ 633, ξ 152, and elsewhere, like *ιέναι*: see Curtius *Vb.* ii. 315 and the general remarks of Delbrück *Gr.* iv. p. 120. ὃ τι implies an adverbial accus. τό in the principal clause, *thou shalt not return foiled in respect of that which*, etc.: see *H. G.* §§ 269–70.

223. μέσσω for ἔωι seems to be an alteration made to avoid hiatus. The text is evidently right as answering to *τεῶι* in 219.

226. Πιερίην, see B 766. Ἥμαθίην (evidently from ἄμαθος) the coast-land of Macedonia (so Strabo). But in *Hymn.* Apr. 216 it is in Thessaly, as the god takes it (and Pieria) on his way from

Olympos to Iolkos. Compare ε 50 Πιερίην δ’ ἐπιβᾶς (Ἐρμῆς) ἐξ αἰθέρος ἔμπεσε πόντῳ· σεύατ’ ἔπειτα κ.τ.λ.

229. Athos is named only here in H. It recurs also in the catalogue of *Hymn.* Apr. 33. Brandreth reads Ἀθάου (P. Knight *αθαfoo*), Menrad ἐκ δ’ Ἀθῶι(ο), the ‘Attic’ declension in -ως being very doubtful in Homer.

230. Thoas is mentioned again as the contemporary king of Lemnos in Ψ 745. He is of course not to be confused with the Aitolian leader Θόας Ἀνδραίμονος υἱός, B 638, etc. Why Lemnos should have been chosen as the spot at which Sleep was to be found we cannot even guess. It is natural to suppose that there was some local cult of Hypnos there, but if so it has left no trace. A solution of the question given by Schol. A is sufficiently characteristic to be quoted. Lemnos was a haunt of Hephaistos, who had married Χάρης (Σ 382). It was therefore a younger sister-in-law of his of whom Hypnos was enamoured (275–76), and his house would be a place to which the amorous god would be likely to resort in order to pay his addresses.

231. The brotherhood of Sleep and Death is a familiar allegory in all literature; see, for instance, Π 682, Hes.

ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 "Ὑπνε, ἄναξ πάντων τε θεῶν πάντων τ' ἀνθρώπων,
 ἡμὲν δὴ ποτ' ἐμὸν ἔπος ἔκλυες, ἦδ' ἔτι καὶ νῦν
 235 πείθου· ἐγὼ δέ κέ τοι ἰδέω χάριν ἡματα πάντα.
 κοίμησόν μοι Ζηνὸς ὑπ' ὀφρύσιν ὅσσε φαεινῷ,
 αὐτίκ' ἐπεὶ κεν ἐγὼ παραλέξομαι ἐν φιλότῃτι.
 δῶρα δέ τοι δώσω καλὸν θρόνον, ἄφθιτον αἰεὶ,
 χρύσειον· Ἡφαιστος δέ κ' ἐμὸς παῖς ἀμφιγυῖας
 240 τεύξει ἀσκήσας, ὑπὸ δὲ θρῆνυν ποσὶν ἥσει,
 τῷ κεν ἐπισχοίης λιπαροὺς πόδας εἰλαπινάζων."
 τὴν δ' ἀπαμειβόμενος προσεφώνεε νήδυμος Ὕπνος·
 "Ἥρη, πρέσβα θεά, θύγατερ μεγάλιοι Κρόνιοι,
 ἄλλον μὲν κεν ἔγωγε θεῶν αἰετιγενετῶν
 245 ῥεῖα κατευνήσαιοι, καὶ ἂν ποταμοῖο ῥέεθρα
 Ὠκεανοῦ, ὅς περ γένεσις πάντεσσι τέτυκται·
 Ζηνὸς δ' οὐκ ἂν ἔγωγε Κρόνιονος ἄσπον ἰκοίμην

234. ἡμὲν : εἰ μὲν JLRSU Lips. (γρ. ἦ), γρ. Eust. 235. πείθε' JQ Par. b f :
 πείθε D : πείθεο SU Pap. o. ἰδέω χάριν : εἰδέω χάριν GQT and αἰ δημῶδεις :
 χάριν εἰδέω Ar. LR : χάριν ἰδέω P. 236. κοίμει(c)ον C (H *supr.*) JI Harl. a.
 Lips. Vr. A. || ὑπ' Ar. Aph. Ω : ἐν Zen. King's. 237. αὐτίκα δ' εἴ κεν Q.
 239. ἐμὸς : ἐμοί S. 240. τευχει Syr. (*supr.* ε). 241. ἐπίσχοιες AC Ven. B
 (οὕτως Ἡρωδιανός A) : ἐπισχοίης Syr. τινὲς ἐπάγουσιν αὐτὰρ ἐπὴν δὴ νῶϊ
 κατευνησέντε ἴθαι, ἀγγεῖλαι τὰδε πάντα ποσειδάωνι ἄνακτι. T. 242. ὅτι
 νήδυμος σὺν τῷ ν An. 243. ἦρα R. θυγάτηρ P Q. 245. κατευνάσαιμι
 T Vr. A. 246. ἀλλὰ σύ, τὸν Ἀρίσταρχον ἀγαπῶν αἰεὶ καὶ θαυμάζων, οὐκ ἀκούεις
 Κράτητος ἀναγινώσκοντος ὠκεανὸς ὅσπερ γένεσις πάντεσσι τέτυκται, ἀνδράσιν ἡδὲ
 θεοῖς, πλείεσθην <δ'> ἐπὶ γαῖαν ἴκσιν, Plut. *Mor.* p. 938 E.

Theog. 212, 756-59, Virgil *Aen.* vi. 278. Statues of the pair stood together at Sparta (Paus. iii. 18. 1). Compare the striking phrase quoted from the comedian Mnesimachos, ὕπνος τὰ μικρὰ τοῦ θανάτου μυστήρια.

234. ἡμὲν . . ἡδέ, as . . so, like II 236, θ 383, cf. H 301. A comparison of A 453 suggests ἦδη μὲν. εἰ μὲν is of course an admissible variant.

235. All the attested variants here are wrong; εἰδέω χάριν is condemned by the synzesis, Ar.'s χάριν εἰδέω still more by neglect of the F, and the vulgate ἰδέω by the short stem-vowel, which is quite irregular. The correct form is *Feidōw* (cf. *εἶδομεν, εἶδере*), which was first restored by Brandreth. See *H. G.* § 80.

240. τεύξει, read τεύξει F' with van L. For the nature of the θρόνος see Helbig *H. E.* p. 118 ff. For the last

half of the line see κ 367. ποσίν, for the feet, is not to be construed with ὑπό.

241. ἐπίσχοιης is an entirely anomalous form in H., nor are the variants ἐπίσχοις, ἐπίσχοιες any better (*H. G.* § 83). ἐπι-σχοίης might be defended as a non-thematic form from the aor. stem *σχε-*, cf. imper. *σχέε* (which, however, is itself not Homeric). ἐπίσχοιες seems to have been the old vulgate, and is explained by the scholiasts as a mistake of the μεταχαρακτηρίσαντες for ἐπισχοίης. They remark that a comfortable chair is an appropriate gift to the god of sleep.—The added lines given by Schol. T are evidently meant to account for the fact that in 354 Hypnos takes it upon him to go and tell Poseidon. But if they are accepted, the words of Hera in O 41 ff. become rank perjury.

οὐδὲ κατεννήσαιμ', ὅτε μὴ αὐτός γε κελεύει.
 ἦδη γάρ με καὶ ἄλλο τεῖ ἐπίνυσσεν ἐφετμή,
 ἡματι τῷ ὅτε κείνος ὑπέρθυμος Διὸς υἱὸς
 ἐπλεεν Ἰλιόθεν, Τρώων πόλιν ἐξαλαπάξας.
 ἦτοι ἐγὼ μὲν ἔθελξα Διὸς νόον αἰγιόχοιο
 νηδυμος ἀμφιχυθείς, σὺ δέ οἱ κακὰ μῆσαο θυμῷ,
 ὄρσας ἄργαλέων ἀνέμων ἐπὶ πόντον ἀήτας,

250

248. ὅτι Q (*supr.* ε). || κελεύη J (*supr.* οι): κελεύει L (*supr.* οι) Bar. Lips.
 249. ἄλλο τεῖ Ar. ACGH: ἄλλος τεῖ Par. j: ἄλλο τε ἢ τεῖ R: ἄλλο τεῖ(ι)
 Zen. (?) DU Par. e f²: ἄλλοτεῖι Syr.: ἄλλοτε ἦ(ι) Parmeniskos JST Mor. Lips.
 Harl. a: ἄλλοτε ἦ P Par. f¹: ἄλλοτε cῖ Cant. Vr. b: ἄλλοτε cῖι Vr. A: ἄλλοτ'
 ἔᾱ Q: ἄλλοτ' ἔᾱ Harl. b, King's, Par. d. || ἐπένυσσεν Syr. || ἐφετμή(ι) DJQSTU
 Syr. Mor. Vr. A, King's, Harl. a b, Par. d e f. 251. ἰλιόει S. 252. ἔθελξα P:
 ἔλεξα Ω. 253. κακομῆσαο Pap. o.

248. ὅτε μῆ, *unless*, see on N 319.

249. The critical questions raised by this line are complicated and difficult, though the general sense is clear enough. Most of the readings recorded above are no more than interpretations of an original αλλοτε(ι)επίνυσσενεφετμη(ι): the only actual variants are αλλοτεση, αλλοθη, and επένυσσεν. But of all the alternatives none can be right. Those which read ἄλλοτε, with the pause at the end of the third foot, are metrically intolerable, while those with ἄλλο give no satisfactory sense. Ar. indeed assumed in his reading (that of the text) an ellipse of κατά, *in another respect a command of thine taught me a lesson*; but this use of ἄλλο is without analogy, for X 322, and Ψ 454 which are quoted prove nothing. As an alternative we might assume for πινύσσω the constr. of διδάσκαω, *thy command taught me another lesson*; but then we must take *another lesson* to mean 'a lesson on another occasion,' which goes beyond all reasonable limits of looseness of expression. The same objections apply to the reading ἄλλο τεῖ . . . ἐφετμή, *in another respect Zeus taught me a lesson through a command of thine*. Besides, the parallel passages A 590, T 90, shew that the right phrase is ἦδη καὶ ἄλλοτε. It appears then that there must be a very ancient corruption of the text, to be emended by conjecture. Van L. transposes, ἄλλοτ' ἐφετμή σῇ ἐπίνυσσας (remarking with truth that the aor. is needed). Very ingenious and less violent is Brugmann's ἄλλοτ' ἐῖ ἐπίνυσσας (leg. -σας) ἐφετμή, *once before thou didst teach me a lesson by a command of thine, for*

which see App. A (vol. i. p. 564). This he suggests was the reading of Zen., who used ἐός freely of other persons than the third sing. (the scholia only say Ζην. σὺν τῷ ι, i.e. -ῇ, ἐφετμή). The first part of this conj. has now some MS. support; if there ever existed a variant ἐπίνυσσας (or -as) we should have expected to find some notice of it, but in the fragmentary state of our excerpts this objection is not fatal. The whole context (to say nothing of Διὸς in the next line) shews that the ἐφετμή is that of Hera, not of Zeus, and that Zeus cannot be the subject of ἐπίνυσσεν: so that we cannot read any form of ἐός, in view of its reflexive sense, except with ἐπίνυσσας. There is thus good ground for supposing that the passage may have been altered in order to avoid the application of ἐῖ to the second person. ΠΙΝΥΣΣΕΙΝ, *to make wise, σωφρονίζειν, παιδεύειν*, as the scholia render it, occurs only here; cf. O 10. The reading ἐπένυσσεν of Syr. suggests the deriv. from ἐπι-νύσσω, *pricked me on*; but such a metaphorical use of νύσσω seems to be without analogy in Greek. Hesych. appears to have read ἐπίνυσκεν, and this form is used by Aisch. Pers. 830.

250. Διὸς υἱός, Herakles, whose name does not occur till 266. This legend is referred to again at somewhat greater length in O 18-30; cf. also T 96-133 for the enmity of Hera to Herakles. ΚΕῖΝΟΣ expresses dislike as E 604 κείνος Ἄρης.

252. ἔθελξα is evidently superior to ἔλεξα, *put to bed*, a grotesquely material metaphor. ἔθελξα is given in the second Aldine and most subsequent editions till Heyne.

254. ἀήτας, see note on O 626.

καί μιν ἔπειτα Κόωνδ' ἐν ναιομένην ἀπένεικας, 255
 νόσφι φίλων πάντων. ὁ δ' ἐπεγρόμενος χαλέπαινε,
 ῥιπτάζων κατὰ δῶμα θεούς, ἐμὲ δ' ἔξοχα πάντων
 ζήτει· καί κέ μ' αἶστον ἀπ' αἰθέρος ἔμβαλε πόντῳ,
 εἰ μὴ Νύξ δμῆτιρα θεῶν ἐσάωσε καὶ ἀνδρῶν·
 τὴν ἰκόμην φεύγων, ὁ δ' ἐπαύσατο χωόμενός περ· 260
 αἶζετο γὰρ μὴ Νυκτὶ θοῇ ἀποθύμια ἔρδοι.
 νῦν αὖ τοῦτό μ' ἄνωγας ἀμήχανον ἄλλο τελέσσαι."

τὸν δ' αὖτε προσέειπε βοῶπις πότνια "Ἥρη·
 "Ῥπνε, τί ἦ δὲ σὺ ταῦτα μετὰ φρεσὶ σῆσι μενοιναῖς;
 ἦ φῆις ὥς Ἵρῳεσσιν ἀρηξέμεν εὐρύσopa Ζῆν 265
 ὥς Ἡρακλῆος περιχώσατο, παιδὸς ἐοῖο;
 ἀλλ' ἴθ', ἐγὼ δέ κέ τοι Χαρίτων μίαν ὀπλοτεράων
 δώσω ὀπνιέμεναι καὶ σὴν κεκλήσθαι ἄκοιτιν." 268
 ὥς φάτο, χήρατο δ' Ὑπνος, ἀμειβόμενος δὲ προσηύδα· 270

255. ΚΩΩΝ (om. δ') U: ΚΟΩΝδ' Kallistratos C. 256. ἀνεγρόμενος J and *ap. Eust.*: ἐγρόμενος R: ἐπαγρόμενος Par. h. χαλέπαινε S. 258. ΚΕ om. RTU.
 ἀπ': ὑπ' L. 259. δμῆτιρα: μῆτιρα Zen. Aph. 261. αἶζετο . . ἔρδοι:
 αἶδετο . . ῥέζει *ap. Eust.* θοῇ: τινὲς φίλῃ T. 263. γρ. ὥς φάτο μείδισεν
 δὲ θεὰ λευκώλενος Ἥρη, χειρὶ τέ μιν κατέρεξε T. 265. ἀρηξέμεν GJQ.
Ar. wrote ΖΑ with ν' at the beginning of the next line: so ACD¹HL¹ Lips. Syr.
 (ΖΑΙ | Ν'). See Θ 207, Ω 332. 268. After this C¹D¹M¹G¹H¹S Vr. b insert

πασιθέην, ἥς αἰὲν ἰμείρεαι ἥματα πάντα 269

(ἐέλδαι [D^mS]).

258. ΖΗΤΕΙ, this verb occurs only here in Il. in place of δίζημαι. Αἶστον, 'put out of sight,' i.e. sent to perdition; cf. α 235, 242 οἶχετ' αἶστος ἄπυστος, and αἰδηλος=destroying.

259. For δμῆτιρα Zen. and Aph. read μῆτιρα, a barbarous form and far less appropriate than the text. Cf. ὕπνος πανδαμάτωρ, Ω 5.

260. ἰκόμην in pregnant sense, 'came as ἰκέτης': cf. X 123.

261. ἀποθύμια is explained by A 562 ἀπὸ θυμοῦ εἶναι. The use of μή after αἶζετο is curious; we should have expected the infin.

265. ἦ φῆις, an ironical question, which regularly follows another with τί ἦ, as in Ζ 55, Ο 244. For the form ΖΑΗ at the end of the line cf. Θ 206.

267. ὀπλοτεράων, youthful rather than younger, cf. θηλυτεράων, κουρότερος (Δ 316) etc. (*H. G.* § 122, van L. *Ench.* p. 246). In many cases the word is a real comparative, e.g. B 707, Δ 325 (compare also the superl. ὀπλότατος I 58); but we cannot suppose that the existence of

older Graces is here implied. The χάρτες are vaguely personified in E 338, P 51. ζ 18, θ 364, σ 194, as companions of Aphrodite, givers of beauty, etc.; and in Σ 382 Χάρις is the wife of Hephaistos. Their number seems from this passage to have been regarded as indefinite. In Hesiod *Theog.* 907 we already find the number three; in 945 Hephaistos marries Aglaïe ὀπλοτάτην Χαρίτων. Pausanias has an interesting chapter on the question, ix. 35. The word ὀπλοτερος has not been satisfactorily explained. The derivation from ὀπλον rarely, if ever, gives a good sense, and here is quite impossible. κε . . δώσω, see on X 66.

[269]. The scribe who first interpolated this line from 276 appears to have aimed at originality by writing ἰμείρεαι for ἐέλδαι, quite unconscious of his false quantity.

270. χήρατο, this aor. occurs here only, though the reduplicated thematic form (κεχάροντο etc.) is not uncommon, and ἐχάρην is found also in I' 23, K 541.

“ ἄγρει νῦν μοι ὁμοσσον ἀάατον Στυγὸς ὕδωρ,
 χειρὶ δὲ τῇ ἐτέρῃ μὲν ἔλε χθόνα πουλυβότειραν,
 τῇ δ' ἐτέρῃ ἄλα μαρμαρέην, ἵνα νῶϊν ἅπαντες
 μάρτυροι ὦσ' οἱ ἔνερθε θεοὶ Κρόνον ἀμφὶς ἐόντες,
 ἣ μὲν ἐμοὶ δώσειν Χαρίτων μίαν ὀπλοτεράων, 275
 Πασιθέην, ἥς τ' αὐτὸς ἐέλδομαι ἤματα πάντα.”
 ὥς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
 ὦμνυε δ' ὥς ἐκέλευε, θεοὺς δ' ὀνόμηνεν ἅπαντας
 τοὺς ὑποταρταρίους, οἳ Τιτῆνες καλέονται.
 αὐτὰρ ἐπεὶ ῥ' ὁμοσέν τε τελεύτησέν τε τὸν ὄρκον, 280
 τὼ βήτην, Λήμνου τε καὶ Ἴμβρου ἄστυ λιπόντε,
 ἥερα ἐσσαμένω ρίμφα πρήσσοντε κέλευθον.
 Ἴδην δ' ἰκέσθην πολυπίδακα, μητέρα θηρῶν,
 Λεκτόν, ὅθι πρῶτον λιπέτην ἄλα· τὼ δ' ἐπὶ χέρσου

271. ἄατον CPRSTU Pap. o, Vr. A. 272. πολυβότειραν T. 273. ἅπαντα
 Vr. d. 274. μάρτυρες Zen. | ὦς' οἱ: ὅσσοι J: ὥσιν ἢ ὅσσοι Eust. || κρόνου RS.
 276. τῆς τ' PR: ἥς (om. τ') Zen. Aph. 277. θεὰ λευκώλενος: βοῶπις πότνια
 Syr. 278. <γρ.> θεὸν δ' ὀνόμηνεν ἕκαστον T. 279. τιτῆνες R Lips. Vr.
 A. || <πρὸς> γράφουσιν τινες ὦμνυε δ' ἐκ πέτρης κατειβόμενον (sic) στυγὸς ὕδωρ
 Sch. T. 281. Λῆμνόν S Pap. o (JNON), Par. c.g. || Ἴμβρον S: τινὲς Λήμνοιο κατὰ
 μέγα ἄστυ λιπόντες· τί γάρ νῦν πρὸς τῇν Ἴμβρον; Sch. T. || λιπόντες Bar. 282.
 ἥερα ο' Harl. a. 283. ἵκανον Vr. d: ἰκάσθην U.

271. ἀάατον, a word of unknown derivation and meaning. Connexion with ἀάω is usually assumed as obvious; but (apart from the question whether the real form of the verb is not ἀάω, see on Θ 237) this explains neither form (ἀα- for ἀνα-), quantity (cf. ἀΨάτη with ἄ-ᾱ), nor meaning. In φ 91, χ 5 we have ἀάατος (υ — υ υ) applied to the contest of the bow; but that expression is equally unexplained. The word recurs in Greek only in Ap. Rhod. ii. 77 κάρτος ἀάατος, *invincible in strength*. The problem is beyond our powers of solution. For the oath by the Styx see on B 755. The appeal to the nether gods does not reappear when Hera next swears (O 36 ff.); it seems to indicate the want of a more distinctly personal sanction than a river, even in the case of a god; for this purpose only the older dynasty was available. Men also appeal to the underworld in similar circumstances, Γ 278. The touching of land and sea may be regarded as an inclusion of the entire order of nature among the witnesses, or perhaps as a physical means of calling the attention of the powers below; see I 568.

273. μαρμαρέην, here only as an epithet of the sea; cf. Virgil's *aequor marmoreum*.

274. The Homeric form is not ὦσι but ἔωσι (except in the very late passage ω 491). We cannot read μάρτυρ' ἔωσι, as the elision of -οι in the nom. plur. is inadmissible; van L.'s μαρτυρέωσι is possible, though the verb happens not to occur in H. Eust. mentions a variant ὅσσοι ἔνερθε θεοί, but the passages quoted to defend the omission of the subjunctive of εἰμί are insufficient to justify it here (A 547, E 481, A 477, Ξ 376, o 394. Cf. also ἦσαν for ἐησαν, T 202, θ 580). Nauck would expel 272-74 altogether.

279. For the Titans see Θ 479. The genuineness of this line has been questioned, but without sufficient ground, as it seems to be implied in 274, and there is no case of an Olympian god swearing by his fellows. At all events if 279 is condemned, 278 must go with it.

284. Λεκτόν, the promontory forming the S.W. angle of the Troad (see Θ 47), is naturally brought by the Scholiasts into etymological connexion with the λέχος of Zeus and Hera.

βήτην, ἀκροτάτῃ δὲ ποδῶν ὑπο σείετο ὕλη.
 ἔνθ' Ὕπνος μὲν ἔμεινε πάρος Διὸς ὅσσε ἰδέσθαι,
 εἰς ἐλάτῃν ἀναβάς περιμήκετον, ἣ τότ' ἐν Ἴδῃ
 μακροτάτῃ πεφυῖα δι' ἡέρος αἰθέρ' ἵκανε·
 ἔνθ' ἦστ' ὄζοισιν πεπυκασμένος εἰλατίνουσιν,
 ὄρνυθι λιγυρῇ ἐναλίσκιοις, ἦν τ' ἐν ὄρεσσι
 χαλκίδα κικλήσκουσι θεοί, ἄνδρες δὲ κύμινδιν.
 Ἥρῃ δὲ κραιπνῶς προσεβήσετο Γάργαρον ἄκρον
 Ἴδης ὑψηλῆς· ἴδε δὲ νεφεληγερέτα Ζεὺς.
 ὥς δ' ἴδεν, ὥς μιν ἔρος πυκινὰς φρένας ἀμφεκάλυψεν,

285. Ὑπο σείετο Ar. Zen. Arh. Pap. ο (υπο[): ἐπεσειέτο R: ὑπεσειέτο Ω.

ὙΛΗ: Ἰδῃ Vr. d, γρ. Lips. 286. ἔμεινε Δ syr. ὅσσε ἰδέσθαι: ὅσσαν ἰκέσθαι

Cant. Vr. A. 288. πεφυκίᾱ R. 289. πεπυκνωμένος P (γρ. πεπυκασμένος).

292. προσεβήκατο DJQRSU Pap. ο, Syr. 293 om. R. 294. ἔρος Syr. 'Vat.

16': ἔρωσ Ω. || πυκινὰς Lips.: πυκινὰ S.

285. The hiatus before ὙΛΗ is unexplained, except as a possible trace of the lost initial sibilant; a very doubtful resource. The variant Ἰδῃ does not help matters. Note also that this is the only place in H. where a short syllable stands before σείω, which is elsewhere always regarded as beginning with a double consonant, probably σF, written σσ after the augment and in composition, just as with σθαί: see note on A 549.

286. ὅσσε may be taken either as subject or object of the verb: but O 147 ἐπὶν ἔλθῃτε Διὸς δ' εἰς ὦπα ἰδῃσθε is in favour of the latter.

288. δι' ἡέρος αἰθέρ' ἵκανε, a poetical hyperbole: the tree is so tall as to pass through the mist clinging to the hillside and reach the clear air. ἀήρ as usual means *mist* or *cloud*; there is no ground for supposing that to Homer it meant, as we are often told, the lower stratum of the atmosphere in which clouds are formed. See App. H.

290. ἐν ὄρεσσι belongs really to the principal sentence, in the sense ὄρεσι-πρόφωι, not to the relative. For other instances of this hyperbaton see note on 172. What the bird was it is naturally impossible to say, though we may reasonably suppose that it was nocturnal in habits. Aristotle *H. A.* ix. 12 says ὁ κύμινδις ὀλιγάκις μὲν φαίνεται· οἰκεῖ γὰρ ὄρη . . . κύμινδιν δὲ καλοῦσιν Ἰωνες αὐτὴν. But it is not to be supposed that he had any genuine tradition of the name which would enable him to identify the bird.

For the various modern suggestions see Thompson *Gloss.* p. 108; and for the language of the gods see note on A 493. Thompson suggests that the relation between Ὕπνος and the χαλκίς may have some connexion with the phrase χάλκεος ὕπνος. For a god in the likeness of a bird see on H 59.

294. ὥς . . ὥς, compare note on A 512 and see also T 16, T 424. The two latter passages differ from the first and agree with the present in that the parallelism *as . . so* does not express the meaning, which is clearly 'no sooner did he see *them*.' In other words *ὥς* is no longer the modal *as*, but has become the temporal *when*; and has affected the correlative *ὥς* till we can take it as *then*—a difference which is expressed by the aor. in the second clause, where A 513 has the imperf. Though *ὥς* is often temporal, there is no other case of such use of the demonstrative *ὥς*: the use of the word has evidently been accommodated to that of the relative for the effect of the antithesis. Fairclough (*C. R.* xiv. 395) writes *ὥς . . ὥς* and regards the second as exclamative, *when he saw, how he leapt*. This is no doubt the way in which Theokritos and Virgil took the phrase (see on A 512). The exclamative use of *ὥς*, if we deduct the places where it is = ὅτι οὕτως, is rare, but undeniable: see Φ 273. 441. κ 38. π 364, σ 26, ω 194 (and we should perhaps add the use in wishes and *ὥς* δέλοιν). But the obvious correlation seems to forbid such an explanation

οἷον ὅτε πρῶτόν περ ἔμισγέσθην φιλότῃτι, 295
 εἰς εὐνὴν φοιτῶντε φίλους λήθοντε τοκῆας.
 στῇ δ' αὐτῆς προπάροιθεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “Ἥρη, πῇ μεμανῖα κατ' Οὐλύμπου τόδ' ἰκάνεις;
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίης.”
 τὸν δὲ δολοφρονέουσα προσηύδα πότνια “Ἥρη· 300
 “ἔρχομαι ὀψομένη πολυφόρβου πείρατα γαίης,
 Ὀκεανόν τε θεῶν γένεσιν καὶ μητέρα Τηθύν,
 οἳ μ' ἐν σφοῖσι δόμοισιν ἐν τρέφον ἡδ' ἀτίταλλον·
 τοὺς εἰμ' ὀψομένη, καί σφ' ἄκριτα νείκεα λύσω.
 ἦδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται 305
 εὐνῆς καὶ φιλότῃτος, ἐπεὶ χόλος ἔμπεσε θυμῷ.
 ἵπποι δ' ἐν πρυμνωρείῃ πολυπίδακος Ἰδης
 ἐστᾶσ', οἳ μ' οἴουσιν ἐπὶ τραφερὴν τε καὶ ὑγρὴν.
 νῦν δὲ σεῦ εἵνεκα δεῦρο κατ' Οὐλύμπου τόδ' ἰκάνω,
 μή πῶς μοι μετέπειτα χολώσεται, αἶ κε σιωπῇ 310
 οἴχωμαι πρὸς δῶμα βαθυρρόου Ὀκεανοῖο.”

295. οἶος P, γρ. A. || **πρῶτόν περ** Ar. ACP Harl. a: **πρῶτον** R: **πρώτιστον** Ω. ||
 ἐμιγέσθην JPRS Vr. A Mosc. 2: **μιγέσθην** D. 297. αὐτῆς S. 298. πῇ: οὐ
 R. 299. κ' om. Zen. Aph. 300. **προσηύδα** om. C: **προσέφη** P Lips. 303.
 μ' ἐν: με A (γρ. μ' ἐν) CDQ Lips. Vr. A (cf. 202). 304-06 *ab.* Ar. Zen.
 306. After this Syr. repeats 208-09 (with **ομοιωθῆναι**). 307. **πολυπίδακος**
 Ar. Δ^mGPRT Syr.: **πολυπιδάκου** Ω. 308. οἴονται L. 310. **μετόπισσε** Zen.
 Aph. DSU Mor. Bar. Harl. b, King's Par. a c d f g. || **κοτέσσει** Mor. Bar. Par.
 d g: **χολέσσει** Q.

here.—For **ἔπος**, the only Homeric form, see note on Γ 442. **πυκινάς**, *firm*, i.e. *prudent*: cf. **πύκα φρονέοντων** 217. It is possible to read **πυκινά** with S, taking it as an adv. with **ἀμφεκάλυψε**, *beset closely*; but such common phrases as **πυκινὴν ἡρτύνατο βουλήν**, etc. are all in favour of the text.

296. The secret wedlock of Zeus and Hera was a favourite theme of later poets and mythographers, and played a prominent part in several ancient local cults (see Frazer *Paus.* iii. p. 183). According to Kallimachos (ap. Schol. A on A 609) it lasted no less than three centuries. Cf. also Theokr. xv. 64 **πάντα γυναῖκες ἴσαντι, καὶ ὡς Ζεὺς ἀγάγεθ'** “Ἥραν.

298. **τόδ' ἰκάνεις**, so 309, Ω 172; else an Odyssean idiom (a 409, etc.). See *H. G.* § 133.

299. Zen. and Aph. omitted κ'. It cannot be said that the presence or absence of the particle makes any appreciable difference in sense; but the

absence in such final clauses is very rare (according to *H. G.* § 304. 1 b, X 348 seems to be the only instance).

301-03 = 200-02; 304-06 = 205-07. The last three lines were athetized by Zen. and Ar. on the ground that they were not suitable in speaking to Zeus, as the possession of the *κεστός ἱμάς* made any excuses needless. ‘And perhaps Zeus might have taken her at her word and urged her to go; at all events (Ms. *οὐν*, for *γούν*?) she should not run the risk of it,’ Schol. A. It is more likely that the Alexandrian critics found an *ἀπρεπές* in the use of the expression to one of the other sex. But its very suggestiveness is in its favour.

308. **τραφερὴν**, *solid land*, only here and v 98. It is connected with the sense *curdle* of **τρέφειν** (E 903). **ὑγρὴν** occurs also in K 27, Ω 341, a 97, etc.

310. **μετέπειτα**, elsewhere only in *Od.* The usual word is **μετόπισθε**, as Zen. and Aph. read.

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “Ἥρη, κείσε μὲν ἔστι καὶ ὕστερον ὀρμηθῆναι,
 νῶϊ δ' ἄγ' ἐν φιλότῃ τραπέομεν εὐνηθέετε·
 οὐ γάρ πώ ποτέ μ' ὦδε θεᾶς ἔρος οὐδὲ γυναικὸς 315
 θυμὸν ἐνὶ στήθεσσι περιπροχυθεὶς ἐδάμασσει,
 οὐδ' ὅπότ' ἡρασίμην Ἰξιονίης ἀλόχοιο,
 ἢ τέκε Πειρίθοον θεόφιν μίστωρ' ἀτάλαντον·
 οὐδ' ὅτε περ Δανίης καλλισφύρου Ἀκρισιώνης,
 ἢ τέκε Περσῆα πάντων ἀριδείκετον ἀνδρῶν· 320
 οὐδ' ὅτε Φοῖνικος κούρης τηλεκλειτοῖο,
 ἢ τέκε μοι Μίνων τε καὶ ἀντίθεον Ῥαδάμανθυν·
 οὐδ' ὅτε περ Σεμέλης οὐδ' Ἀλκμήνης ἐνὶ Θήβῃ,
 ἢ ῥ' Ἑρακλῆα κρατερόφρονα γείνατο παῖδα·
 ἢ δὲ Διώνυσον Σεμέλη τέκε χάρμα βροτοῖσιν· 325
 οὐδ' ὅτε Δῆμητρος καλλιπλοκάμοιο ἀνάσσης,
 οὐδ' ὅποτε Λητοῦς ἐρικυδέος, οὐδὲ σεῦ αὐτῆς,
 ὥς σέο νῦν ἔραμαι καὶ με γλυκὺς ἵμερος αἰρεῖ.”

314. ΝΩΪ ΔΕ Γ' Q : NŪN Δ' ἄΓΕΤ' J. || ΕΥΝΗΘΕΕΤΕS DHJS Syr. Bar. Lips. 315. ἔΡΩΣ AC'DHJRPQ. 316. ΠΕΡΙΠΡΟΧΥΘΕΙΣ : ΠΕΡΙΠΛΕΧΘΕΙΣ Dem. Ixion : ΠΕΡΙΧΥΘΕΙΣ HS. 317-27 αθ. Ar. Aph. 319. ΟΥΔ' ὅΠΟΤΕ Vr. A. 320. ἀΡΙΔΕΪΚΕΤΟΝ : ΤΥΝΕΣ ΠΟΛΥ ΦΙΛΤΑΤΟΝ T. 322. ΜΟΙ om. Q. ΜΙΝΩΝ Ar. PR Vr. b : ΜΙΝΩΑ Syr. and ΤΥΝΕΣ, T : ΜΙΝΩ Zen. Ω. 323. καὶ ἀλκμῆνης D. 327. οὐδὲ : οὔτε J. coŪ Q.

314. ἐν φιλότῃ goes with εὐνηθέετε, as 360. τραπέομεν from τέρπω, see on Γ 441.

316. περιπροχυθείς, cf. δ 716 τὴν δ' ἄχος ἀμφεχύθη and ἀμφεκάλυψε in 294 for this vivid metaphor of the invasion of the mind by violent feeling.

317. Ar. and Aph. athetized 317-27 ὅτι ἄκαιρος ἢ ἀπαρίθμησις τῶν ὀνομάτων· μάλλον γὰρ ἄλλοτριοῖ τὴν Ἥραν ἢ προσάγεται. καὶ ὁ ἐπείγόμενος συγκοιμηθῆναι διὰ τὴν τοῦ κεστοῦ δύναμιν πολυλογεῖ. It might be added that the whole character of the passage reminds one of the Hesiodean κατάλογοι γυναικῶν or Ῥοῖαι, and that the legends named, though familiar in classical times, are not Homeric; the birth of Herakles from Alkmene is mentioned in T 99, a late passage, and Dionysos is definitely late (see on Z 130). Demeter too has no real personality in H. except in ε 125, where we are told of an amour of far more primitive character than this. But the whole of the ἀπάτη contains myths not elsewhere found in H. : so that this does

not form a convincing objection to the passage in this place. The wife of Ixion was named Dia, according to the legend which recurs in various mythographers.

318. Peirithoos is mentioned as a son of Zeus also in B 741. θεόφιν, the instrumental in its 'comitative' sense. H. G. § 155.

319. Ἀκρισιώνης, a feminine patronymic, cf. Εὐνήνη I 557, Ἀδρηστίνη E 412. This famous legend is mentioned again in *Scut. Herc.* 216 ff., and often from Pindar onwards.

321. Φοῖνικος κούρης, Europa, daughter of Agenor according to another and commoner form of the legend, which probably contained a tradition of the mingling of Greek and Phoenician elements in Crete.

322. Μίνων, so Ar. : the acc. is Μίνωα in X 450, and so we can of course read here. But compare Ἀρην, Μέγην beside Ἀρηα, Μέγητα. The vulg. Μίνωα is hardly defensible. For Minos see also X 450, λ 322, τ 178, and for Rhadamanthys δ 564, η 323.

τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη·
 “αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες ; 330
 εἰ νῦν ἐν φιλότῃ λιλαίεαι εὐνηθῆναι
 Ἰδης ἐν κορυφήσιν, τὰ δὲ προπέφανται ἅπαντα,
 πῶς κ’ ἔοι, εἴ τις νῶϊ θεῶν αἰεγενετῶν
 εὔδοντ’ ἀθρήσειε, θεοῖσι δὲ πᾶσι μετελθὼν
 πεφράδοι ; οὐκ ἂν ἔγωγε τεὸν πρὸς δῶμα νεοίμην 335
 ἔξ εὐνῆς ἀνστᾶσα, νεμεσσητὸν δέ κεν εἴη.
 ἀλλ’ εἰ δὴ ῥ’ ἐθέλεις καὶ τοι φίλον ἔπλετο θυμῷ,
 ἔστιν τοι θάλαμος, τόν τοι φίλος υἱὸς ἔτευξεν
 Ἥφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπήρσεν·
 ἐνθ’ ἵομεν κείμεντες, ἐπεὶ νῦ τοι εὐαδεν εὐνή.” 340
 τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “Ἥρη, μήτε θεῶν τό γε δειδίδι μήτε τιν’ ἀνδρῶν
 ὄψεσθαι· τοῖόν τοι ἐγὼ νέφος ἀμφικαλύψω
 χρύσειον· οὐδ’ ἂν νῶϊ διαδράκοι Ἥελιός περ,
 οὐ τε καὶ ὀξύτατον πέλεται φάος εἰσοράσθαι.” 345

330. ἔειπας C. 335. ἔγωγε : ἔπειτα Bar. || ΤΕὸΝ : θεῶν Lips. 338. Τὸν
 τοι : τόν τοι Q : τόν θε J. 340. εὐνήν Zen. Aph. 342. θεὸν ΔΗ (supr. ω)
 PRT (supr. ω) Syr. Mosc. 2, Ven. B. || ἀνδρῶν : ἄλλον Syr. Vr. d : ἄλλον
 ἀνδρῶν H. 343. ὄψεσθαι : ἀσπαύων Syr. 344. ἄν : ἄρ S. || νῶε U.

331-36. The construction of this sentence is as follows. πῶς κ’ ἔοι is the apodosis to the conditional protasis εἴ τις . . πεφράδοι, and is taken up again and expanded in the categorical form in οὐκ ἂν . . εἴη. (This form of conditional sentence is similar to those in σ 223-25, 357-61, φ 195-97, in each of which the apodosis consists of an interrogation prefixed to the protasis introduced by εἰ with opt., and subsequently repeated in another form.) To this complex conditional sentence there is prefixed the assumption made by εἰ with the indic. in 331-32, as the foundation upon which all rests; this is the not uncommon form of two protases to one apodosis which is noticed on E 212. The clause τὰ δὲ προπέφανται ἅπαντα belongs closely to the preceding; in English we should add it not paratactically but by a relative, ‘where everything is open to the view.’ Hentze prefers to make this clause the apodosis to the preceding εἰ-clause, and puts a colon after ἅπαντα, but this seems to throw too much weight upon an obvious fact, and thrusts into the background the

emphatic part of the speech in 333. Van L. suggests ἦ for εἰ in 331 with a note of interrogation after κορυφήσιν. Other punctuations may be found in Hentze, *Anth.*, but all of them are inferior to that given above (after Lange, EI p. 451).

338-39=166-67.

340. κείμεντες, see κακείοντες, A 606. εὐνήν, the reading of Zen. and Aph., must be taken with ἵομεν as acc. of the *terminus ad quem*, ἐπεὶ νῦ τοι εὐαδεν becoming a parenthesis. For εὐαδεν see on P 647.

342. See E 827, with note, and H. G. § 234. 3; and for the addition of ὄψεσθαι cf. χ 39-40 οὔτε θεοὺς δείσαντες . . οὔτε τιν’ ἀνθρώπων νέμεσιν κατόπισθεν ἔσεσθαι. τό γε is perhaps the object of ὄψεσθαι, but it is of course equally possible to take it as an adverbial acc. (as in E), *for that matter*, and this is on the whole more Homeric.

345. φάος seems here to have a double significance, ‘light’ and ‘sight.’ But the confusion is a natural one; the power of sight being regarded as something which goes out of a man, it is

ἦ ῥα καὶ ἀγκὰς ἔμαρπτε Κρόνον παῖς ἦν παράκοιτιν·
τοῖσι δ' ὑπὸ χθῶν δια φύεν νεοθηλέα ποίην,
λωτόν θ' ἑρσήεντα ἰδὲ κρόκον ἠδ' ὑάκινθον
πυκνὸν καὶ μαλακόν, ὃς ἀπὸ χθονὸς ὑψός· ἔεργε.

τῷ ἐνι λεξίσθην, ἐπὶ δὲ νεφέλην ἔσσαντο 350
καλὴν χρυσεῖν· στιλπναὶ δ' ἀπέπιπτον ἔερσαι.

ὥς ὁ μὲν ἀτρέμας εὔδε πατὴρ ἀνὰ Γαργάριω ἄκρῳ,
ὑπνῳ καὶ φιλότῃτι δαμείς, ἔχε δ' ἀγκὰς ἄκοιτιν·

βῆ δὲ θέειν ἐπὶ νῆας Ἀχαιῶν νήδυμος Ὕπνιος 355
ἀγγελίην ἐρέων γαιηόχῳ ἐννοσιγαίῳ.

ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

“πρόφρων νῦν Δαναοῖσι, Ποσείδαον, ἐπάμννε.

καὶ σφιν κῦδος ὅπαζε μίνυνθά περ, ὄφρ' ἔτι εὔδει

Ζεύς, ἐπεὶ αὐτῷ ἐγὼ μαλακὸν περὶ κῶμα κάλυψα·

Ἥρη δ' ἐν φιλότῃτι παρήπαφεν εὐνηθῆναι.” 360

ὥς εἰπὼν ὁ μὲν ὤιχετ' ἐπὶ κλυτὰ φύλ' ἀνθρώπων,

346. ἔμαρπτε: ἔλαζε Bar. (cf. E 371). 349. ἔεργε Ar. Ω: ἐν δὲ τισιν ἄειρε

καὶ ἔεργε(?) ἐν δὲ τῇ Χίαι ἴκανε· Ζηνόδοτος Ἰν' ἀπὸ χροῆος ἀγκαζέσθην Did.

351. ἀπέπιπτον 'Vat. 16' (Zen.? Sch. A): ἀνέπιπτον ἀντὶ τοῦ ἐπέπιπτον Zen. (Sch. T). || ἐπάγουσι δὲ τινες δὴ ῥα τότε ὀφθαλμοῖσι διὸς χυτο νήδυμος ὕπνος Sch. T.

357. Νῦν: δὴ JS Mor. || ἐπάμννε ADLT Syr.: ἐπάμυνον Ω: 358. περ: τι C.

εὔδη J. 359. κῶμα κάλυψα ACGST Pap. o. Syr.: κῶμ' ἐκάλυψα Ω, ἐν

ἄλλω A. 360. εὐνηθεῖσα S.

natural to represent the sun's power of sight by what goes out of him. In other words, what enables men to see enables him to see too. We cannot fairly compare the use of φάεα for eyes in a formal line of the *Odyssey* (π 15, ρ 39, τ 417); the verb λείσσω, however, properly to *shine*, and then to *see*, is analogous. εἰσοράσασθαι is of course mid., *keenest for beholding*, not passive.

347. This beautiful passage, the most 'romantic' in Homer, may for its sense of sympathy with nature be compared with the voyage of Poseidon at the beginning of N. There is a delightful allegorical reminiscence of it in Virg. *Æ.* ii. 325 ff.; see also Milton *P.L.* iv. 670 ff., viii. 573 ff.

348. Brandreth reads λωτόν ἐρσήεντα, the only Homeric form being ἐέρση, except in Ω 757, q.v. (ι 222?). So also in Pindar. The word is for ἐφέρση, see Brugm. *Gr.* i. § 626.

349. Of the variants given in the App. Crit. it is evident that ἄειρε is the only one which can compete with ἔεργε for beauty and appropriateness.

351. στιλπναί, formed like *τερπνός*, here only in H. ἀπέπιπτον, *rained from the cloud*: Zen.'s ἀνέπιπτον, *fell on them*, is again inferior. The added line mentioned by Schol. T is evidently designed to meet the prosaic objection that the Sleep-god does nothing after his long journey. Most readers will feel that the efficacy tacitly implied in his mere neighbourhood is a thoroughly poetical expression of his mysterious workings. On the other hand suspicion may justly be felt as to his self-imposed message to Poseidon in 354 ff. It is not needed for the story, and is probably only designed to effect a connexion with the following interpolation. See note on 241.

358. ἔτι εὔδει, *hiatus illicitus*, and not to be explained, as the etymology of the verb εἶδεν is not known. ὄφρα κ' ἔθ' εὔδει (εὔδηι), Brandreth, will of course not do. ἔτι γ' Bentley.

359. Cf. σ 201 ἦ με μάλ' αἰνοπαθεῖ μαλακὸν περὶ κῶμα κάλυψεν, of the deep sleep sent by Athene to Penelope.

τὸν δ' ἔτι μᾶλλον ἀνῆκεν ἀμυνέμεναι Δαναοῖσιν.
 αὐτίκα δ' ἐν πρῶτοισι μέγα προθορῶν ἐκέλευσεν·
 “ Ἀργεῖοι, καὶ δ' αὖτε μεθίετε Ἑκτορι νίκην
 Πριαμίδῃ, ἵνα νῆας ἔλῃ καὶ κῦδος ἄρῃται ; 365
 ἀλλ' ὁ μὲν οὕτω φησὶ καὶ εὐχεται, οὐνεκ' Ἀχιλλεὺς
 νηυσὶν ἐπὶ γλαφυρήσι μένει κεχολωμένος ἦτορ·
 κείνου δ' οὐ τι λίην ποθὴ ἔσσεται, εἴ κεν οἱ ἄλλοι
 ἡμεῖς ὀτρυνώμεθ' ἀμυνέμεν ἀλλήλοισιν·
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες. 370
 ἀσπίδες ὅσαι ἄρισται ἐνὶ στρατῷ ἡδὲ μέγισται
 ἐσσάμενοι, κεφαλὰς δὲ παναίθησιν κορύθεσσι
 κρύψαντες, χερσὶν δὲ τὰ μακρότατ' ἔγχε' ἐλόντες,
 ἴομεν· αὐτὰρ ἐγὼν ἡγήσομαι, οὐδ' ἔτι φημί
 Ἑκτορα Πριαμίδην μενέειν μάλα περ μεμαῶτα. 375
 ὃς δέ κ' ἀνὴρ μενέχαρμος, ἔχῃ δ' ὀλίγον σάκος ὦμωι,
 χεῖροσι φωτὶ δότω, ὁ δ' ἐν ἀσπίδι μείζονι δύτω.”

363. ἐκέλευε Syr. 364. μεθίετε QS Harl. a, Lips. (*supr.* μεν): μεθεῖομεν
 D: μεθ(ε)ίμεν Ω. 365. ἄρῃται: ἔλοιτο Lips. 366. εὐχεται: ἔλπειται Zen.
 368. πόθος Harl. a *supr.* 370. ἐγὼν H. 371. ἀσπίδες ACJPT: ἀσπίδας Ω
 (incl. Syr.). 373. χερσίν τε [G]T. || ἔγχι J. 374. ἐγὼ Syr. 376-77 ἀθ.
 Ar. Aph., *om.* Zen. 376. ἔχει Ar. [G]JQ[S]TU. || ὁ δ' ὀλίγον: ὀλιχον Pap. o
 (*supr.* r).

363. It is to be presumed that Poseidon is still in the guise of a *φῶς παλαιός* (136), though *μέγα προθορῶν* hardly seems to suit this character. It is remarkable that in spite of all the pains which Hera has taken to give him freedom of action, he does nothing more now than at any time since he came to Troy at the beginning of N, only urging on the Greeks with taunts instead of displaying his divine power.

364. *δ'*=*δή*, see on A 340. *μεθίετε* is preferable to the vulg. *μεθίμεν*, as the desire to abolish permitted hiatus will account for the change.

371. The idiomatic *ἀσπίδες* has been supplanted by the strictly grammatical *ἀσπίδας* in most mss., just as in 75 q.v.

372. *ἐσσάμενοι*, a curious word to use of taking shields. So far as it goes, it supports Reichel's theory that *χαλκοχίτωνες*, *χαλκοθώρακες* do not imply the use of breastplates; App. B, iii. 4. *παναίθησιν* is *ἅπαξ λεγ.*, and not Homeric in style. The whole idea, as well as the expression, of this passage is extraordinary; the suggestion of a change of armour in the hottest of the fight can hardly come

from a poet familiar with real war, as the poet of A, for instance, must have been. Even if the climax of absurdity in 376-77, 381-82, be expelled, the passage is not much the better, as we must assume that the soldiers have, as a rule, only their second-best shields with them, and retire *sub silentio* to their tents to change. It would appear also either that they have, as a rule, left their helmets behind, or else that the *παναίθη κόρυθες* are a superior sort to those which they have. Thus the condemnation of 376-77 (which Ar. and Aph. athetized, and Zen. *οὐδὲ ἔγραψεν*) avails nothing. The athetesis must begin at all events with 370, and must extend at least to 382. Even then 383 is left without any context. The whole passage from 352 to 401 is a very poor addition (see Introduction).

374. Poseidon here quite drops the character of the old man, apparently without exciting notice or comment.

376. After *ὃς δέ κε* supply *ἔησι*, see note on 274. Ar.'s reading *ἔχει* is very harsh, but not impossible; somewhat similar cases of subj. followed by indic. are found in similes, e.g. I 324.

ὥς ἔφαθ', οἳ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο.
 τοὺς δ' αὐτοὶ βασιλῆες ἐκόσμεον οὐτάμενοί περ,
 Τυδείδης Ὀδυσσεύς τε καὶ Ἀτρεΐδης Ἀγαμέμνων· 376
 οἰχόμενοι δ' ἐπὶ πάντας ἀρήϊα τεύχε' ἄμειβον·
 ἐσθλὰ μὲν ἐσθλὸς ἔδυνε, χέρηϊ δὲ χείρονα δόσκειν.
 αὐτὰρ ἐπεὶ ῥ' ἔσσαντο περὶ χροῖ νύροπα χαλκόν,
 βάν ῥ' ἔμεν· ἦρχε δ' ἄρα σφι Ποσειδάων ἐνοσίχθων,
 δεινὸν ἄορ τανύηκες ἔχων ἐν χειρὶ παχείῃ, 385
 εἵκελον ἀστεροπῇ· τῷ δ' οὐ θέμις ἐστὶ μιγῆναι
 ἐν δαῖ λευγαλέῃ, ἀλλὰ δέος ἰσχάνει ἄνδρας.
 Τρῶας δ' αὖθ' ἐτέρωθεν ἐκόσμεε φαίδιμος Ἴκτωρ,
 δῆ ῥα τότ' αἰνοτάτην ἔριδα πτολέμοιο τάνυσσαν
 κυανοχαῖτα Ποσειδάων καὶ φαίδιμος Ἴκτωρ, 390
 ἦτοι ὁ μὲν Τρώεσσιν, ὁ δ' Ἀργείοισιν ἀρήγων.
 ἐκλύσθη δὲ θάλασσα ποτὶ κλισίας τε νέας τε
 Ἀργείων· οἳ δὲ ξύνισαν μεγάλῳ ἀλαλητῷ.
 οὔτε θαλάσσης κύμα τόσον βοῶαι ποτὶ χέρσον,

379. περ : τε D. 382. χέρηϊ δὲ χείρονα P: χέρεια (χερήϊα R) δὲ χείρονα
 Ω. ὃ δόσκειν HT King's, Harl. d, Par. c d g: δῶκε(ν) PR: Ἀρίσταρχος δόσκειν.
 ἐνια δὲ τῶν ὑπομνημάτων δῶκεν ἀντὶ τοῦ δόσκειν (A gives δόσκειν as the reading of
 Ar., but must be corrected from T, οὕτως Ἀρ. δόσκειν: see Ludwig; Maass is wrong):
 δόσκειν γράφουσιν οἱ ἀκριβέστεροι Eust. 383. αὐτοὶ ἐπεὶ L (om. ῥ'). 384.
 βαν δ' Par. o. 387. ἂν δαῖ T. 388. δ' αὖ L Cant. ἐκόσμεε G: ἐκόσκει Ω.
 389. τάνυσσεν ap. Did.? (οὕτω διὰ τοῦ α γραπτέον τάνυσσαν). 392. προτὶ L.
 394. προτὶ G. 394-95 placed by Zen. after 399.

380. See 28. Nestor is forgotten here.
 381-82. There is no record of the
 athetesis of these lines by Ar. or the
 others, though if 376-77 go, these must
 necessarily follow; and An. says of 382
 οὗτος ὁ στίχος τοὺς προκειμένους ἀναιρεῖ.
 οἰχόμενοι ἐπὶ, ἐποικόμενοι, visiting all the
 divisions. ἀμειβον, it would seem, must
 mean 'caused them to change' their
 armour.

382. χέρηϊ δὲ χείρονα deserves pre-
 ference over the vulg. χέρεια δὲ χείρονα,
 as preserving the favourite 'chiasmus';
 and χέρης is elsewhere found only as a
 mase. See note on A 80. There seems
 little to choose between δόσκειν and
 δόσκειν. The former of course is logic-
 ally consistent, but the latter is quite
 defensible.

383. ῥ' is an obvious metrical stop-gap
 (ἔεσαντο), unless we read ἔφασσαντο with
 van L.

386. τῷ, apparently ἄορι, μιγῆναι
 meaning 'to meet, come in contact
 with'; a strange use. According to the
 regular sense of the Homeric formula
 μιγῆναι ἐν δαῖ λιγρῇ the words should
 mean 'it is not permitted for him (or
 it) to join in the battle,' which is sense-
 less here. We might translate it is not
 permitted (to mortals) to join in battle
 with it (instrum. dat., using it as a
 weapon), but this is little better.

389. ἐριδα πτολέμοιο τάνυσσαν, see
 on II 102. Poseidon and Hector are
 here treated as two equal powers, like
 Poseidon and Zeus in N: a thoroughly
 un-Homeric conception. ἀρήγων itself
 is a word suited to an ally from without,
 but not to a general commanding his
 own troops: cf. E 507, 511. For the
 gen. πτολέμοιο cf. νεῖκος πολέμοιο, N 271.

392. For the participation of inanimate
 nature cf. N 29, Φ 387.

ποντόθεν ὀρνύμενον πνοιῇ Βορέω ἀλεγεινῇ, 395
 οὔτε πυρὸς τόσσός γε πέλει βρόμος αἰθομένοιο
 οὔρεος ἐν βήσσης, ὅτε τ' ὤρετο καίεμεν ὕλην,
 οὔτ' ἄνεμος τόσσόν γε περὶ δρυσὶν ὑψικόμοισιν
 ἡπύει, ὅς τε μάλιστα μέγα βρέμεται χαλεπαίνων,
 ὅσση ἄρα Τρώων καὶ Ἀχαιῶν ἔπλετο φωνή 400
 δεινὸν ἀυσάντων, ὅτ' ἐπ' ἀλλήλοισιν ὄρουσαν.

Αἶαντος δὲ πρῶτος ἀκόντισε φαίδιμος Ἴκτωρ
 ἔγχει, ἐπεὶ τέτραπτο πρὸς ἰθύ οἶ, οὐδ' ἀφάρμαρτε,
 τῇ ῥα δὺν τελαμῶνε πέρῃ στήθεσσι τετάσθην,
 ἦτοι ὁ μὲν σάκεος, ὁ δὲ φασγάνου ἀργυροῆλου· 405
 τῷ οἶ ῥυσάσθην τέρενα χροά. χώσατο δ' Ἴκτωρ,
 ὅττι ῥά οἱ βέλος ὠκὺ ἐτάσιον ἔκφυγε χειρός,
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
 τὸν μὲν ἔπειτ' ἀπιόντα μέγας Τελαμώνιος Αἴας

395. πάντοθεν Cant. || Βορέα S: ἀνέμου C: ἀνέμων Lips. 396. γε: τε G. || πέλει Et. Mag. 214. 36: πέλεται Schol. Ap. Rhod. iii. 861: ποῖ HPR: ποτὶ Ω. 397. ὤρετο: ἐν τισι τῶν ὑπομνημάτων ὥρορε Did. 398. τόσσός Zen. JQ Harl. b, Par. c d. || περὶ ADJPRS Harl. a: ποτὶ Ω. || ὑψικόμοισιν: ἰσοφόροις Agathokles ap. Eust. 399. μέγα: μάλα Q. 400. ὅσση Zen. Aph. Ar. A[C]P² (ὅσσοι P¹) R King's (Lips. *supr.*) Harl. d, Par. e g¹ j. 403. ἐτέτραπτο Q: τράπετο Lips. || ἰθύ οἶ: ἰεῦμα Syr. (or ἰεῦν ?). 404. τοῦ ῥα U. || τετάσθην P: πετάσθην G Lips. 406. ἐρυκάσθην Syr. 409. ἐπιόντα Lips.

395. Notice the contrast of *θάλασσα*, the sea near the shore, and *πόντος* the deep sea. *Βορέω*, rather *Βορέα*(ο) (van L.): note the reading of S.

396. The meaningless *ποτὶ* has invaded almost all our mss., and *πέλει* has no authority but a quotation in the *Et. Mag.* The variant *ποθι* is just possible (supplying *βοῶναι* from 394) but not likely. Van L. reads *τόσσος πέλεται βρόμος* from a very imperfect quot. of the scholiast on Ap. Rhod. Bentley's *ποτὶ δρυσὶν* is almost too ingenious.

398. For the variant *ἰσοφόροις* cf. *δρύας ἰσοφόρους* quoted by Hesych. from Sophokles (frag. 354 Dind.).

399. *μάλιστα* goes with the whole sentence, not particularly with *μέγα*, 'the wind which most of all roars loud in anger.' When *μάλιστα* is followed by an adj. the end of a line is generally interposed, E 5, N 568, etc.

402. Here we enter upon a different region of ideas, and are on purely Homeric ground. Lachmann rightly felt the change of style, and therefore joined the following passage to his

'tenth lay,' following immediately after A 557, an artifice which has been generally recognised as the weakest point in detail of his theory, and has given rise to infinite discussion. See Introduction.

403. *τέτραπτο πρὸς ἰθύ οἶ*, see N 542 *ἐπὶ οἷ τετραμμένον*. But the position of the pronoun is wrong (the words must mean *προστέτραπτό οἱ ἰθύ*), and 'the sense seems to require *πρὸς ἰθύν*, in the direction of his aim,' H.G. § 365. This correction gains support from the reading of Syr.

404. *τῇ*, we must supply *hit him* from *οὐδ' ἀφάρμαρτεν*. The point indicated must be the middle of the breast where the baldricks crossed, that of the sword lying over the right shoulder, that of the shield over the left. Cf. Herod. i. 171 *τελαμῶσι σκυντίνοισι οἰκίζοντες (τὰς ἀσπίδας) περὶ τοῖσι αὐχέσι τε καὶ τοῖσι ἀριστεροῖσι ὤμοισι περικέμενοι* (Reichel p. 32). It is clear that Aias cannot have been wearing a breastplate (see 406), as was noted indeed by some ancient critics (ap. Schol. T).

χερμαδίῳ, τά ῥα πολλὰ θοάων ἔχματα νηῶν
 πὰρ ποσὶ μαρναμένων ἐκυλίνδετο, τῶν ἐν αἰείρας
 στήθος βεβλήκει ὑπὲρ ἄντυγος, ἀγχόθι δειρήν,
 στρόμβον δ' ὥς ἔσσευε βαλῶν, περὶ δ' ἔδραμε πάντη.
 ὥς δ' ὅθ' ὑπὸ ῥιπῆς πατρὸς Διὸς ἐξερίπη δρῦς
 πρόρριζος, δεινὴ δὲ θεοῖον γίνεται ὁδμή
 ἐξ αὐτῆς· τὸν δ' οὐ περ ἔχει θράσος, ὅς κεν ἴδῃται
 ἐγγὺς ἑών, χαλεπὸς δὲ Διὸς μεγάλιοι κεραυνός·
 ὥς ἔπεσ' Ἑκτορος ὠκὺ χαμαὶ μένος ἐν κονίησι.
 χειρὸς δ' ἐκβαλεν ἔγχος, ἐπ' αὐτῷ δ' ἀσπίς ἐάφθη
 καὶ κόρυς, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῶι. 420
 οἱ δὲ μέγα ἰάχοντες ἐπέδραμον νῆες Ἀχαιῶν,
 ἐλπόμενοι ἐρύεσθαι, ἀκόντιζον δὲ θαμειᾶς

412. **ΕΒΕΒΛΗΚΕΙ** JU and *ap.* East.: **ΒΕΒΛΗΚΕΙΝ** Zen. Aph. 'Vat. 16.' 414.
 ὑπὸ ADHQTU Syr. Harl. a, Mor. Cant. Lips.: ὑπαὶ Ω. **ῥιπῆς**: **πληγῆς** A (γρ.
 ὑπο ριπῆς) H Ambr. Pap. o, Harl. a (γρ. ριπῆς). || **ἐξερίπη** Mor. 415. **γίνεται** L.
 416. **οὐ περ . . ὅς κεν**: **οὐ τιν'** . . ὅστις (with τῶν for τὸν?) Aph. **περ**:
 κεν Bar. 417 *om.* R. 418. **πέσεν** J Ambr. **ὠκὺ** Ar. P: **ὠκα** Ω Chia Mass.
 420 *om.* A^t Ambr. Pap. o. 421. **μέγ'** R Lips. 422. **ερυσαοσάι** Ambr.:
 ἐρύεσσαι R.

410. **χερμαδίῳ**, the construction is altered in the next line, as often, after the parenthesis. **τά**, (of those) which, virtually = **οἷα**. Cf. ε 422 **κῆτος** . . **οἷά τε** πολλὰ **τρέφει**, ζ' 150 **εἰ μὲν τις θεός ἐσσι** τοὶ οὐρανὸν **εὐρὺν ἔχουσιν**, μ 97 **κῆτος** ἃ **μυρία βόσκει ἀγάστονος Ἀμφιτρίτη**. **ἔχματα**, a word which recurs only in M 260, N 139, Φ 259, in different senses. It is most natural to regard it as = **ἔρματα**, A 486, B 154, stones used as shores to keep the ships upright; cf. Hes. *Opp.* 624 **νῆα δ' ἐπ' ἠπείρου ἐρύσαι**, **πυκάσαι τε λίθοισι πάντοθεν**. The only difficulty is to see how such stones could have been lying about in numbers unemployed. Dr. Hayman (*Odyssey* i. App. p. cxiv.) plausibly suggests that the word may mean stones used for ballast. These would naturally be thrown out when the ships were drawn up on land, in order to avoid straining the hulls; but into the sea rather than on the land. The imperf. **ἐκυλίνδετο** seems to imply that they were being used as missiles by others also.

412. **ἄντυγος**, the rim of the shield, Z 118.

413. Cf. A 147 **ὄλμον δ' ὥς ἔσσευε** **κυλινδεσθαι δι' ὁμίλου**. The traditional meaning of **στρόμβος** is *whipping-top*, also called **βέμβιξ**, and in this sense

Virgil imitates the simile, *ceu quoniam rapido volitans sub verbere turbo*, *Aen.* vii. 378. Others took it to mean a spindle, others again a **ρόμβος** or 'bull-roarer' (see *Lang Custom and Myth* pp. 29-44). Aeschylus uses the word of a whirlwind, and in later Greek it usually means a spiral shell. It is not very clear whether Hector or the stone is the object of the comparison and the subject of **ἔδραμε**, i.e. whether Aias whirls the stone like a **στρόμβος** or makes Hector spin like a **στρόμβος**. The latter is implied by the order of events, though the former seems more natural.

416-17. This couplet has been objected to as superfluous, and is certainly rather weak; note especially the use of **αὐτῆς** in an emphatic position, but entirely without emphasis—it is in fact redundant. The dislocation of **τόν** from its governing verb **ἴδῃται** is unusual.

419. The **ἔγχος** must be the second spear which the Homeric hero usually carried: Hector has already cast one. **ἐάφθῃ**, see on N 543.

422. **θαμειᾶς** is legitimately separated from its substantive **αἰχμᾶς** by the end of a line, because it is not an epithet, but part of the predicate, *cast thick*. See note on N 611.

αἰχμάς· ἀλλ' οὐ τις ἐδυνήσατο ποιμένα λαῶν
οὐτάσαι οὐδὲ βαλεῖν· πρὶν γὰρ περίβησαν ἄριστοι,
Πουλυδάμας τε καὶ Αἰνείας καὶ διὸς Ἀγένηωρ 425
Σαρπηδῶν τ' ἀρχὸς Λυκίων καὶ Γλαῦκος ἀμύμων·
τῶν δ' ἄλλων οὐ τίς εὖ ἀκήδεσεν, ἀλλὰ πάροιθεν
ἀσπίδας εὐκύκλους σχέθον αὐτοῦ. τὸν δ' ἄρ' ἐταῖροι
χερσὶν αἰείραντες φέρον ἐκ πόνου, ὅφρ' ἴκεθ' ἵππους 430
ὠκέας, οἳ οἱ ὅπισθε μάχης ἡδὲ ποτόλμοιο
ἔστασαν ἡνίοχόν τε καὶ ἄρματα ποικίλ' ἔχοντες·
οἱ τὸν γε προτὶ ἄστνυ φέρον βαρέα στενάχοντα.
ἀλλ' ὅτε δὴ πόρον ἴξον εὐρρείος ποταμοῖο,
Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
ἐνθά μιν ἐξ ἵππων πέλασαν χθονί, καδ δέ οἱ ὕδωρ 435
χεῦαν· ὁ δ' ἀμπνύνη καὶ ἀνέδρακεν ὀφθαλμοῖσιν,
ἐξόμενος δ' ἐπὶ γούνα κελαϊνεφές αἶμ' ἀπέμεσσαν.
αὐτίς δ' ἐξοπίσω πλῆτο χθονί, τὼ δέ οἱ ὅσσε
νῦξ ἐκάλυψε μέλαινα, βέλος δ' ἔτι θυμὸν ἐδάμνα.

423. ἐδυνήσατο Lips. 424. ἄριστοι: ἕκαστοι Q (γρ. ἄριστοι): ἐν ἄλλωι
ἅπαντες A. 427. δ': τ' Zen. || εὖ: σευ H. || ἀκήδεσεν Vr. b d, Par. j: ἀκήδης'
L: διήλλαττον αἱ Ἀριστάρχου ἀκήδεσεν καὶ ἀκήδεσάτο Did. 429. αἰείροντες
PR Lips. 433. δῆ: δὲ Ambr. || εὐρρείος PR: εὐρείος ST. 434. ἀθάνατον
Zen. U. 435. πέλασεν P. 436. ἀμπνύνη Q: ἀμπνυτο Q: ἐμπνύνη Ar.? ||
ἀνέδραμεν P Lips. 437. ἰζόμενος S. || ἀπέμεσσαν Ar. Ω: ἀπέμασσαν Zen.
A (μέσσαν Am) CDS Pap. o, Par. e j (-αεν): ἀπήμεσσαν R: οἱ δὲ γρ. ἀπέσειεν T.
438. αἰεῖς C. || τῷ δέ Ar. ACHPRS Lips. Mor.: καδ δὲ Ω and αρ. Did.

423. ἐδυνήσατο: ῥ' ἐδινήσατο Barnes, γε δυνήσατο Bentley, Fe δυνήσατο G. Hermann (after N 600: but see note there). But there is nothing in the lengthening of *τις* in the principal caesura to justify a change.

426. Glaukos was wounded in M 387, and in II 508 is still unable to fight. The point is inconsiderable, but may indicate the interpolation of the line.

427. ἀκήδεσεν, a curious form; it seems to imply a present *ἀκηδέσ-ω from the stem ἀκηδεσ of ἀκηδής. This would form an aor. ἀκηδέσ-σαι, with the usual power of dropping one σ (*H. G.* § 39). Compare ἀκηδέστω. The only other instance of the verb in H. is Ψ 70 ἀκηδεῖς (ἀκηδέες), imperf. Hence Nauck reads ἀκήδεεν here.

429-32 = N 535-38.

433-34 = Φ 1-2, Ω 692-93. In all the numerous alternations of the war this is the first mention we have had of the ford across the Skamandros, which in

the passages quoted lies directly between the camp and the city. The poet treats his topography with the utmost freedom, according to his needs for the moment.

434. ἀθάνατος, Zen. ἀθάνατον, probably on the ground that ἀθάνατος is nowhere in H. joined to a divine name, except in the repetitions of this line and B 741 (in the same half line); and in the *Odyssey* of the subordinate divinities Proteus (δ 385) and Kirke (μ 302). The acc. as predicate in the rel. clause is quite defensible, see note on N 340.

436. ἀμπνύνη, see note on E 697. There is no authority here for the correct form ἀμπνύθη.

437. It is strange that Nikanor should think it necessary to point out that ἐπὶ γούνα is to be joined with ἐξόμενος, not with ἀπέμεσσαν. The phrase evidently means 'sitting with his knees on the ground,' which we call 'sitting on his heels.' Zen.'s weak variant ἀπέμασσαν has some ms. support.

Ἀργεῖοι δ' ὥς οὖν ἴδον Ἴκτορα νόσφι κiónτα,
 μᾶλλον ἐπὶ Τρώεσσι θóρον, μνήσαντο δὲ χάρμης.
 ἔνθα πολὺ πρῶτιστος Ὀϊλῆος ταχὺς Αἴας
 Σάτνιον οὔτασε δουρὶ μετ' ἄλμενος ὀξυόεντι
 Ἥνοπίδην, ὃν ἄρα νύμφη τέκε νῆϊς ἀμύνων
 Ἥνοπι βουκολέοντι παρ' ὄχθας Σατνιόεντος.
 τὸν μὲν Ὀϊλιάδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
 οὔτασε καλὴ λαπάρην· ὁ δ' ἀνετράπετ', ἀμφὶ δ' ἄρ' αὐτῷ
 Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.
 τῷ δ' ἐπὶ Πουλυδάμας ἐγχεσπαλὸς ἦλθεν ἀμύντωρ
 Πανθοίδης, βάλε δὲ Προθοήνορα δεξιὸν ὤμον,
 υἱὸν Ἀρηϊλύκοιο· δι' ὤμου δ' ὄβριμον ἔγχος
 ἔσχευεν, ὁ δ' ἐν κούρησι πεσὼν ἔλε γαίαν ἀγοστῶι.
 Πουλυδάμας δ' ἔκπαγλον ἐπεύξατο μακρὸν αὔσας·
 "οὐ μὰν αὐτ' οἶώ μεγαθύμου Πανθοίδαο
 χεῖρὸς ἅπο στιβαρῆς ἄλιον πηδῆσαι ἄκοντα,
 ἀλλὰ τις Ἀργείων κόμισε χροῖ, καὶ μιν δῶ
 αὐτῷ σκηπτόμενον κατίμεν δόμον Ἀΐδος εἴσω."
 ὥς ἔφατ', Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο·
 Αἴαντι δὲ μάλιστα δαΐφρονι θυμὸν ὄρινε,
 τῷ Τελαμωνιάδῃ· τοῦ γὰρ πέσεν ἄγχι μάλιστα.
 καρπαλίμως δ' ἀπτόντος ἀκόντισε δουρὶ φαεινῷ·
 Πουλυδάμας δ' αὐτὸς μὲν ἀλεύατο κῆρα μέλαιναν
 λικριφὺς αἴξας, κόμισεν δ' Ἀντήνορος υἱὸς

440. νόσφι ἔόντα Ar. (?) Δ (γρ. κiónτα) CS Lips. Harl. a d, Par. a e f. 444.
 οἴνοπιδην Bar. Mor. 445. οἴνοπι Mor. ὄχθη R (supr. ci man. rec.);
 ὄχθης Zen. || ΣΑΤΝΙΟΕΝΤΟΣ: τινὲς σατγαρίοιο T. 447. οὔτα κατὰ λαπάρην [G?]
 (this is the printed vulgate). 449. ἦλθεν: τινὲς ἦεν T. 451. ὀβριμον CPRS
 Lips. 453. πολυδάμας R. || γρ. καὶ ἔκπαγλος T. || μακρὰ βιβάζων Δ (γρ.
 μακρὸν αὔσας) HS Pap. o, Harl. a. 460. τοῦ: τῷ Q. 462. ἀλεύατο S.

440. The variant ἔόντα for κiónτα is due no doubt to a feeling that the latter is not the right word for a man who is carried away unconscious.

443. Σάτνιον, a short form for Σατνιοείσιος: compare the name Σιμοείσιος (Δ 474) also derived from a river. For the position of the Satnioeis see note on Z 35.

444. νῆϊς, see notes on B 865, Z 22, and similar phrases in Z 25, 34. So 447 is nearly identical with Z 64. 452 = N 520. ἀγοστῶι, Δ 425.

455. πηδᾶσαι, for the commoner ἐκφυγεῖν: the dart is spoken of like an animate being.

457. "αὐτῷ is emphatic, the staff 'as it was,' ready to his hand; he would need no other on his way to Hades," Monro. ΣΚΗΠΤΟΜΕΝΟΝ, using a staff: the verb is found only here in H.

458-59 = N 417-18. 460 is a weak verse, whose authenticity is doubted with good reason by Heyne and others. The use of τῷ is hardly Homeric, and from the context we should suppose that this is still the Oilean Aias.

463. λικριφὺς αἴξας, so also τ 451 the oblique charge of a wild bear (cf. on M 148). Compare λικροὶ λικροὶ: ὁ δόξοι τῶν ἐλαφίων κεράτων (Hesych).

Ἀρχέλοχος· τῷ γάρ ῥα θεοὶ βούλευσαν ὀλεθρον.
 τὸν ῥ' ἔβαλεν κεφαλῆς τε καὶ αὐχένος ἐν συνοεχμῶδι, 465
 νεύατον ἀστράγαλον, ἀπὸ δ' ἄμφω κέρσε τένοντες·
 τοῦ δὲ πολὺ προτέρη κεφαλὴ στόμα τε ῥῖνές τε
 οὐδεὶ πλήντ' ἢ περ κνῆμαι καὶ γούνα πεσόντος.
 Αἴας δ' αὖτ' ἐγέγωνεν ἀνύμονι Πουλυδάμαντι·
 “φράζεο, Πουλυδάμα, καὶ μοι νημερτὲς ἐνίσπες· 470
 ἦ ῥ' οὐχ οὗτος ἀνὴρ Προθοήνορος ἀντὶ πεφάσθαι
 ἄξιος; οὐ μὲν μοι κακὸς εἶδεται οὐδὲ κακῶν ἔξ,
 ἀλλὰ κασίγνητος Ἀντήνορος ἵπποδάμοιο
 ἦ παῖς· αὐτῷ γὰρ γενεὴν ἄγχιστα ἐώικει.”
 ἦ ῥ' εὖ γινώσκων, Τρῶας δ' ἄχος ἔλλαβε θυμόν. 475
 ἐνθ' Ἀκάμας Πρόμαχον Βοιωτίον οὐτασε δουρί,
 ἀμφὶ κασιγνήτῳ βεβαῶς· ὁ δ' ὕφελκε ποδοῖν.
 τῷ δ' Ἀκάμας ἔκπαγλον ἐπέυξατο μακρὸν αὐσας·
 “Ἀργεῖοι ἰόμωροι, ἀπειλῶν ἀκόρητοι,
 οὐ θην οἰοισὶν γε πόνος τ' ἔσεται καὶ ὄζυς 480
 ἡμῖν, ἀλλὰ ποθ' ὧδε κατακτανέεσθε καὶ ὕμμες.

464. ἀρχέλοχος Ar. Ω: ἀρχίλοχος S. 465. τόν θ' J. || κεφαλὴν H. ||
 συνοεχμῶδι Pap. o. 466. τένοντας Lips. 467. πρότερον (Harl. a *supr.*, Par.
 a *supr.*) Eust. ρίνας Pap. o. 468. πεσόντα Vr. d. 469. ἀνύμονα πουλυ-
 δάμαντα Zen. 470. πουλυδάμαν Zen. || ἐνίσπες AJ Pap. o: ἐνίσπε Ω. 472.
 μοι: τοι S. 474. ΓΕΝΕΗΝ: κεφαλὴν (or κ εφαιμν ?) Pap. o: ῥα φυὴν Aph. |
 εἴοικεν Aph. J, ἐν ἄλλω A. 475. γινώσκων L. || θυμῷ GT: θυμοῦ Cant.

λέχριος, ob-liqu-us, and for the termina-
 tion, ἀμφί-s. ΚΟΜΙΣΕΝ, caught in his
 body, as in 456 above.

465. ΣΥΝΟΕΧΜΩΔΙ, here only in Greek.
 It appears to come from συν-έχω, cf.
 συνοχή, joining; but the ε is then quite
 anomalous.

466. ἈΜΦΩ ΤΕΝΟΝΤΕ, see notes on Δ
 521, K 456.

467. The meaning may be either that
 the head is cut completely off with such
 force as to bring it to the ground before
 the body has time to fall, or that it is
 only partially severed, but that the
 blow is so violent as to turn the man
 head over heels and bring him face
 foremost on the ground.

471. Compare the similar taunt in
 N 446.

472. The neglect of the F of Φεῖδεται
 is very rare. Bentley's οὐ τι κακὸς μοι
 Φεῖδεται is condemned by the want of

caesura. Brandreth reads ἔσσεται for
 εἶδεται with equal improbability.

474. Εἴοικει, the plupf. (=imperf.)
 implies 'I thought he was,' when he
 was alive. ΓΕΝΕΗΝ is a strange word,
 apparently expressing what we should
 give by 'family type'; but neither the
 phrase nor the idea is like H. Aph.
 read αὐτῷ γάρ ῥα φυὴν ἀγχιστα εἴοικεν,
 which is plain, and has been adopted by
 Nauck, von Christ, and van L.

475. Εὖ γινώσκων, though he knew
 him well he pretended not to do so for
 the sake of the sarcasm.

477. Ὑφελκε: ὑπό=away from Aka-
 mas; ποδοῖν, by the feet (or from
 under Akamas' feet?). Akamas also is
 son of Antenor, B 823, Δ 60, M 100.

479. ἰόμωροι, see note on Δ 242.

481. ΚΑΤΑΚΤΑΝΕΕΣΘΕ, Cobet M. C. 330
 would read κατακτενέεσθε, see note on
 Z 409.

φράζεσθ' ὥς ὑμῖν Πρόμαχος δεδμημένος εὔδει
 ἔγχει ἐμῶι, ἵνα μὴ τι κασιγνήτοίῳ γε ποιινὴ
 δηρὸν ἄτιτος ἔη· τῷ καὶ τέ τις εὐχεται ἀνὴρ
 γνωτὸν ἐν μεγάροισιν ἄρεω ἀλκτῆρα λιπέσθαι."
 ὥς ἔφατ', Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο·
 Πηνέλεωι δὲ μάλιστα δαΐφρονι θυμὸν ὄρινεν·
 ὠρμήθη δ' Ἀκάμαντος· ὁ δ' οὐχ ὑπέμεινεν ἐρωὴν
 Πηνελέοιο ἀνακτος· ὁ δ' οὐτασεν Ἴλιον ἡ
 νῖδον Φόρβαντος πολυμήλου, τὸν ῥα μάλιστα
 Ἑρμείας Τρώων ἐφίλει καὶ κτῆσιν ὅπασσε·

490

482. ὕμῖν: ἡμῖν Q: ἡμῶν Lips.: ὕμῶν Harl. a *supr.*: ὕμῖν H Cant.
 483. ἵνα μὴ: ἐν ἄλλῳ μὴ τοι A. | ΓΕ: ΤΕ S. 484. ἄτιμος R. ΤΕ A *supr.*:
 HJ: om. P¹Q Lips.: ΚΕ Ω. 485. μεγάρουσιν Zen. (Ar.?) DJS: μεγάροις Ω.
 ἄρεω Ar. ? (see Ludwig): ἄρεος Zen.: ἄρεος (C *supr.*) PQ Harl. a b, King's, Par.
 c d g h: ἄρεως Ω. λιπέσθαι: γενέσθαι S East. 489 om. T¹. Πηνελέοιο
 Ω (incl. A): γῆ. καὶ μέγα ὡς Μενέλεως (sic) Harl. a: Πηνέλεω Cant. 490.
 τὸν ῥα: τὸν δὲ Mor. Bar. 491. ὅπασε S.

482. εὔδει is used only here of death ; but cf. κοιμήσατο χάλκεον ὕπνον, A 241.

484. The scansion of ἄτιτος with *ī* is entirely contrary to all analogy ; see N 414, and compare παλιντιτος, ἀντιτος, λυτός, στατός, etc. always with a short stem-vowel. Hence Clarke transposed and wrote ἔη· ἄτιτος. This, however, is almost too simple—there is no reason why it should ever have got wrong. I strongly suspect that the original reading is that of R, ἄτιμος, in the sense *unassessed*. When a man's next-of-kin was gone, he had lost the avenger who exacted the price for the blood shed. Compare π 431 τοῦ νῦν οἶκον ἄτιμον ἔδει, *whose house thou eatest up with no price set on it*, i.e. without retribution, and note on ἀτίμητον μετανάστην I 648. The sense *assess* is of course quite familiar in the verb τιμάω: and even if Schulze is right in referring τιμή to a different root (τίω = honour) from that of τίσις (τίω = exact), the two had been completely confused at a very early date, as he admits (see App. D, vol. i. p. 595).—The vulg. καὶ τίς is clearly impossible. For καὶ τίς τις Monro (*H. G.* § 82) writes καὶ τίς τ', the regular order, which may be indirectly supported by the entire omission of the particle in a few MSS. But there seems to be a certain tendency of τ in this generalizing sense to cohere with καὶ, cf. A 521 and other instances in *H. G.* § 332, so that the text may be accepted.

485. ἄρεω, i.e. ἄρη(ο), gen. of ἄρης, *harm*, wrongly transliterated from APEO: see note on M 334. The variant ἄρης naturally arises from the acc. ἄρην, confused with ἄρην = *misfortune, curse*. The explanation of Ar., that ἄρεω is from ἄρεως a by-form of ἄρης, does not hold here, for when a man is killed in battle it cannot be said that a survivor "ἄρην ἀμύνει, though he may keep *disaster* from the family by saving them the disgrace of a kinsman slain and no blood-price exacted. ἀλκτῆρα from ἀλκ. (ἀλ-αλκ-εῖν etc.). Schulze (*K. Z.* xxix.) makes Φαλκτῆρ = *ultor* for *voletor*; but this is disproved by § 531 κινῶν ἀλκτῆρα καὶ ἀνδρῶν. Cf. also ἄρην (ἄρην) ἐτάροισιν ἀμύνειν M 334, etc. λιπέσθαι, *be left behind*; this aor. is always used in passive sense.

488. ὠρμήθη with gen. as Φ 595.

489. Edd. read Πηνελέω, like Πετεῶ B 552 etc., as the other cases (in MSS. come from a nom. -εως. But Aph. read Πηνέλεον in N 92, and the declension in -ος can always be restored: van L. *Ench.* p. 206.

491. κτῆσιν ὅπασσε, as god of flocks and herds. Hence in § 435 the swine-herd offers to the nymphs and Hermes, and the schol. quote from Simonides (Amorg. fr. 18) θέονσι νύμφαις τῷ τε Μαϊάδος τῶναι· οὔτοι γὰρ ἀνδρῶν αἰμ' ἔχουσι ποιμένα. Cf. also o 319. The pastoral character of Hermes is more pronounced in later mythology, e.g. in the Hymn to him.

τῶι δ' ἄρ' ὑπὸ μήτηρ μοῦνον τέκεν Ἴλιονῆα·
 τὸν τόθ' ὑπ' ὀφρύος οὔτα κατ' ὀφθαλμοῖο θέμεθλα,
 ἐκ δ' ὥσε γλήνην· δόρυ δ' ὀφθαλμοῖο διαπρὸ
 καὶ διὰ ἰνίου ἦλθεν, ὃ δ' ἔξετο χεῖρε πετάσσας 495
 ἄμφω. Πηνέλεως δὲ ἐρυσσάμενος ξίφος ὀξὺ
 αὐχένα μέσσον ἔλασσεν, ἀπήραξεν δὲ χαμάζε
 αὐτῇ σὺν πῆληκι κάρη· ἔτι δ' ὄβριμον ἔγχος
 ἦεν ἐν ὀφθαλμῶι· ὃ δὲ φῆ κώδειαν ἀνασχών
 πέφραδέ τε Τρῶεσσι καὶ εὐχόμενος ἔπος ἠΐδα· 500
 “εἰπέμεναί μοι, Τρῶες, ἀγανοῦ Ἴλιονῆος
 πατρὶ φίλωι καὶ μητρὶ γοήμεναι ἐν μεγάροισιν·
 οὐδὲ γὰρ ἡ Προμάχοιο δάμαρ Ἀλεγηνορίδαο
 ἀνδρὶ φίλωι ἐλθόντι γανύσσεται, ὅππότε κεν δῇ
 ἐκ Τροίης σὺν νηυσὶ νεώμεθα κοῦροι Ἀχαιῶν.” 505
 ὥς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ τρόμος ἔλλαβε γυῖα,
 πάπτηνεν δὲ ἕκαστος ὄπηι φύγοι αἰπὺν ὄλεθρον.
 ἔσπετε νῦν μοι, μοῦσαι Ὀλύμπια δώματ' ἔχουσai,
 ὅς τις δὴ πρῶτος βροτόεντ' ἀνδράγρι' Ἀχαιῶν

‡ 495. χεῖρα PQ. 498. κάρην G². || ὄβριμον CHPQRS. 499. δὲ φῆ Zen. : δὲ φῆ Ar. AJ : δὴ φῆ G : δ' ἔφῃ Ω. 500 ἀθ. Ar. ? (see below). 505. cṽn : ἐν Zen. Aph. J. 506. τρόμος ἔλλαβε γυῖα : χλωρὸν θέος εἶλε(ν) DGPQRTU Harl. a, γρ. A. || ἔλλαβε : εἶλετο S. 507. ὅποι GR Eust. || φύγη(i) JQ Cant. Lips. : φύγει D. 509 τινὲς ἀθετοῦσι Schol. AT (see below).

He was worshipped as ἐπιμήλιος at Koroneia, κριοφόρος at Tanagra (see Frazer *Paus.* v. p. 87), and as νόμιος commonly.

495. ἰνίου, see note on E 73.

497. ἀπήραξεν, cf. X 577 ἀπὸ δὲ τρυφάλειαν ἄραξεν.

499. φῆ, see on B 144 ; he held up the head on the spear-point like a poppy-head on its long stalk. φῆ is here, as in B, the reading of Zen. ; Ar. read φῆ = ἔφῃ and probably athetized the next verse (δοκεῖ ἀθετεῖν τὸν δεύτερον στίχον, Herod.) ; he understood the words to mean 'he said, holding it up (as) a poppy-head.' The unnaturalness of this construction need not be dwelt upon.

500. πέφραδε, *shewed, pointed out*, as 335 above, η 49 δόμος ὃν με κελεύεις πεφραδέμεν, κ 111, λ 22, etc.

505. cṽn νηυσὶ and ἐν νηυσὶ are equally Homeric, but the former is commoner. But ἐπὶ νηυσὶν always means *at or among*

the ships on land, never *on board* (except as variant in B 351).

508. The following passage is probably a later addition. The appeal to the Muses is out of place, as there is no great crisis, but only a temporary reflux of the tide of battle (cf. Δ 218). The allusion to the agency of Poseidon refers to 383–401, a decidedly late passage. The turning of the battle took place really with the wounding of Hector, and since then many ἀνδράγρια have been won. The phrase ἀνδράγρια, *spoils of heroes*, is unique ; hence τινὲς (not, apparently, including Ar.) ἀθετοῦσι διὰ τὸ ξένον τῆς λέξεως καὶ μὴ κείμενον ἀλλαχοῦ. (Those who athetized 509 must equally have condemned the preceding and following lines ; and this with δέ for ῥα in 511 might suffice to save the rest of the passage). The analogous words are βοάγρια (M 22, q.v.), ζωάγρια (Σ 407), μοιχάγρια (θ 332), but not one of these is exactly parallel.

ἦρατ', ἐπεὶ ῥ' ἔκλινε μάχην κλυτὸς ἐννοσίγαιος. 510
 Αἴας ῥα πρῶτος Τελαμώνιος Ἵρτιον οὔτα
 Γυρτιάδην, Μυσῶν ἡγήτορα καρτεροθύμων·
 Φάλκην δ' Ἀντίλοχος καὶ Μέρμερον ἐξενάριξε·
 Μηριόνης δὲ Μόρυν τε καὶ Ἴπποτίωνα κατέκτα,
 Τεύκρος δὲ Προθόωνά τ' ἐνήρατό καὶ Περιφήτην. 515
 Ἀτρεΐδης δ' ἄρ' ἔπειθ' Ὑπερήνορα ποιμένα λαῶν
 οὔτασε καλὴ λαπάρην, διὰ δ' ἔντερα χαλκὸς ἵφυσσε
 δηϊώσας· ψυχὴ δὲ κατ' οὔταμένην ὠτειλὴν
 ἔσσυτ' ἐπειγομένη, τὸν δὲ σκότος ὄσσε κάλυψε.
 πλείστους δ' Αἴας εἶλεν Ὀϊλῆος ταχὺς υἱός· 520
 οὐ γάρ οἱ τις ὁμοῖος ἐπισπῆσθαι ποσὶν ἦεν
 ἀνδρῶν τρεσσάντων, ὅτε τε Ζεὺς ἐν φόβον ὄρση.

510. ἦρατο ἢ ἦρατο Eust. || ῥ': περ Mor. || μάχης S. 511. ῥα: μὲν C.
 512. μυρτιάδην Q. || καρτερόθυμον S: βαρβαροφώνων τινές, T. 513. φάλκην
 R Vr. A: φάληνη Bar. Mor. 517. οὔτασε καλὴ Ω: οὔτα κατὰ DGQTU Par.
 e h, γρ. A. || δ': τ' Mor. || ἔντεα T¹ Mor. 520. οἰλιάδης Par. o. υἱός:
 αἴας R (cf. N 701). 522. τε Ζεὺς: δὴ θεός τινές T. ἐν: ἐς P. ὄρση:
 ὤρσε(ν) CDHTU Lips. Par. j (γρ. ὄρση): ω[Par. o: A has ὄρση supr. ε over η.

514. Μόρυν τε καὶ Ἴπποτίωνα, see on N 792. From the same passage (791) Barnes conj. Πολυφοίτην (Πολυφήτην) for Περιφήτην.

516. Ἀτρεΐδης, Menelaos, who alludes in P 24 to the death of Hyperenor, though he adds details which are not mentioned here.

517. See note on N 508.

518. κατ' ὠτειλήν, down the course of the wound, as though it were a channel along which the soul flowed; cf. κατὰ ῥέον.

521. ἐπισπῆσθαι may consistently with

the use of ἔπομαι mean either 'no man was his match so as to keep pace with him in running,' or 'no man was his equal for clinging to the foe when men have turned to flee.' In the latter case ἀνδρῶν τρεσσάντων may be a gen. absolute, and ποσὶν mean 'by speed of foot.' It is perhaps possible, however, to make ἀνδρῶν depend on ποσὶν, and take this with ἐπισπῆσθαι, as we talk of 'hanging on the heels' of a flying enemy. There is little to choose between ὄρση and ὤρσε. For the phrase compare A 544, N 362.

INTRODUCTION

THE book consists of two principal parts—(1) the awaking of Zeus and the restoration of Hector to the battle by Apollo's aid, 1-366; and (2) the final battle or battles at the ships, 515-746. The intervening portion, 367-514, seems to be an interpolation designed partly to effect the transition between the two sections, partly to bring the whole into connexion with the main plot as it was left at the end of Λ .

The division between Ξ and O is purely arbitrary. The first portion, O 1-262, is the necessary continuation of the $\Delta\iota\omicron\varsigma\ \acute{\alpha}\pi\acute{\alpha}\tau\eta$, and shares the merits of that delightful poem. It contains several passages of doubtful authenticity, but none of them are of large compass, nor does the doubt cast upon them affect the general context. Reference may be made to the notes on 18, 56, 212-14, 231.

With 263 more serious questions begin. We find the long and splendid simile by which Paris is portrayed in Z 506 ff. applied with far less appropriateness to Hector. Yet if we cut it out there is left not a word even to hint that Hector has to come all the way from the ford of Skamandros (Ξ 433) before joining his men; this we should hardly expect the Epic poet to leave out. The simile of the galloping horse may to some extent bridge this gap.

The speech of Thoas, 281-305, is full of difficulties, which are pointed out in the notes. It would seem as though the whole passage from 263-305 were an interpolation; most of the lines which are not un-Homeric in thought or expression come from other parts of the poems (263-68 = Z 506-11; 269 = X 24; 270, cf. N 757, β 297; 271, cf. Γ 24; 272 = Λ 549; 277-78 = P 730-31, cf. N 147; 285 = A 73, etc.; 286 = N 99; 290, cf. χ 372, K 44; 294 = B 139; 298 cf. Λ 594; 299 cf. K 433; 300 = H 379). It is not easy to see what was the reason of the interpolation, unless it may have been desired for local or family reasons to bring in the curious eulogy on Thoas, who at once disappears from the scene, together with his futile tactical advice—a distant echo of that of Poseidon in Ξ 370 ff.

The description of the fight at the ships, 306-66, contains no noteworthy difficulty, with the exception of the fact that Hector who is on foot in 307 ($\mu\alpha\kappa\rho\acute{\alpha}\ \beta\iota\beta\acute{\alpha}\varsigma$) suddenly appears on his chariot in 352. On this little stress can be laid, as similar instances are common in the Homeric

fights; we have only to assume that Hector, who was carried to his chariot in Ξ 429, returns with it to the fight, and mounts or dismounts as occasion serves.

With 366 Apollo disappears from the battle, having carried out the charge laid on him in 229-33; henceforth it is Zeus alone who directs the fight. Here, then, we may confidently place the end of the $\Delta\omega\varsigma$ ἀπατή. And from this point difficulties and complications thicken.

The introduction of Nestor in 370 is sudden and unexplained; we last heard of him in Ξ 1-134, as he is not mentioned in Ξ 380 with the friends in whose company he was last found. The omen of the thunder, too (379), seems to miss its mark and produce the opposite effect to that intended. There is thus some ground for suspicion, though hardly for condemnation of the passage.

The passage about Patroklos (390-404) is also difficult, apart from the general question of the authenticity of the whole Eurypylos incident (see Introduction to Λ); for it is impossible to say what are the times alluded to in 391 and 395. There does not seem to be a proper contrast between the period when 'they were fighting for the wall'—which would seem to be the stage of the battle described in \mathcal{M} —and the moment when 'he marked the Trojans assaulting the wall.' Even if we take ἐπεσσυμένους to imply 'carrying' the wall, the difficulty is not solved, for that was done at the end of \mathcal{M} ; are we to suppose that Patroklos never noticed all the disasters of \mathcal{N} and Ξ , and only remarks when the wall is carried for the second time? The lines could only be in place immediately after the end of \mathcal{M} ; but it may remain doubtful whether they were originally composed for that place, or are purposely left with a vague reference so as to introduce the Patrokleia at any point of the story. It may be remarked that of the ten lines 395-404 six are borrowed; 395-96 = \mathcal{M} 143-44; 397-98 = \mathcal{O} 113-14, 403-04 = Δ 792-93; and this fact, together with the use of the non-Homeric word λόγοις, seems to point to late origin. The same may be said of the word σοφίης in the next passage (405-14), which is further complicated by a confusion in the picture of the battle which runs through most of the rest of the book. In 387 we were told that the Greeks have mounted the ships and are fighting from them. But here (407-09) they are drawn up in φάλαγγες, and are keeping the Trojans away from the ships. In 416 it is not made clear whether Aias is on the ship or before it, but the context is on the whole in favour of the latter; for though Lykophron, who is standing by Aias, falls when wounded νηὸς ἀπὸ πριμνῆς, there is nothing whatever in the following passage, down to 591, to shew that the battle is not on the level ground. In 442 and 483 there is no mention of any climbing of the ship, and in 515-91 the fighting is of the normal type, with rushes forward and backward on either side. In 566 the phrase φράξαντο νῆας ἔρκει χαλκείῳι naturally implies a wall of armed men in front of the ships; and in 593 we are told, to our surprise, that the Trojans 'attacked the ships,' as though they had not done so already in 385.

It is clear, then, that this part of the battle cannot be harmonized with the lines which first describe the Greeks as posted on the ships. These lines are 379-89, (414?) and 435. The latter carries with it the whole episode of Teukros and his bow, which takes us down to 514. The whole

passage 367-514 is in fact only a string of episodes which have grown up independently about one central idea with details differently conceived, and have been brought into merely superficial connexion. They partly contradict one another as to the position of Aias, and cannot be reconciled with what follows.

But after 514 all goes smoothly enough, and the only question is as to the point at which we once more enter the stream of the *Μῆνις*. Either 515 or 592 fits on excellently to the general situation as it was left in *Λ* 595. The slow and stubborn retreat of the Greeks there described is resumed here in a brief stand in front of the ships, till the Trojans charge and drive them inside the line (see note on *ἐσωποί* 653) and among the huts.

Now at length Aias, not content to be confined in one of these dislocated groups, mounts on the ships' decks, and fights first from one and then from another; finally he has to defend the ship of Protesilaos, which Hector attempts to burn.

As between 515 and 592 the decision is not easy; 515-91, though rather commonplace and entirely without significance in the story, contain no serious difficulties, but it cannot be doubted that 592 is far more suitable as the exordium of a new rhapsody. The question is fortunately not important. For two short interpolations it will be sufficient to refer to the notes on 610 and 668.

ΙΛΙΑΔΟΣ Ο

Παλίωσις παρὰ τῶν νεῶν.

αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἔβησαν
 φεύγοντες, πολλοὶ δὲ δάμεν Δαναῶν ὑπὸ χερσίν,
 οἱ μὲν δὴ παρ' ὄχεσφιν ἐρητύοντο μένοντες,
 χλωροὶ ὑπαὶ δέους, πεφοβημένοι, ἔγρετο δὲ Ζεὺς
 Ἴδης ἐν κορυφῇσι παρὰ χρυσοθρόνου Ἥρης.
 στῇ δ' ἄρ' ἀναΐξας, ἶδε δὲ Τρῶας καὶ Ἀχαιοὺς,
 τοὺς μὲν ὀρινομένους, τοὺς δὲ κλονέοντας ὅπισθεν
 Ἀργείους, μετὰ δέ σφι Ποσειδάωνα ἄνακτα.
 Ἔκτορα δ' ἐν πεδίῳ ἶδε κείμενον, ἀμφὶ δ' ἑταῖροι
 εἶαθ'· ὁ δ' ἀργαλέῳ ἔχετ' ἄσθματι κῆρ ἀπινύσσων,
 αἶμ' ἐμέων, ἐπεὶ οὐ μιν ἀφανρότατος βῆλ' Ἀχαιῶν.
 τὸν δὲ ἰδὼν ἐλέησε πατὴρ ἀνδρῶν τε θεῶν τε,
 δεινὰ δ' ὑπόδρα ἰδὼν Ἥρην πρὸς μῦθον ἔειπεν·
 “ἦ μάλα δὴ κακότεχνος, ἀμήχανε, σὸς δόλος, Ἥρη,
 Ἔκτορα δῖον ἔπαυσε μάχης, ἐφόβησε δὲ λαούς.”

4. ὑπαὶ Ar. Ω: ὑπὸ Lips. ὑπαὶδδεῖους T. 5. προστιθέασι καὶ τὸ ἔζετο δ' ὀρεῶσσις μαλακὸν δ' ἔκδυσε χιτῶνα (= B 42) T. 10. κῆρ ἀπινύσσων Ar. Ω: κῆρ ἀπινύσκων Arh.: τινὲς κῆρα <πινύσσων> T: κῆρ ἀπονύσσων Par. e. 11. ἀφανρότερος QST Vr. b A. 15. τινὲς ἐφόβησε δ' ἀχαιοὺς T.

1-3=Θ 343-45. οἱ μὲν, the Trojans.
 4. δέους, a form which recurs only in K 376 in the same phrase; it represents an original ὑπὸ δ'έος.

10. For εἶαθ', a form which recurs some fifteen times in H., Ar. strangely read εἶαθ', as though=ἦσαν, as also in Ω 84, v 106. In the last passage there is more excuse for him, as the verb is there applied to an inanimate object. ἄσθματι, cf. 241. ἀπινύσσων, *dawed*, ἀντὶ τοῦ παραφρονῶν καὶ ἀναισθητῶν· πινυτὸν γὰρ τὸ αἰσθητικόν, Schol. BL.

The verb recurs only ε 342, ζ 258, in the sense to be foolish; see note on Ξ 249. The variant κῆρα πινύσσων was explained to mean *expecting death*.

11. Cf. Ξ 437. οὐ . . ἀφανρότατος. se. Aias (*litotes*).

13. δεινὰ must be taken as qualifying the whole phrase ὑπόδρα ἰδὼν, *scouring terribly*. But the expression is rather awkward.

14. ἀμήχανε, as N 726. The order of the words is very unusual.

οὐ μὰν οἶδ' εἰ αὖτε κακορραφίης ἀλεγεινῆς
 πρώτη ἐπαύρηαι καὶ σε πληγῆσιν ἰμάσσω.
 ἦ οὐ μέμνηι ὅτε τε κρέμω ὑψόθεν; ἐκ δὲ ποδοῖν
 ἄκμονας ἦκα δύω, περὶ χερσὶ δὲ δεσμὸν ἦλα
 χρύσειον ἄρρηκτον, σὺ δ' ἐν αἰθέρι καὶ νεφέλῃσιν
 ἐκρέμω· ἡλάστεον δὲ θεοὶ κατὰ μακρὸν Ὀλυμπον,
 λῦσαι δ' οὐκ ἐδύναντο παρασταδόν· ὃν δὲ λάβοιμι,

20

17. πρῶτον Harl. a *supr.*
 om. Zen. 19. περὶ: παρὰ Q.
 κε Q. || λάβωμι J (γρ. λάβοιμι).

18. μεμνηνς' *ap. Rh. Gr.* iii. 244. 23.

18-31

21. ἡλάτεον Vr. A: ἐλάτεον S.

22. ὅν

16. οὐ μὰν οἶδ' εἰ, exactly the Latin *haud scio an*, in the sense of 'very likely.' αὖτε, *hereafter*, as A 340, etc.

17. πρῶτη ἐπαύρηαι, *be the first to reap the fruits*, see on A 410 ἐπαύρωνται βασιλῆος. ἰμάσσω is best taken as an aor. to correspond with ἐπαύρηαι: the stem is dental, ἱμα(ν)τ, and can make ἱμασσα as well as ἱμασα (E 589, etc.). For the πληγαί of Zeus (the thunderbolt) cf. Θ 12.

18-31. This whole passage, the κόλασις τῆς Ἥρας, was omitted entirely by Zen. His authority would be greater but for the suspicion that he may have seen an ἀπρεπές in such a tale of the gods. Internal evidence, however, is strongly in his favour. The last line (31) comes in very awkwardly, αὖτις having no particular reference, whereas 32 joins on perfectly to 17. There are several forms which do not belong to the old Epic dialect, e.g. μέμνηι, κρέμω, ἡλάστεον, γῆν for γαῖαν (see note on Γ' 104), ἀθλήσαντα (for ἀέθλ.), ξύν for σύν in order to 'make position' for a short syllable *in thesi* can hardly be right, and ῥυσάμην elsewhere always has the *ν* long. It is of course possible to emend by conjecture; for μεμνηνι we can read μέμνη(αι) (cf. Φ 442) as also in Γ' 188, Φ 396, ω 115 (διὰ τοῦ ἣ εἶχον πᾶσαι Did.: does this imply μέμνεαι as Ludw. thinks? or should we read διὰ τοῦ ι—οr ηι—implying μέμνη' as the variant?) or μέμνησ(αι) with Choireoboskos, cf. Ψ 648. So for κρέμω we can read κρέμα(ο) (Nauck has σε κρέμασ(α) for τε κρέμω); and ῥύμην for ῥυσάμην with Heyne. But it may be questioned whether the older forms ever stood in this place. The rather barbarous character of the legend is no argument for the antiquity of the passage itself; for the rudest mythology

of Greece attains to literary recognition only in post-Homeric times, and is studiously ignored in the older period of the Epos. The legend is evidently closely related to that in Ξ 249 q.v.

18. ἦ οὐ: Brandreth is probably right in omitting ἦ, see on E 349. For τε κρέμω MSS. write τ' ἐκρέμω, entirely abolishing the caesura.

19. ἄκμονας, the anvil is the largest mass of metal with which primitive man commonly deals, and is therefore a handy means of torture. Curtius suggests however that the word may here mean *thunderbolts*, regarded as heavy stones, a sufficiently appropriate implement for Zeus; he compares Skt. *akman*, stone, thunderbolt, Lith. *akmen*, stone. See also Hes. *Theog.* 722 where χάλκεος ἄκμων οὐρανόθεν κατιὼν may mean *thunderbolt*, but is more probably *anvil*. A similar rough and ready torture is applied to Melanthios in χ 173.

21. ἡλάστεον, see note on M 163. 'ἤλυσσον?' A. Pallis: but that word seems too strong: see X 70. Schol. T and Eust. say *προσγράφουσί τινας*

πρὶν γ' ὅτε δὴ σ' ἀπέλυσσας πεδῶν (Heyne: ποδῶν MSS.), *μυδροὺς δ' ἐνὶ Τροίῃ κάββαλον, ὄφρα πέλοιτο καὶ ἐσομένοις πιθέσθαι*.

καὶ δεικνύνται, φασίν, ὑπὸ τῶν περιγηγῶν οἱ τοιοῦτοι μύδροι, οὓς ἀνωτέρω ἄκμονας εἶπεν. The lines will not fit into our text; if they ever stood there, it must have been in place of 22-30. Ludwich suggests that they may merely have been copied into the margin of some archetype from a lost Epic, by way of illustration. They probably were meant to explain the presence of some meteoric stones in the Troad. παρασταδόν, *παρὰ-στάντες*, cf. ἀποσταδόν, 556; *H. G.* § 401.

ρίπτασκον τεταγὼν ἀπὸ βηλοῦ, ὄφρ' ἂν ἵκηται
γῆν ὀλιγηπελέων. ἐμὲ δ' οὐδ' ὥς θυμὸν ἀνίει
ἀζηχῆς ὀδύνη Ἡρακλῆος θείοιο,
τὸν σὺ ξὺν Βορέῃ ἀνέμῳ πεπιθοῦσα θυέλλας
πέμψας ἐπ' ἀτρύγετον πόντον κακὰ μητιώσα,
καὶ μιν ἔπειτα Κόωνδ' ἐν ναιομένην ἀπένεικας.
τὸν μὲν ἐγὼν ἔνθεν ῥυσάμην καὶ ἀνήγαγον αὖτις
Ἄργος ἐς ἱππόβοτον, καὶ πολλά περ ἀθλήσαντα.
τῶν σ' αὖτις μνήσω, ἵν' ἀπολήξῃς ἀπατάων,
ὄφρα ἴδῃς ἦν τοι χραίσμη φιλότης τε καὶ εὐνή,
ἦν ἐμίγῃς ἐλθοῦσα θεῶν ἄπο καί μ' ἀπάτησας."

25

26

24. ΘΥΜΩΝ Ar. Ω: θυμός C²GPRSTU Harl. a, King's Par. c d f² for f¹ (Lips. *supr.*). || ἀνίει: ἀνήει HPQR: ἀνήη U: ἀνίη T¹. 26. Βορέα Q. ἀνέμων Mor. 28. Κόων (om. δ') Lips. 29. ἔνθεν: αὖτις Cant. αὖτις: αὖσις C. || οἱ δὲ γρ. ἀνήγαγον αὖτις T. 31. αὖσις C. ἀπολήξῃς Ar. DRT Lips. Bar. Vr. A: ἀπολλήξῃς Ω. 31-62 lost in J (one leaf). 32. ὄφρα ἴδῃ Ar.: ὄφρα ἴδοι Lips.: ὄφρα ἴδοι Par. c: ὄφρ' εἰδᾷ(c) GPQRS. τοι: τι P¹. 33 om. Zen. Aph.

23. Cf. A 591 ῥῖψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίῳ, whence this line has evidently been adapted, for βηλοῦ without the epithet is less clear. But Schol. A on A 591 says Παρμενίων ὁ γλωσσόγραφος φησὶν Ἀχαιοὺς καὶ Δρύοπας καλεῖν τὸν οὐρανὸν βηλόν. So Qu. Smyrn. understood the word when he wrote ἀστερόεις βηλός (xiii. 483). Perhaps this contains a genuine tradition, and βηλός is really an old Achaian word distinct from βηλός=threshold, Ψ 202, which certainly is not particularly appropriate here. ῥίπτασκον is a wrong form, it should be either ῥίπτεσκον or ῥίψασκον, as the Homeric iteratives are formed either with the stem-vowel or thematic ε of the present stem, or the sigmatic aorist stem in -σα. The mistake is perhaps due to a reminiscence of ῥιπτάζων in the similar passage, Ξ 257. νικάσκομεν (Λ 512) and τρωπάσκετο (Λ 568 if right) are of course different, being contracted forms from α-stems. The hiatus after βηλοῦ is defensible in the bucolic diaeresis. ἵκηται, the subj. is thoroughly un-Homeric; see H. G. § 298. We must either read ἵκοιτο or regard the mood as positive evidence of the lateness of the passage.

24. ὀλιγηπελέων, cf. 245, and ὀλιγοδραπέων, 246, *fainting*, apparently 'little moving' (πέλωμαι), hardly able to stir; cf. νηπελεῖν quoted from Hippokrates.

ΘΥΜΩΝ, others θυμός (*anger*, in apposition with ὀδύνη). There is not much to choose between the two, though apart from authority the second is perhaps slightly preferable. ἀνίει, *left, departed from*, as in the phrase ἕντος ἀνίκε, etc.

25. ἀζηχῆς, see note on Δ 435.
26. ξὺν Βορέῃ ἀνέμῳ is to be taken with πέμψας, as we say 'to go with the wind.' ἅμα προίησις is the commoner phrase, but ξὺν suits the marked personification, 'in the company of.' Schol. T gives two very inferior alternatives, ἀδελον πότερον Ἡρα καὶ Βορρᾶς ἀνέπεισαν τὰς θυέλλας, ἢ Ἡρα ἅμα Βορρᾶι καὶ τὰς θυέλλας ἔπεισεν. The variant ἀνέμων would be tempting if better attested.

28=Ξ 255, shewing that the same event is spoken of in both passages.

29. ῥυσάμην, Bentley ῥέωμην, Heyne ῥύμην (see on 18-31 above). Schulze (Q.E. p. 328) thinks that the ε may be due to the influence of ἐρέσασθαι.

30. ἀθλήσαντα, see note on H 453. ἀλγήσαντα van L., καὶ πολλὸν ἀεθλήσαντα Brandreth; both needless in this passage.

31. This line has all the appearance of an awkward transition from an addition to the original text.

33. ἦν, cognate acc.; see H. G. § 136. 1, and cf. νίκης τὴν μιν ἐγὼ νίκησα, Λ 545. The line was omitted by Zen. and Aph., but there is no obvious reason for its condemnation.

ὥς φάτο, ῥίγησεν δὲ βοῶπις πότνια "Ηρη,
καί μιν φωνήσας' ἔπεα πτερόεντα προσηύδα· 35
"ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρύς ὑπερθε
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὃς τε μέγιστος
ὄρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι,
σὴ θ' ἱερὴ κεφαλὴ καὶ νωίτερον λέχος αὐτῶν
κουρίδιον, τὸ μὲν οὐκ ἂν ἐγὼ ποτε μὰψ ὀμόσαιμι· 40
μὴ δι' ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων
πημαίνει Τρῳάς τε καὶ Ἑκτορα, τοῖσι δ' ἀρήγει,
ἀλλὰ πον αὐτὸν θυμὸς ἐποτρύνει καὶ ἀνώγει,
τειρομένους δ' ἐπὶ νηυσὶν ἰδὼν ἐλέησεν Ἀχαιοὺς·
αὐτὰρ τοι καὶ κείνῳ ἐγὼ παραμυθησαίμην 45
τῇ ἔμεν ἦμιν κεν δὴ σύ, κελαινεφές, ἡγεμονεύης."
ὥς φάτο, μεῖδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
καί μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
"εἰ μὲν δὴ σύ γ' ἔπειτα, βοῶπις πότνια "Ηρη,
ἴσον ἐμοὶ φρονέουσα μετ' ἀθανάτοισι καθίζεις, 50
τῷ κε Ποσειδάων γε, καὶ εἰ μῖλα βούλεται ἄλληι,
αἶψα μεταστρέψει νόον μετὰ σὸν καὶ ἐμὸν κῆρ.

36. ΤΟΔΕ: τό γε R. 39. ἱερὰ DP Lips. 42. πημαίνειν R Lips. || ἀρήγειν R. 43 om. Q frag. Mosc. 44. κτεινομένους Aph. Argol. Mass. 45. καὶ κείνῳ(i) Ar. ACQT Cant. Harl. a, fr. Mosc. Ven. B: κακείνῳ(i) Ω. 46. ἡγεμονεύης AP²RU Harl. a, fr. Mosc.: ἡγεμονεύεις G: ἡγεμονεύεις Ω. 48. ἀμειβόμενος: φωνήσας Vr. b. 49. βοῶπις Aph. Ω: βοῶπι Ar. (?) APRU² (p. ras.). 50. γρ. καὶ ἐν ἀθανάτοισι T. || καθεῖς ST Bar. Par. d f. 51. γε om. T Harl. a. 52. μετατρέψει S.

36-38 = ε 184-86, where see M. and R. for the legends connected with the Styx. Compare also B 755, Ξ 271 ff., with notes. The Styx here seems to represent both the waters and the underworld, which with heaven and earth make up the universe (see 187-93).

40. κουρίδιον, A 114.

41. For μὴ with indic. in oaths see K 330, T 261, and H. G. § 358. It should be noticed that the construction here is slightly different from that in K, as μὴ here negatives only the following words, δι' ἐμὴν ἰότητα, not the verb πημαίνει, whereas in K it negatives the verb ἐποχῆσεται. Hera speaks the truth so far, that Poseidon had intervened on his own initiative, not on account of any wish of hers (δι' ἐμὴν ἰότητα, which may perhaps be purposely used in place of the usual ἰότητι), as with the present text

there has been no communication between them (see note on Ξ 241); but morally of course παρακέρυσται τὸν ὄρκον, her oath is fraudulent, as Ar. says. There is but a slight technical change in Hera's favour even if we omit Ξ 252-60 (see Introd. to Ξ). Zeus evidently grasps the real position.

45. καὶ goes with παραμυθησαίμην, the optat. being concessive, 'so far from inciting, I am even willing to advise him' (H. G. § 299 d).

50. Schol. A (Did.) has ἐν τοῖς εἰκαιότεροις "ἀθανάτοισι θεοῖσι," which is impossible without further alteration (φρονέουσθα?). Doubtless T, as often, has the correct reading, and the variant was ἐν for μετ' with legitimate hiatus.

51. γε καὶ εἰ, εἰ καὶ Bentley, a decided improvement, as εἰ καὶ is the regular phrase and the γε otiose.

ἀλλ' εἰ δὴ ῥ' ἔτεόν γε καὶ ἀτρεκέως ἀγορεύεις,
 ἔρχοο νῦν μετὰ φύλα θεῶν καὶ δεῦρο κάλεσσοι
 Ἴριν τ' ἐλθέμεναι καὶ Ἀπόλλωνα κλυτότοξον,
 ὄφρ' ἢ μὲν μετὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 ἔλθῃ καὶ εἴπησι Ποσειδάωνι ἄνακτι
 παυσάμενον πολέμοιο τὰ ἂ πρὸς δώμαθ' ἰκέσθαι,
 Ἴκτορα δ' ὀτρύνῃσι μάχην ἐς Φοῖβος Ἀπόλλων,
 αὐτὶς δ' ἐμπνεύσῃσι μένος, λελάθῃ δ' ὀδυνίων
 αἰ νῦν μιν τείρουσι κατὰ φρένας, αὐτὰρ Ἀχαιοὺς
 αὐτὶς ἀποστρέψῃσιν ἀνάλκιδα φύζαν ἐνόρσας,
 φεύγοντες δ' ἐν νηυσὶ πολυκλήϊσι πέσσωσι

60

53. οὔτω διὰ τοῦ ΓΕ Ar. Aph. (others τε? So Harl. d). ἀγορεύεις Q. 54.
 ἐν ἄλλωι κέλευσον A. 55. κλυτότοξον: τινὲς κλυτὸν αὐδῆν T. 56-77 ἀν.
 Aph. Ar. 60. αὐτοῖς CPR. || ἀμπνεύσῃσι L. λελάθοι H fr. Mosc. (T has οἱ and
 H written one over the other: both *man.* I θ). 61. μιν: μοι Q. 62. αὐτοῖς
 C. || ὑποστρέψῃσι Mor.

53. Except here and B 10 ἀτρεκέως occurs only in K, Ω and Od.

56-77. This passage was atheized by Aph. and Ar.; Zen. entirely omitted 64-77, saying that they were 'like an Euripidean prologue.' Most edd. agree in the condemnation, though some would exempt 56-63 and 72-77. The first eight lines contain no serious cause of offence: beyond the general grounds that the whole passage is a needless recital and inferior in composition, the only argument brought by Ar. against this part of it is that *ὡς ἐπῖπαν πρὸς τὸ δεύτερον πρότερον ἀπαντᾷ, νῦν δὲ πρὸς τὸ πρότερον ἀπήντηκεν* "ὄφρ' ἢ μὲν μετὰ λαὸν Ἀχαιῶν" (i.e. ἢ μὲν means *the former*, not as often *the latter* of two persons mentioned; but this is by no means universal, see for instance O 7). Against 64-71 the objections are decisive. In the first place the prophecy of the course of the war is not in accordance with Homeric practice, and is quite unnecessary. Then it does not accord with facts; the rout of the Achaeans does not come on the ships of Achilles; and it is not Achilles who stirs up Patroklos, but *vice versa*. ἐκ τοῦ in 69 is awkward; it must mean not, as the words imply, from the time of Hector's death, but from the time of the sending of Patroklos (61). The twice-repeated form κτενεῖ is not Homeric, nor is Ἴλιον as a neuter (but for this see note on 71). The last six lines do not interfere with the context, and might be left,

though suspicion attaches to the use of τὸ πρῖν (see note) and the form κάρητι for κάρητι.

58. παυσάμενον, acc. because it goes closely with the infin., 'to cease and go'; H. G. § 240. Eust. cites *παυσαμένωι*, but there is no ground for considering this a real variant. τὰ ἂ, *ἐφά* P. Knight as elsewhere.

59. Note the sequence of subjunctives in -η(ι)σι, ὀτρύνῃσι, ἐμπνεύσῃσι, ἀποστρέψῃσι. This form is certainly not original in the non-thematic (signati) aor. Hence Mulvany (*C. R.* x. 24) takes ὀτρύνῃσι for pres., reads ἐμπνεῖσσι, and regards ἀποστρέψῃσι as evidence that the late interpolation begins with 61, not 64. But the aor. seems to be required in both the former cases; and as the analogy of the thematic present must have affected the aor. before the end of the Epic period, it is probably better to accept the forms as they stand.

60. λελάθοι, in causal sense, *make to forget*, B 600, etc., as with *λελαχεῖν*: in the sense 'to forget' the mid. *λελαθῆσαι* is used.

62. Pallis suggests ἀποτρέψῃσι (cf. A 758). The two verbs are often confused in MSS., see M 249, T 256; but change is needless.

63. ἐν νηυσὶ πέσσωσι, this is one of the few passages where this common phrase is free from ambiguity, though in a different sense from the equally unambiguous N 742; see on I 235.

Πηλεΐδew 'Αχιλῆος· ὁ δ' ἀνστήσει ὃν ἐταῖρον
 Πάτροκλον· τὸν δὲ κτενεῖ ἔγχει φαίδιμος Ἴεκτωρ 65
 Ἴλίου προπάροιθε, πολεῖς ὀλέσαντ' αἰζηοὺς
 τοὺς ἄλλους, μετὰ δ' υἷὸν ἐμὸν Σαρπηδόνα διον.
 τοῦ δὲ χολωσάμενος κτενεῖ Ἴεκτορα διος Ἀχιλλεύς.
 ἐκ τοῦ δ' ἄν τοι ἔπειτα παλιώξιν παρὰ νηῶν
 αἶν ἐγὼ τεύχοιμι διαμπερές, εἰς ὃ κ' Ἀχαιοὶ 70
 Ἴλιον αἰπὺν ἔλοιεν Ἀθηναίης διὰ βουλὰς.
 τὸ πρὶν δ' οὐτ' ἄρ' ἐγὼ παύω χόλον οὐτέ τιν' ἄλλον
 ἀθανάτων Δαναοῖσιν ἀμυνέμεν ἐνθάδ' ἐάσω,
 πρὶν γε τὸ Πηλεΐδαο τελευτηθῆναι ἐέλδωρ, 75
 ὥς οἱ ὑπέστην πρῶτον, ἐμῶι δ' ἐπένευσα κάρητι,
 ἥματι τῶι ὅτ' ἐμείοι θεὰ Θέτις ἥψατο γούνων
 λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον."
 ὧς ἔφατ', οὐδ' ἀπίθῃσε θεὰ λευκώλενος Ἥρη,
 βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον.

64. ἈΝΣΤΗΣΕΙ ὈΝ Ar. Ω (ἀνστήσῃ L: ἀναστήσει R Par. e): ἀνστήσειεν τινές (Did.), S Par. a: ἀναστήσειεν Par. f. 64-77 om. Zen. 65. ΚΤΑΝΕΪ J (*supr.* e). 66. πολέας P: πολ(λ)οὺς CQ. || ὀλέσαντ' A^t. 69. δ' ἄν: δὴ Cant.: δ' ἄρ Q. 71. αἰπὺ ἔλοιεν: ἐκπέρωσιν Ar. (?). || αἰπὺ: αἰπὺν R² Harl. a, Mor. Par. e. || ἔλοιεν: ἔλωσιν C Lips.¹ 72. παύω Ar. Ω: παύω (C *supr.*) DHJPQU Harl. b d, King's Par. a c g h. || ἄλλων DPQ. 75. πρώτῳ C¹. || ὑπένευσα Q Cant. fr. Mose. 76. ἐμοῖο P. 78. ΘΕΑ ΛΕΥΚΩΛΕΝΟΣ: βοῶπις πότνια S. || τινές μετὰ τούτων γράφουσι ΖΑΝ' ὑποταρβήσας, νόος δὲ οἱ ἄλλα μενοῖνα T. 79. ΔΕ ΚΑΤ': δ' ἐξ (Zen. ? see below) S Harl. a, Par. a (γρ. βῆ δὲ κατ') f j. || εἰς R.

66. Ἴλίου, i.e. Ἰλίοο: the ancient form is evidently copied from passages such as Φ 104, X 6. πολεῖς, the contracted form is no doubt original here; cf. note on B 4.

69. Ar. noted that παλιώσις is here used of continued defeat, not in the Homeric sense of the turning of the tide of battle.

70. τεύχοιμι, τεύχωμι Cobet (see on A 549), with the consequent adoption of ἔλωσιν in 71. The subj. is certainly the mood of prophecy, not the opt.

71. (ἡ διπλῇ) ὅτι νῦν μόνως οὐδετέρως εἴρηται Ἴλιον, An.; Ἀρίσταρχος (τινές, T) "Ἴλιον ἐκπέρωσιν" Did. The two statements are obviously contradictory, and no doubt we ought to read Ἀριστοφάνης in the latter. The difficulty of Ἴλιον as a neuter may however be evaded by reading αἰπὺν, with slight ms. support, as Bentley proposed. For -us as a fem. termination cf. θῆλυς ἑέρση, etc. (H. G. § 116. 4). Zen. accepted the neut. Ἴλιον

as Homeric, cf. II 92, Σ 174. It was of course the regular form in post-Homeric times, and very probably stood here from the first. Ἀθηναίης, as inspirer of the device of the wooden horse, τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ, θ 493.

72. τὸ πρὶν is nowhere else found in the sense of the simple πρὶν: it always means *formerly*. ἄρ': Barnes ἄν, taking παύω as subj., or reading παύσω.

75. κάρητι, cf. κάρητος § 230, ψ 157. κάρη belongs to the same stem (for κάρητ), but no other cases of it occur. The form need not be regarded as contracted from καρῆατι. Ar. (Sch. T) took it as masc., from κάρης.

77. Ar. objected that πτολίπορεος is an epithet of Odysseus, not of Achilles; but see Θ 372, Φ 550, Ω 108. The title is sufficiently justified by I 328-29.

79. The variant δ' ἐξ for δὲ κατ' is attributed to Zen. by Did. But this must be an error, for we know that it was Ar. who elsewhere objected to κατὰ and

ὥς δ' ὅτ' ἂν αἴξῃ νόος ἀνέρος, ὅς τ' ἐπὶ πολλὴν
 γαῖαν ἐληλουθὼς φρεσὶ πευκαλίμησι νοήσῃ
 "ἔνθ' εἶην ἢ ἔνθα," μενοιμήησιν τε πολλὰ,
 ὥς κραιπνῶς μεμαυῖα διέπτατο πότνια "Ἥρη.
 ἵκετο δ' αἰπὺν Ὀλυμπον, ὁμηγερέεσσιν δ' ἐπῆλθεν
 ἀθανάτοισι θεοῖσι Διὸς δόμῳ· οἱ δὲ ἰδόντες
 πάντες ἀνήϊξαν καὶ δεικανόωντο δέπασσιν.
 ἢ δ' ἄλλους μὲν ἔασε, Θέμιστι δὲ καλλιπαρήϊω
 δέκτο δέπας· πρώτη γὰρ ἐναντίη ἦλθε θέουσα,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 "Ἥρη, τίπτε βέβηκας; ἀτυζομένη δὲ ἔοικας·
 ἢ μάλα δὴ σ' ἐφόβησε Κρόνου πάϊς, ὅς τοι ἀκοίτης."
 τὴν δ' ἡμείβετ' ἔπειτα θεὰ λευκώλενος "Ἥρη·
 "μή με, θεὰ Θέμι, ταῦτα διείρεο· οἶσθα καὶ αὐτὴ

81. ἐληλευθὼς H: ἐληλυθὼς PRU Lips. νοήσῃ L (supr. H) Q Eust. 82. εἶην D (p. ras.) GHPQRTU¹ (ἴηι U², ἢ εἶην U³) fr. Mosc. Par. c d¹ 4) e g (γρ. εἶην ἢ εἶην) h: ἔη Lips.: ἴην Par. f¹: εἶην, ἥην, and εἶην ap. Eust. ΜΕΝΟΙΜΗΗΣΙ Ar. [S 4] Par. g: ΜΕΝΟΙΜΗΣΙ Ω. 83. διέπτα Lips. 84. ἀπῆλθεν S: ἐπῆλθεν Q. 85. δόμον J. 86. ἐδεικανόωντο CH. ΔΕΠΑΣΣΙΝ Ar. Ω: ΔΕΠΑΣΣΙΝ DPQU Vr. A Harl. b, Par. d e: ἐπέεσσιν Zen. (Sch. B: πινέσ ΑΤ). ἐν ἐνίοις κάλσόν ΤΕ ΜΙΝ Εἰς ἔ ἕκαστος οὐκ εὔ (= Ψ 203) Sch. A. 87. ἄλλως Q. 88. ἐναντίον P Mor.: ἐναντίος L. ΘΕΟΥΣΑ: ΦΕΡΟΥΣΑ Lips. Harl. a, fr. Mosc. Par. h: ἀμεινον φέρουσα, T. 90. ἥρα Lips. 91. ὅς τοι: ὅστις J fr. Mosc.: ὅς τοι Q Lips. 92. θεὰ ΛΕΥΚΩΛΕΝΟΣ: ΒΟΩΠΙΣ ΠΟΤΝΙΑ PRS Par. a f (and ἐν ἄλλωι A).

wrote ἐξ when the passage was made from mountain to mountain, not from the mountain to the plain (see on Θ 410); probably Zen. wrote κατ' here.

80. This curious simile is the only illustration taken from purely mental processes in H., if we except the comparison of η 36 τῶν νέες ὥκειαι ὥς εἰ πτερόν ἢ ἐ νόημα, and ὁ δ' ὥστε νόημα ποτῶτο, *Scut. Herc.* 222. A somewhat similar one will be found in Ap. Rhod. ii. 541 ff. The presence of ἂν in a simile is against the rule (*H. G.* § 283). We can of course easily write ἀναῖξῃ, but the compound is strictly limited to the sense *spring up* from a lower position to a higher, which is excluded here.

82. εἶην, a proper opt. *I would be in this place or that*—and the wish is its own accomplishment; by the power of memory he is in an instant wherever he wills. ΜΕΝΟΙΜΗΗΣΙ ΤΕ ΠΟΛΛΑ is rather obscure, but it probably means *and he has many wishes*, i.e. however many wishes he has (respecting the place he would be in), it

is all the same. The primitive parataxis by which a clause is simply tacked on by a τε or δέ, and the exact connexion of thought—here 'even though'—left to be inferred is common enough. Others take it to mean *he longs much* (after the places he remembers), or *makes many plans* (for the future); but these seem hardly relevant. ΜΕΝΟΙΜΗΗΣΙ is the reading of Ar.; the assimilation (for μενοιμήησι) is rare (*H. G.* § 55), but the subj. seems preferable to the opt. of the vulg., which is probably due to the influence on the copyist's mind of the neighbouring εἶην, or εἶη as many Mss. have. No doubt the latter form was taken to mean *considers whether he should go* (cf. Hesych. εἶην· πορεύομαι) *hither or thither*. But the explanation first given seems decidedly better.

86. ΔΕΙΚΑΝΟΩΝΤΟ, see note on Δ 4. Schulze takes the word as=δεικανόωντο, with purely metrical lengthening.

87. For the dat. after ΔΕΚΤΟ see note on A 596 and *H. G.* § 143. 2.

οἷος ἐκείνου θυμός, ὑπερφίαλος καὶ ἀπηνής.
ἀλλὰ σύ γ' ἄρχε θεοῖσι δόμοις ἐνὶ δαιτὸς εἴσης·
ταῦτα δὲ καὶ μετὰ πᾶσιν ἀκούσεται ἀθανάτοισιν,
οἷα Ζεὺς κακὰ ἔργα πιφάνσκειται· οὐδέ τί φημι
πᾶσιν ὁμῶς θυμὸν κεχαρησέμεν, οὔτε βροτοῖσιν
οὔτε θεοῖς, εἴ πέρ τις ἔτι νῦν δαίνυται εὐφρων.”

95

ἡ μὲν ἄρ' ὥς εἰποῦσα καθέζετο πότνια Ἥρη,
ᾧχθησαν δ' ἀνὰ δῶμα Διὸς θεοί· ἡ δὲ γέλασσε
χείλεσιν, οὐδὲ μέτωπον ἐπ' ὄφρῦσι κυανέησιν
ἰάνθη· πᾶσιν δὲ νεμεσσηθείσα μετηύδα·

100

“νήπιοι, οὐ Ζητὶ μενεαίνομεν ἀφρονέοντες.

ἡ ἔτι μιν μέμαμεν καταπαυσέμεν ἄσσον ἰόντες
ἡ ἔπει ἡὲ βίη· ὁ δ' ἀφήμενος οὐκ ἀλεγίζει
οὐδ' ὄθεται· φησὶν γὰρ ἐν ἀθανάτοισι θεοῖσι
κάρτεϊ τε σθένει τε διακριδὸν εἶναι ἄριστος.
τῷ ἔχθε' ὅττι κεν ὕμμι κακὸν πέμπησιν ἐκάστωι.

105

94. ἐκείνου Ω: κείνου Ar. θυμὸς ἐκείνου Lips.	95. ἑῖςςς P.	97.
πιφάνσκειται JPQR: πιφάνσεται Mor. τι: τε S: ἐ H Harl. b (and γρ. Lips.)		
98. θυμῷ H Vr. b.	100. καίεζο J.	101. ὄχθησαν HTU Harl. a, Lips. Vr.
b A, fr. Mosc.	102. κυανέοισι(ν) PQ.	103. προσῦδα HTU.
Bar. ἀφραδόντες (A suppr.) C Mor.	τινὲς ἐριδαίνομεν ἀφρονέοντι Did. (T):	104. ζηνός
μενεαίνομεν ἰσοφαρίζειν Heracl. Alz. 2.	109. ὕμμι ἢ ὕμμι Eust.	

94. Ar. read *κείνου*, the regular Homeric form for *ἐκείνου*, see note on I 63. But it must be admitted that the spondaic form gives a very harsh rhythm here. Van L.'s *κείνοο* is a little better.

97. *πιφάνσκειται*, almost = *is parading*; cf. M 280 *πιφανσόμενος τὰ ἅ κῆλα*.

98. *κεχαρησέμεν*, intrans., like the mid. *οὐ μὲν τοι θυμὸς κεχαρήσεται* ψ 266, the only other form of the redupl. future. Pallis would read *χαίρησέμεν* from T 363. It is however possible, and with the weakly attested variant *οὐδέ ἐ* would be necessary, to take it as causative; and the analogy of *πεπιθήσω* and *κεκαδήσω* points to this (*H. G.* § 65). In this case it is well to make Hera herself rather than Zeus the subject of the verb: *I do not suppose that I shall gladden the hearts of all alike* (Monro). The phrase is of course a *litotes*, meaning 'I am sure that some of you will be very angry.' She is thinking of Ares (110). *βροτοῖσιν* seems to be added rather for rhetorical effect than for any direct interest which humanity could have in the quarrel.

101. Cf. A 570. *γέλασσε χεῖλεσιν*,

a phrase which may be compared with v 347 *γναθμοῖσι γελῶων ἄλλοτρίοισιν*, though the present expression is simpler and more natural; it is notorious that a 'forced smile' is far easier for the lips than for the eyes and brow. In the *Odyssey* the effect aimed at is that of a ghastly and unnatural laugh.

104. *ἀφρονέοντες*, the verb occurs here only in H. For the variant *ἀφραδόντες* cf. I 32, η 294. The cunning of Hera in stirring up rebellion while pretending to counsel submission is a masterpiece worthy of Mark Antony.

105. *ἄσσον ἰόντες* in the sense of hostile approach, as A 567. The same connotation is found with the Hebrew *qārāb*, e.g. Ps. xxxii. 9 'Whose mouth must be held in with bit and bridle lest they come near unto thee.' Hence *q'rāb* = battle. For the fut. infin. with *μέμαμεν* see note on H 36.

106. *ἀφήμενος*, *sitting apart*; the compound occurs only here. Cf. Θ 207, A 81.

108. Compare M 103.

109. *ἔχτε*, imper. rather than indic. It is not clear whether it is to be taken

ἤδη γὰρ νῦν ἔλπομ' Ἄρῃ γε πῆμα τετύχθαι· 110
 υἱὸς γάρ οἱ ὄλωλε μάχηι ἔνι, φίλτατος ἀνδρῶν,
 Ἀσκάλαφος, τὸν φησιν ὃν ἔμμεναι ὄβριμος Ἄρης."
 ὥς ἔφατ', αὐτὰρ Ἄρης θαλερῶ πεπλήγετο μηρῷ
 χερσὶ καταπρηνέσ', ὀλοφυρόμενος δὲ προσηύδα·
 "μὴ νῦν μοι νεμεσήσεται, Ὀλύμπια δώματ' ἔχοντες, 115
 τίσασθαι φόνον υἱὸς ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
 εἴ πέρ μοι καὶ μοῖρα Διὸς πληγέντι κεραυνῶι
 κείσθαι ὁμοῦ νεκέσσει μεθ' αἵματι καὶ κονίησιν."
 ὥς φάτο, καί ῥ' ἵππους κέλετο Δεῖμόν τε Φόβον τε
 ζευγνύμεν, αὐτὸς δ' ἔντε' ἐδύσετο παμφανόωντα. 120
 ἔνθα κ' ἔτι μείζων τε καὶ ἀργαλεώτερος ἄλλος
 παρ Διὸς ἀθανάτοισι χόλος καὶ μῆνις ἐτύχθη,
 εἰ μὴ Ἀθήνη πᾶσι περιδδείσασα θεοῖσιν
 ὦρτο διέκ προθύρου, λίπε δὲ θρόνον ἔνθα θάασσε,
 τοῦ δ' ἀπὸ μὲν κεφαλῆς κόρυθ' εἴλετο καὶ σάκος ὅμων, 125

112. ὄβριμος CHPR. 114. καταπρηνές T: κατὰ πρηνές P. δὲ προσηύδα
 Ω: δ' ἔπος ηὔδα Ar. AR Harl. a d, Par. h (γρ. ἐπῆνυδα T). 116. τίσεσθαι (Δ
 suppr.) Cant. 119. κέκετο GJPR: κέλεται Q. 120. ἔντεα δύσετο PR.
 ἐδύσατο A (suppr. ε) CQST Vr. A Bar. fr. Mose. Lips. || παμφανόοντα Bar.
 121. Κ' ἔτι: κέ τι S Harl. a, Vr. A fr. Mose.: κέ τις DGP (καί) RU. 122.
 φόνος καὶ μαῖα Vr. d. 123. περιδείσασα Ar. P. 124. μὲν ἐκ ἧ δι' ἐκ Eust.
 125. ὁμοῖν H.

intrans., *hold on*, i.e. be patient; or trans., *accept, endure*, whatever ill he sends you. The latter, though not a common use of ἔχειν, is sufficiently supported by λ 482 ἔχω κακά. In fact the distinction between the two is very slight, for even if we do not take the relative clause as the direct object of ἔχετε it still represents an adverbial accus.

110. ἔλπομαι, *I fancy*, of present or past events as II 199, II 281, etc. The word is ironical, as Hera evidently has no doubt of the fact. For the death of Ascalaphos see X 518. That passage was obviously composed in preparation for the present scene. We are not told how Hera came to know of Ascalaphos' death; until she left Olympus for Ida in Ξ, after the event, she seems to have been completely aloof from the war like Ares himself. This, however, is one of the small difficulties which may trouble the reader as little as the poet.

113. πεπλήγετο μηρῷ, a gesture of annoyance; 397, M 162, II 125.

116. ἰόντ', i.e. ἰόντα, not ἰόντι, as 58, etc. For the infin. after ΝΕΜΕΣΗΣΕΤΕ cf. δ 158, 195, and for acc. and infin. note on P 254.

118. ὁμοῦ with dat. as E 867 ὁμοῦ νεφέεσσιν (where see note). μετὰ, meaning *among*, is very rarely found with the dat. singular; there are only five other cases. Here αἵματι must be regarded as a sort of noun of multitude, the bloody corpses. Cf. μετὰ στοροφάλιγι Φ 503 beside ἐν στρ. II 775 (II. G. § 194). The similar words of the same speaker in E 886 may be compared, πῆματ' ἐπασχον ἐν αἰνῆσιν νεκάδεσσιν. The emphasis laid on carnage is well suited to the character of Ares.

119. For Δεῖμος and Φόβος as participators in the battle see Δ 440. In X 299 Φόβος is called the son of Ares. It would seem more natural, but for these passages, to look upon them here as the horses themselves, not as the attendants who harness them; and this opinion was in fact held by some of the ancient critics, but refuted by Ar.

ἔγχος δ' ἔσθησε στιβαρῆς ἀπὸ χειρὸς ἐλοῦσα
 χάλκεον· ἢ δ' ἐπέεσσι καθάπτετο θοῦρον Ἄρηα·
 “μαινόμενε, φρένας ἡλέ, διέφθορας. ἦ νύ τοι αὐτως
 οὔατ' ἀκουέμεν ἔστι, νόος δ' ἀπόλωλε καὶ αἰδώς.
 οὐκ αἶεις ἃ τέ φησι θεὰ λευκώλενος Ἥρη,
 ἢ δὴ νῦν παρ Ζητὸς Ὀλυμπίου εἰλήλουθεν;
 ἢ ἐθέλεις αὐτὸς μὲν ἀναπλήσας κακὰ πολλὰ
 ἄψ ἵμεν Οὐλυμπόνδε, καὶ ἀχνύμενός περ, ἀνάγκη,
 αὐτὰρ τοῖς ἄλλοισι κακὸν μέγα πᾶσι φυτεύσαι;
 αὐτίκα γὰρ Τρῶας μὲν ὑπερθύμους καὶ Ἀχαιοὺς
 λείψει, ὃ δ' ἡμέας εἰσι κυδοιμήσων ἐς Ὀλυμπον,
 μάρψει δ' ἐξείης ὅς τ' αἴτιος ὅς τε καὶ οὐκί.
 τῷ σ' αὖ νῦν κέλομαι μεθέμεν χόλον υἱὸς ἐοῖο.
 ἦδη γάρ τις τοῦ γε βίην καὶ χεῖρας ἀμείνων
 ἢ πέφατ' ἢ καὶ ἔπειτα πεφήσεται· ἀργαλέον δὲ
 πάντων ἀνθρώπων ῥύσθαι γενεήν τε τόκον τε.”

126. ἀπὸ: ἐκ (A *supr.*) CP: ἀπὸ ἢ ἐκ Eust.

127. καθάπτετο P (T *supr.*).

128. μαινόμενε: δαιμόνιε *Et. Mag.* 68. 46, *Et. Gud.* 38. 36. 129. αἰδώς:

αὐτός Bar. Mor. 131. εἰληλούσει L. 134. αὐτὰρ ὃ G Vr. A. || θεοῖς μέγα

πᾶμα Zen. || πᾶσι: πᾶμα S Par. a f (and ἐν ἄλλω Δ). 136. ἐς: ἐν R. 138.

ἐοῖο Zen. H (*supr.* ἦος) R, γρ. L: ἔῃο Par. e: ἔῃος Ar. Ω. 139. τοῦ γε Ar.

APRT Vr. b, Harl. b d: τοῦδε Zen. Aph. Ω: τοῦσε Q. 140. πεφάσεται S.

126. ἔσθησε, stood, presumably in the στήριγξ of a spear-stand (δοιροδόκη a 128, cf. T 387).

128. ἡλέ, here only, with φρένας ἡλέ β 243, οἶνος ἡλέος ξ 464. The word is evidently connected with ἄλη, ἡλασκάζειν (ι 457), ἡλίθιος, etc., and there is some evidence for an Aiolic form ἄλλος in the same sense (conj. by Bergk in the famous ode of Sappho, fr. 2. 16 φαίνομαι ἄλλα, *I am as one distraught*). Fick therefore writes ἄλλε here. It is possible that ἄλλοφρονέων may be derived from this, and, as the *Et. Mag.* (68. 45) suggests, even the familiar use of ἄλλως in the sense *uselessly*; though in that case confusion between the two words must have been very early. Compare ἄλλοφάσσω, *to be delirious*, in Hippokrates, and see Meister *Gr. Dial.* i. 142. διέφθορας (the perf. only here in H.) is best taken in a pass. sense as in Hippokrates and late writers; in Attic it is always trans. (e.g. Soph. *El.* 306), and so of course it may be here if, by a slight change of punctuation, we join it with φρένας. But then the order of the words is not Homeric. αὐτως, *it is for nothing that thou hast*

ears to hear with. The clause may equally well be taken interrogatively.

132. ἀναπλήσας, see note on Δ 170.

136. κυδοιμήσων, trans. *drive in uproar*; the word recurs only in Δ 324, where it is intrans.

138. ἐοῖο, *thine own*; reflexive as referring to the subject of the subordinate infinitive clause. See App. A, vol. i. p. 562.

141. ΓΕΝΕΗΝ ΤΕ ΤΟΚΟΝ ΤΕ, see note on H 128. The line is obscure; to say *it is hard to protect the lineage and offspring of all men* would serve to dissuade Ares from avenging a common mortal, but has little force when the offspring referred to is that of a god, even though the mother be human. Perhaps what Athene means is that ‘it is hard to keep watch and ward over (pay constant attention to) the birth and parentage of all men’; i.e. all heroes—at least all worth mentioning, all of royal blood—are in the last resort sprung from gods, and would then all have a right to involve the gods in their blood-feuds if the claim were once admitted; the only thing therefore is to neglect divine

ὥς εἰποῦς' ἴδρυσε θρόνῳ ἐνὶ θούρῳ "Ἀρηα.
 Ἥρη δ' Ἀπόλλωνα καλέσασατο δώματος ἐκτός
 Ἴριν θ', ἣ τε θεοῖσι μετάγγελος ἀθανάτοισι,
 καὶ σφεας φωνήσας' ἔπεα πτερόεντα προσηύδα·
 "Ζεὺς σφῶ εἰς Ἴδην κέλετ' ἐλθέμεν ὅττι τάχιστα·
 αὐτὰρ ἔπην ἔλθητε Διὸς τ' εἰς ὧπα ἴδῃσθε,
 ἔρδειν ὅττι κε κείνος ἐποτρύνῃ καὶ ἀνώγει."

ἣ μὲν ἄρ' ὥς εἰπούσα πάλιν κίε πότνια Ἥρη,
 ἔξετο δ' εἰνὶ θρόνῳ· τῷ δ' αἶξαντε πετέσθην.

Ἴδην δ' ἵκανον πολυπίδακα, μητέρα θηρῶν,
 εὖρον δ' εὐρύσπα Κρονίδην ἀνὰ Γαργάρῳ ἄκρῳ
 ἤμενον· ἀμφὶ δέ μιν θύοεν νέφος ἐστεφάνωτο.
 τῷ δὲ πάροιθ' ἐλθόντε Διὸς νεφεληγερέταο
 στήτην· οὐδέ σφωε ἰδὼν ἐχολώσατο θυμῷ,
 ὅττι οἱ ὦκ' ἐπέεσσι φίλης ἀλόχοιο πιθέσθην.

Ἴριν δὲ προτέρην ἔπεα πτερόεντα προσηύδα·

"βάσκ' ἴθι, Ἴρι ταχεῖα, Ποσειδάωνι ἄνακτι
 πάντα τάδ' ἀγγεῖλαι, μηδὲ ψευδάγγελος εἶναι.

παυσάμενόν μιν ἄνωχθι μάχης ἡδὲ πτολέμοιο

ἔρχεσθαι μετὰ φῦλα θεῶν ἢ εἰς ἄλα δῖαν.

εἰ δέ μοι οὐκ ἐπέεσσ' ἐπιπείσεται, ἄλλ' ἀλογήσει,

146. ἐλεεῖν S. 147-8 *ἀθ.* Ar. Aph. 147. τ' *om.* P: δ' U Vr. b, γρ. Sch. X. || ἴδεσθαι P: ἴδεσθαι Q Lips. 148. ἐποτρύνει DSU Vr. b. || ἀνώγει DHSU Vr. b. 150. ἴζετο J. 151. δ': ε' Mor. 155. σφωε R: σφωῖν (σφωῖν) Ω. || θυμῷ D. 157. ἥρην Q (*supr.* Ἴριν). || προτέρην P: πρότερον S. 161. ἔρχεσθαι: ἔρχεσθ' Ἀ PS, γρ. A. 162-78 *om.* R¹. 162. μοι: μου Ammonios ap. Sch. T. || ἐπέεσσι πεπείσεται QR². || ἐπιπείσεται Harl. d. *El. Mag.* 69. 39.

descent altogether. This involves a sense of *ῥύεσθαι* to which no exact parallel occurs; but a somewhat similar use will be found in Ω 584. Van L. boldly reads *ἀθανάτων* for *ἀνθρώπων*, comparing II 449, Φ 187. This gives the required sense, but there is nothing to account for the alteration.

144. *μετάγγελος*, *internuntia*, cf. note on *ὑφηνίοχος*, Z 19. There is no advantage in writing the preposition separately here, and still less in Ψ 199, the only place where the word recurs. MS. authority counts of course for nothing.

147-48 were athetized by Aph. and Ar. on the grounds that they are needless, as Iris and Apollo must obey in any case, and unsuited to Hera, because the commands of Zeus are not such as she

wishes to see carried out. These are quite inadequate; a speech of a single line is a rare thing in H., and in this case 146 would be particularly curt.

153. The 'fragrant cloud' seems to be an allusion to the *νεφέλη καλὴ χρυσεῖη* of Ξ 350. *θυεῖς* does not recur in H. (*Hymn. Cer.* 97, 318, 490); but we find *θυεῖς* (Θ 48 etc.), *θεώδης* (δ 121 etc.).

155. Heyne's conj. *σφωε* for *σφωῖν* of the vulg. now has the support of one MS. It is obviously right. *σφωῖν* would only be construed with *ἐχολώσατο*, a very unnatural order of words. οὐδὲ *ἐχολώσατο*, *litotes*, 'was well pleased.'

162. εἰ . . οὐκ, see note on Δ 160. ἀλογήσει, here only in H., where the simple *λόγος* occurs only twice, see note on 393. Hence Nauck conj. *ἀπιθήσει*.

φραζέσθω δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
μή μ' οὐδὲ κρατερός περ ἐὼν ἐπιόντα ταλάσση
μεῖναι, ἐπεὶ ἐό φημι βίηι πολὺν φέρτερος εἶναι 165
καὶ γενεῇ πρότερος· τοῦ δ' οὐκ ὄθεται φίλον ἦτορ
ἶσον ἐμοὶ φάσθαι, τόν τε στυγέουσι καὶ ἄλλοι."

ὥς ἔφατ', οὐδ' ἀπίθησε ποδὴννεμος ὠκέα Ἴρις,
βῇ δὲ κατ' Ἰδαίων ὄρεων εἰς Ἴλιον ἱρήν.
ὥς δ' ὅτ' ἂν ἐκ νεφέων πτῆται νιφὰς ἥδ' χάλαζα 170
ψυχρὴ ὑπαὶ ῥιπῆς αἰθρηγενέος Βορέαο,
ὥς κραιπνῶς μεμαυῖα διέπτато ὠκέα Ἴρις,
ἀγχοῦ δ' ἵσταμένη προσέφη κλυτὸν ἐννοσίγαιον·
"ἀγγελίην τινά τοι, γαίηοχε κυανοχαῖτα,
ἦλθον δεῦρο φέρουσα παραὶ Διὸς αἰγιόχοιο. 175
πανσάμενόν σ' ἐκέλευσε μάχης ἠδὲ πτολέμοιο
ἔρχεσθαι μετὰ φῦλα θεῶν ἢ εἰς ἄλα διαν.
εἰ δέ οἱ οὐκ ἐπέεσσ' ἐπιπείσεις, ἀλλ' ἄλογήσεις,
ἡπείλει καὶ κείνος ἐναντίβιον πολεμίζων

163. Δὴ ἔπειτα: δ' ἔπειτα Q: δῆπειτα (δ' ἤπειτα) Ω. 164. ταλάσσει R²:
τινὲς θελήσει Sch. T: παλάσσει (?) S. 165. ἐό: εὐ A: εὔ fr. Mosc. 166-7
ἀθ. Ar. 166. ὄθεται U (second o in ras.?). 169. κατ': μετ' P: ἐξ Zen.
171. ψυχρὸν Q. || υπο Syr. 175. παραί: παρὰ Mor., Ap. Lex. 7. 11. 176.
σ' ἐκέλευσε (σε κέλευσε) Ω: σε κέλευε PT Vr. b, fr. Mosc., Par. g¹ h, γρ. A: σε
κέλ(λ)εται ACQ Par. c², Harl. d, Lips. 177. ἔρχεσθ' ἢ GS (cf. 161). 178.
ἐπέεσσι πεπείσαι Q. 179. κἀκείνος DGQSTU: καὶ ἐκείνος R. || πολεμίζων
Ar. APRT Par. a, Vr. d, Cant. Mor. Lips.: πτολεμίζων DHJU (εἰ in ras.):
π(τ)ολεμίζων Zen. Ω.

164. μὴ οὐ go together, see note on A 26.

166. The parallel line 182 shews clearly that τοῦ = Ποσειδῶνος, and is not, as some take it, gen. after ὄθεται, 'he reckes not of this.' In its emphatic position it refers back to the similarly placed ἐό, 'yet he it is whose heart fears not.' Thus the two sentences are closely connected; Hentze, indeed, only puts a comma after πρότερος.

167. ἶσον ἐμοὶ φάσθαι, see A 187 with note. στυγέουσι, fear, as A 186, H 112, Θ 515. This line and the preceding were athetized by Ar. as wrongly inserted from 182-83; Zeus, he thinks, should appeal only to superior force, not to the privilege of seniority, τὰ τοιαῦτα γὰρ τῶν δεομένων: while in the mouth of Iris the words are right, as they would offer Poseidon an honourable excuse for yielding.

170. πτᾶται, either = πτά-εται, aor.

subj. from ἐπτά-μην, or one of the hypothetical subjunctives with lengthened stem-vowel (see on A 129), also from ἐπτάμην, or a thematic form, cf. ἐπι-πτέσθαι Δ 126.

171 = T 358. ὑπαὶ ῥιπᾶς goes with πτῆται, is driven by the stress of the wind. αἰθρηγενέος, born in the upper air, because the N. wind was looked upon as coming from the high tops of the Thracian mountains. So we have Βορέης αἰθρηγενέτης in ε 296, where M. and R.'s note may be compared. Others refer it to αἶθρος, apparently meaning cold, in ξ 318, and translate producing cold; but compounds with -γενής are regularly passive.

179. καὶ κείνος, where we should have expected καὶ αὐτός. It seems to be a sort of hyperbaton such as is common in conversation: he too threatened that he would come for he threatened that he too would come.

ἐνθάδ' ἐλεύσεσθαι· σὲ δ' ὑπεξαλέασθαι ἀνώγει
 χεῖρας, ἐπεὶ σέο φησι βίηι πολὺν φέρτερος εἶναι
 καὶ γενεῇι πρότερος· σὸν δ' οὐκ ὕθεται φίλον ἦτορ
 ἰσὸν οἱ φάσθαι, τὸν τε στυγέουσι καὶ ἄλλοι."

τὴν δὲ μέγ' ὀχθήσας προσέφη κλυτὸς ἐννοσίγαιος·
 "ὦ πόποι, ἦ ῥ' ἀγαθὸς περ ἔων ὑπέροπλον εἶπεν,
 εἴ μ' ὁμότιμον ἔοντα βίηι ἀέκοντα καθέξει.
 τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφεοί, οὓς τέκετο Ῥέα,
 Ζεὺς καὶ ἐγώ, τρίτατος δ' Ἀΐδης ἐνέροισιν ἀνάσσω·
 τριχθὰ δὲ πάντα δέδασται, ἕκαστος δ' ἔμμορε τιμῆς·
 ἦτο ἐγὼν ἔλαχον πολὴν ἄλα ναιέμεν αἰεὶ
 παλλομένων, Ἀΐδης δ' ἔλαχε ζόφον ἡερόεντα,
 Ζεὺς δ' ἔλαχ' οὐρανὸν εὐρὺν ἐν αἰθέρι καὶ νεφέλῃσι·
 γαῖα δ' ἔτι ξυνὴ πάντων καὶ μακρὸς Ὀλύμπος.
 τῷ ῥα καὶ οὐ τι Διὸς βέομαι φρεσίν, ἀλλὰ ἔκηλος,

180. ἄνωγε DS Harl. a. 181. φέρτατος Vg. b. 183. οἱ: εμοι Syr. : τε: τοι C: δὲ J. 185. εἶπεσς Q. 187. τ' om. DR Vg. A. τ' ἐκ κρόνου Ar. Ω: τ' ἐκρόνου H¹ Par. j: τε κρόνου Syr. Par. e, Lips. (γρ. ἐκ κρόνου) and ar. Did. || τέκετο ῥέα: τέκε ῥέα JQ fr. Mosc. Vg. b, King's Par. a c f g h and ar. Eust.: τέκε ῥεῖν ar. Eust.: τέκε ῥήν G: τέτοκε ῥέα U. 189. τριχθὰ τε R. πάντα: πάντ' ἂ τινές Sch. T (comparing ἐπίστιον for ἐφίστιον). 190. πολὴν: οἱ δὲ πολλὴν Sch. T. 191. παλλομένῃν Herakleitos ar. Sch. B on O 21. 192. εὐρὺν: αἰνὺν Zen. || νεφέλῃσι: νεφέεσσι Schol. L (Porph.) on H 365. 193. δ' ἔτι: δέ τι DII: δέ τοι S.

185. ὑπέροπλον *insolent*, only here and P 170 (in the same phrase) in H. (also Hesiod and Pindar); with ὑπεροπλη A 205, ὑπεροπλίσσαιο p 268. The derivation is quite uncertain. Cf. note on ὁπλότερος Ξ 267.

187. Perhaps we should read τέκε Ῥεῖη. after Ξ 203, the only other place where the name occurs in H., thus avoiding the synizesis. But some critics thought a dactyl permissible in the 6th foot; see note on A 269.

189. The neglect of the *F* of ἕκαστος is very rare. δέδαστο Bentley, τριχθὰ δέδασται πάντα van L. ἔμμορε is generally regarded as a perf., and to this the *o* points. But it may possibly be an aorist (cf. ἔ-πορ-ον, etc., *H. G.* § 31. 5). In A 278 the aor. is as well suited to the context as the perf., and in ε 335, λ 338, it seems to be admissible. These are the only other places in H. where the word occurs—always in the phrase ἔμμορε τιμῆς. The gnomic aor. suits Hes. *Opp.* 347, and Ap. Rhod. took it in the same way, as he writes ἔμμορες

(iii. 4), and *El. Musq.* ὅτι δὲ δεύτερος ἀόριστος ἐστὶ, δῆλον· καὶ τὸ τρίτον τῶν πληθυντικῶν “ἔμμορον ἐκείνοι.” On the other hand, Hesych. quotes ἐμμόραντι (Doric 3rd plur.). For the explanation of the form as a perf. see Curtius *l.c.* ii. 131, *H. G.* § 23. 2, G. Meyer *Gr.* § 545. The normal Ionic form εἵμαρτο is also found in Φ 281, ε 312, ω 34.

191. παλλομένων, *when we were casting lots*; see Ω 400 τῶν μετὰ παλλόμενος. So Herod. iii. 128 παλλομένων δὲ λαγχάνει ἐκ πάντων Βαγαῖος. Pindar mentions the division of the earth among the gods (*O.* vii. 55), but that is of course a different tradition, for here the earth remains common ground.

194. βέομαι, *I shall live*, cf. βέηι H 852, Ω 131. It appears to be a present with fut. sense. βείομαι (X 431) may perhaps be aor. subj. (cf. *H. G.* § 80). The relation of the two forms to one another and to βίος is, however, doubtful. Acc. to G. Meyer *Gr.* § 499 βει- is the strong form, βι- the weak, both appearing in the pres. stem (cf. τίω:τείω): in

καὶ κρατερός περ ἑὼν, μενέτω τριτάτῃ ἐνὶ μοίρῃ.
 χερσὶ δὲ μή τί με πάγχυ κακὸν ὥς δειδισσέσθω·
 θυγατέρεσσιν γάρ τε καὶ υἷαςί βέλτερον εἴη
 ἐκπάγλοις ἐπέεσσιν ἐνισσέμεν, οὓς τέκεν αὐτός,
 οἳ ἔθεν ὀτρύνοντος ἀκούσονται καὶ ἀνάγκῃ.”

195

τὸν δ' ἡμείβετ' ἔπειτα ποδὴνemos ὠκέα Ἴρις·
 “οὕτω γὰρ δὴ τοι, γαιήοχε κυανοχαῖτα,
 τόνδε φέρω Διὶ μῦθον ἀπηνέα τε κρατερόν τε,
 ἧ τι μεταστρέψεις; στρεπταὶ μὲν τε φρένες ἐσθλῶν.
 οἷσθ' ὥς πρεσβυτέροισιν ἐρινύες αἰὲν ἔπονται.”

200

τὴν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων·
 “Ἴρι θεά, μάλα τοῦτο ἔπος κατὰ μοῖραν εἶπες·
 ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἶσιμα εἰδῆι.
 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει,
 ὀππότ' ἂν ἰσόμερον καὶ ὁμῇ πεπρωμένον αἶσῃ

205

195. μοῖρα DP. 196. δειδίσεσθαι P: δειδίσεσθω Syr. 197. τε: κε Q
 Harl. a. || τινὲς υἷεσι T. Βέλτερον Ar. Q[S] Harl. b, King's Par. a c d f g:
 κάλλιον Aph.: φίλτερον J: κέρδιον οἱ εἰκαιότεροι, Ω. || εἴη: εἶναι HL King's.
 203. ἦ τι: ἦτε Syr.: εἴ τι Lips. || μὲν τε: μέντοι PR: γάρ τοι J: μὲν Q:
 ὅς τοι S: δέ τοι Harl. a (γρ. μὲν τε). 204. πρεσβυτάτοισιν S. 206. Ζηνόδοτος
 ἐσημειώσατο (?) Sch. T. || κατὰ μοῖραν: νημερτές J and ap. Eust. || εἶπας QR
 Bar. 207. εἶδαι: εἶπαι Zen.

βέομαι the ι has become semivocalic and dropped out, as often. Fick, on the other hand, would read βίομαι for βέομαι, cf. *Hymn. Ap.* 528 βιδέσθαι. (See also Schulze *Q. E.* p. 246 note 2, van L. *Ench.* p. 442.) φρεσίν must be a comitative dat. in company with=in accordance with. But the whole phrase is obscure and unusual.

196. Compare B 190.

197. The lengthening in thesis by ν ἐφέλκ. alone of the last syll. of εὐγατέρεσσιν is rare in the second foot, though not uncommon in the first. Compare, however, the similar rhythm of A 388 ἡπείλησεν μῦθον, and so Γ 348. The variant κε for τε is perhaps right, but the pure opt. is quite admissible in a concessive sense (*H. G.* § 299 d); it expresses 'for all I care.' The words 'it is better for his children for him to scold them' mean really of course 'it is better that he should scold his children.' For ἐνισσέμεν and its relation to ἐνίπτω see *H. G.* § 46, Brugmann *Gr.* ii. p. 1042, Curtius *Et.* no. 623.

203. μεταστρέψεις, the object is evidently νόον or φρένας to be supplied, cf.

52, K 107: so also β 67 μῆ τι μεταστρέψωσιν (sc. θεοί) ἀγασσάμενοι κακὰ ἔργα. στρεπταί, I 497, N 115.

204. For the respect due to elder brethren cf. N 355, and for the ἐρινύες as guardians of family relations see note on I 454. ἔπονται, attend, as ministers ready to answer a call.

207. τῶν δ' Ὀμήρου καὶ τόδε συνθέμενος ῥῆμα πόρουν· ἄγγελον ἐσλὸν ἔφα τιμὰν μεγίσταν πράγματι παντὶ φέρειν· αἰσεται καὶ Μοῖσα δι' ἀγγελίας ὀρθᾶς Pindar *P.* iv. 277. The allusion to this line is obviously far from exact, but there can be little doubt that it is what Pindar meant. It is the only place where he quotes Homer by name. Compare also Aisch. *Cho.* 773.

208=II 52, q.v.

209. ἰσόμερον, here μόρος evidently =μοῖρα, without any connotation of death or ill fate such as always attaches to the word when used alone. Similarly αἶσῃ=share, as in Σ 327, though this word too conveys the sense share of ill in the same phrase, II 441, X 179, and commonly elsewhere. See note on A 418. ὀππότ' ἂν, read ὀππότε (*Ἰσόμερον*) (Bentley).

νεικεῖν ἐθέλῃσι χολωτοῖσιν ἐπέεσσιν. 210
 ἀλλ' ἦτοι νῦν μὲν γε νεμεσσηθεὶς ὑποείξω,
 ἄλλο δέ τοι ἐρέω, καὶ ἀπειλήσω τό γε θυμῷ·
 αἶ' κεν ἄνευ ἐμέθεν καὶ Ἀθηναίης ἀγελείης,
 "Ἥρης Ἑρμείῳ τε καὶ Ἥφαιστοιο ἄνακτος,
 Ἰλίου αἰπεινῆς πεφιδήσεται, οὐδ' ἐθέλῃσει 215
 ἐκπέρσαι, δοῦναι δὲ μέγα κρῖτος Ἀργείοισιν,
 ἴστω τοῦθ', ὅτι νῶϊν ἀνήκεστος χόλος ἔσται."
 ὡς εἰπὼν λίπε λαὸν Ἀχαικὸν ἐννοσίγαιος,
 δῦνε δὲ πόντον ἰών, πόθεσαν δ' ἥρωες Ἀχαιοί.
 καὶ τότε Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς· 220
 "ἔρχεο νῦν, φίλε Φοῖβε, μεθ' Ἑκτορα χαλκοκορυστήν·
 ἦδη μὲν γάρ τοι γαίηοχος ἐννοσίγαιος
 οἴχεται εἰς ἄλλα διὰν, ἀλευόμενος χόλον αἰπὺν

211. εἴ τι P (*supr.* ἦ τοι). || ΓΕ Ar.: κε Ω (La R. seems to imply that his mss. have ΓΕ: but this is probably only a blunder). 212-17 *ad.* Ar. (v. *infra*). 212. μύσῳ Cant. 214. τινὲς "Ἥρης Ἥφαιστου τε καὶ Ἑρμείῳ ΔΤ. || ἥρης ο' Syr. 215. πεφιδήσει Q. || ἐθέλῃσι JP: ἐθέλῃσιν R. 216. δέ: τε S. || κρῖτος μέγα R. 223. ἀλευόμενος H.

211. ΝΕΜΕΣΣΗΘΕΙΣ, though *indignant*—the only sense justified by the use of the verb or the subst. νέμεσις. In 227 the sense *reverencing* seems more suitable, and has been supported by the similar use of νεμεσίζω in a 263. But that isolated phrase is extremely suspicious (see note on A 619), and no argument can be founded on it. The scholia here explain 'indignant with myself,' i.e. *penitent*. This explanation is possible (though not necessary) in β 64; but the context here makes it practically out of the question, in the absence of further explanation, for the hearer to think of any indignation other than that which Poseidon has been so forcibly expressing against Zeus. ΓΕ of Ar. is obviously better than κε of mss.

212. ἀθετοῦνται στίχοι ἐξ (212-17) ὅτι εὐτέλῃ τὰ κατὰ τὴν σύνθεσιν καὶ τὰ κατὰ τὴν διάνοιαν. προειπὼν γὰρ "νεμεσσηθεὶς ὑποείξω," οἰοεὶ μεταμεληθεὶς ἐπιφέρει "ἀπειλήσω." ὃ τε Πουκευδὼν ἐπίσταται ὅτι οὐκ εἰς τέλος φέισεται τῆς πῶλεως, ἀλλ' ὅσον μόνον ἔνεκα τοῦ τιμῆσαι τὸν Ἀχιλλεῖα ἐπαμύνει τοῖς Τρωσιν. This is by no means convincing; 211 does not make a good end to a speech, as Νῦν μὲν γε clearly indicates that some antithesis is to follow.

213. αἶ' ΚΕΝ: Thiersch εἰ μὲν: but for αἶ' (εἰ) κε with fut. indic. see H. G. § 326. 5, and note on B 258.

214. This line is certainly to be condemned, as Hermes and Hephaistos never take any prominent part against Troy; their names are clearly taken from the position given them in the Theomachy (see T 33-36). So Ar., τὰ τῶν θεῶν ὀνόματα μετενένοχε τις ἀπὸ τῆς θεομαχίας συναθροίσας τῶν ἐναντιομένων τοῖς βαρβάροις θεοῖς, οὐκ ἐτι ἐπιστήσας ὡς οὔτε τῷ Ἑρμῇ οὔτε τῷ Ἥφαιστῳ ἐμελεν ἰδία τὰ τῆς πορθήσεως, ἀλλ' ἔνεκα τῆς ἀντικαταστάσεως ('pairing off') μόνον παρέληφεν αὐτοῖς. It may be added that the form Ἑρμείῳ is not Epic. This difficulty is evaded by the variant Ἥφαιστου τε καὶ Ἑρμείῳ ἀνακτος, which, however, looks like a learned conjecture. The cause of the interpolation was evidently the omission of the name of Hera as one whose consent was needed; and this is certainly curious.

217. τοῦθ', one of the few exceptions in Il. to the rule that οὗτος refers to the person addressed, and therefore generally to what has preceded, not to what follows.

219. πόθεσαν. missed his help, as B 703, 726.

ἡμέτερον· μάλα γάρ κε μάχης ἐπύθοντο καὶ ἄλλοι,
 οἳ περ ἐνέρτεροί εἰσι θεοί, Κρόνον ἀμφὶς ἑόντες. 225
 ἀλλὰ τόδ' ἡμὲν ἐμοὶ πολλὸν κέρδιον ἥδέ οἱ αὐτῶι
 ἔπλετο, ὅττι πάροιθε νεμεσσηθεὶς ὑπόειξε
 χεῖρας ἐμάς, ἐπεὶ οὐ κεν ἀνιδρωτί γε τελέσθῃ.
 ἀλλὰ σύ γ' ἐν χεῖρεσσι λάβ' αἰγίδα θυσανόεσσαν,
 τῇ μάλ' ἐπισσεῖων φοβέειν ἥρωας Ἀχαιοῦς· 230
 σοὶ δ' αὐτῶι μελέτω, ἑκατηβόλε, φαίδιμος Ἔκτωρ·
 τόφρα γὰρ οὖν οἱ ἔγειρε μένος μέγα, ὄφρ' ἂν Ἀχαιοὶ
 φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἴκωνται.
 κεῖθεν δ' αὐτὸς ἐγὼ φράσομαι ἔργον τε ἔπος τε,
 ὥς κε καὶ αὖτις Ἀχαιοὶ ἀναπνεύσωσι πόνοιο." 235
 ὥς ἔφατ', οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων,
 βῆ δὲ κατ' Ἰδαίων ὀρέων ἵρηκι ἐοικῶς

224. ΚΕ : ΤΕ ACDJRT Cant. 225. ἐνέρτεροί (A *supr.*) DJPQT Mor. Cant.
 fr. Mosc. Lips. : νέρτεροί Ω : (ἐ)νέρτατοί Zen. || κρόνου QR. 226. κέρδιον :
 κάλλιον Apoll. Pron. 54. 228. οὐ κεν : οὔτι D. 230. τῇ : τῇν CGH²J.
 231-35 ἀθ. Ar. Aph. 232. ὄφρ' : τόφρ' Ar. D. 235. ΚΕ : ΤΕ (A *supr.*) Vr.
 A. || αὖτις CRU.

224. The well-supported variant *τε* for *κε* can only be explained *others* (ere now) *have heard of battle*, i.e. experienced the meaning of battle with me. But this gives a much less natural sense than *κε*, 'if we had come to battle, the noise of it would have reached even to the underworld.'

225. Cf. Ξ 274, and for *ἐνέρτεροι* or *νέρτεροι* see note on E 898, where the longer form is metrically fixed. The line is rejected by van L.

227. See note on 211. *ὑπόειξε* takes the acc. *χεῖρας* by a sort of construction *ad sensum*, as though it had been *ἔφυγε* or the like. But the way in which 228 is added is most awkward. Heyne suspected it as a *rhapsodi pannus*; the only question is whether a like suspicion should not be extended to 227, which has all the air of a tag meant to supply the needless *ἐπλετο* to 226, and padded out from 211, regardless of the sense of *νεμεσσηθείς*, which is here unsuitable to its context.

230. τῇ (to be taken with *φοβέειν*) is by far the best attested reading, and *τῇν* (though—or *because*—it gives the more usual order of words) is just the corruption which we should expect. For the *negis* see note on B 447.

231-35. ἀθετοῦνται στίχοι πέντε ὅτι

ἄκαιροι οἱ λόγοι . : καὶ ἄκαιρος ἡ πρόρρησις καὶ οὐ κεχαρισμένη τῷ Ἀπόλλωνι, καὶ παρὰ Ἀριστοφάνει ἠθετοῦντο. The objection is that this is not the moment for Zeus to announce his intention of giving the Achaeans a respite. But this only affects the last two lines which may well be spared; 231-33 contain the essence of the errand and are indispensable. Fäsi has remarked that *σοὶ δ' αὐτῶι* comes in very awkwardly, as it seems to indicate a contrast of person, whereas *σύ* has already preceded. But, as he says, this should lead to the athetesis not of 231, but of 229-30; this couplet is quite needless, and may have been interpolated as an explanation of the fact that the aegis, commonly the weapon of Zeus, is in 308 found in the hands of Apollo. And if 227-28 are omitted, as suggested above, 229 is further condemned by the awkward repetition of *ἀλλά* at the head of the line.

234. *κεῖθεν*, from that point onward; a use found only here, = *ἐκ τοῦ*, 69, and compare the use of *ἐνθεν*, N 741. *φράσσομαι* κ.τ.λ., 'I will consider what to do and say, in order that,' etc.

237. The comparison to the hawk appears to refer to speed only, not to an assumption of its form. See note on H 59.

ὥκεϊ φασσοφόνῳ, ὅς τ' ὄκιστος πετεηνῶν.
 εὖρ' υἱὸν Πριάμοιο δαΐφρονος, Ἔκτορα δῖον,
 ἦμενον, οὐδ' ἔτι κείτο, νέον δ' ἐσαγείρετο θυμὸν, 240
 ἀμφὶ ἐ γινώσκων ἑτάρους, ἀτὰρ ἄσθμα καὶ ἰδρῶς
 παύετ', ἐπεὶ μιν ἔγειρε Διὸς νόος αἰγιόχοιο.
 ἀγχοῦ δ' ἰστάμενος προσέφη ἐκάεργος Ἀπόλλων·
 "Ἔκτορ υἱὲ Πριάμοιο, τί ἦ δὲ σὺ νόσφιν ἀπ' ἄλλων
 ἦσ' ὀλιγηπελέων; ἦ ποῦ τί σε κῆδος ἰκάνει;" 245
 τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἔκτωρ·
 "τίς δὲ σὺ ἐσσι, φέριστε, θεῶν, ὅς μ' εἴρειαι ἄντην;
 οὐκ αἶεις ὃ με ἱησὺν ἐπι πρυμνήσιον Ἀχαιῶν
 οὖς ἑτάρους ὀλέκοντα βοὴν ἀγαθὸς βάλεν Αἴας
 χερμαδίῳ πρὸς στήθος, ἔπαυσε δὲ θούριδος ἀλκῆς; 250
 καὶ δὴ ἔγωγ' ἐφάμην νέκυας καὶ δῶμ' Ἀῖδαο
 ἦματι τῶιδ' ὄψεσθαι, ἐπεὶ φίλον αἶον ἦτορ."
 τὸν δ' αὖτε προσέειπεν ἄναξ ἐκάεργος Ἀπόλλων·

239. εὖρε δ' υἱὸν L. 240. ἐσαγείρετο Ar. Ω: ἐσαγείρατο CDH (εἰς-) J(ΩT).
 241. γινώσκων LQR Lips. 242. νόος: γόνος R (and P^m). 245. κείτο
 ἄλλοφρονέων Aristotle(?); v. *infra*. 249. ὀλέκοντα: γρ. στέλλοντα Lips.
 Par. g. 252. ἦματι: ὅματι Q. || ὄψεσθαι: ἴεσθαι Ar.: οἱ δὲ ἰεῖσθαι(!
 Sch. T. 253. ἐκάεργος: θεὸς υἱὸς CQ Lips., γρ. Sch. X.

239. εὖρε as usual begins the sentence asyndetically; see on Δ 89. The variant of L is metrically possible, but is against the ordinary use, and is not supported by other members of the family.

240. νέον, *newly*, i.e. 'only just,' as χ 426. The imperf. ἐσαγείρετο is obviously to be preferred for its picturesque-ness to the aor.

241. γινώσκων, beginning to recognise his friends about him.

242. This 'action at a distance' of the mind of Zeus, without any indication of the material means by which the effect is produced, is very rare in H., 463 giving the most similar instance; in ω 164 ἔγειρε is used in a less material sense. This is probably the reason why Nauck has marked the two lines as 'spuri?' It is possible that γόνος, the variant of R, may be right.

245. Aristotle (*Metaph.* iii. 5) says ("Ὅμηρος) ἐποίησε τὸν Ἔκτορα, ὡς ἐξέστη ἐπὶ τῆς πληγῆς, κείσθαι ἄλλοφρονέοντα, but this may be only an instance of inaccurate quotation, with a reminiscence of ψ 698. ἄλλοφρονέων (for only see note

on 128) is however adopted by van L., after Naber, on account of the immediate neighbourhood of ὀλιγοδρανέων, which seems to be identical in sense with ὀλιγηπελέων. But Epic poetry does not studiously avoid such juxtapositions.

247. This appearance of a god in his own shape, so as to be immediately recognized, is comparatively rare; cf. χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς T 131. and the gift of Athene to Diomedes in E 127. Other instances are A 199, Σ 166, Ω 170.

249. ὀλέκοντα: the variant στέλλοντα is noteworthy as implying the reference of οὗς to με, *arraying my fellows*. In Ξ 412 however Hector is wounded in attacking.

252. There is not much to choose between ὄψεσθαι of mss. and ἴεσθαι of Ar. (οὐκ ἄχαρις ἡ γραφή, Did.). A similar variation is found in ρ 448 αὖ τάχα πικρὴν Αἴγυπτον καὶ Κύπρον ἴδωται, αἶ. ἴκηται. αἶον, *breathed out*, from αἶ-ια, cf. αἶ-ημι, and θυμὸν αἰσθάνω II 468 (whence van Herwerden conj. ἦτορ αἰσθάνω here, as αἶω does not recur in this sense). Similarly ψυχὴν ἐκάπεσσαν X 167.

“ θάρσει νῦν· τοῖόν τοι ἀοσσητήρα Κρονίων
 ἐξ Ἰδης προέηκε παρεστάμεναι καὶ ἀμύνειν, 255
 Φοῖβον Ἀπόλλωνα χρυσάορον, ὅς σε πάρος περ
 ῥύομ’, ὁμῶς αὐτόν τε καὶ αἰπεινὸν ποτολίεθρον.
 ἀλλ’ ἄγε νῦν ἱππεῦσιν ἐπότηρυνον πολέεσσι
 νηυσὶν ἐπὶ γλαφυρήσιν ἐλαυνέμεν ὠκέας ἵππους·
 αὐτὰρ ἐγὼ προπάροιθε κιὼν ἵπποισι κέλευθον 260
 πᾶσαν λειανέω, τρέψω δ’ ἥρωας Ἀχαιοὺς.”
 ὥς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν.
 ὥς δ’ ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων,
 εἰώθως λούεσθαι ἐυρρέϊος ποταμοῖο, 265
 κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὦμοις αἴσσονται· ὁ δ’ ἀγλαΐῃφι πεποιθώς,
 ῥίμφά ἐ γούνα φέρει μετὰ τ’ ἥθεα καὶ νομὸν ἵππων·
 ὥς Ἐκτωρ λαιψήρὰ πόδας καὶ γούνατ’ ἐνώμα
 ὀτρύνων ἱππῆας, ἐπεὶ θεοῦ ἔκλυεν αὐδήν. 270
 οἱ δ’, ὥς τ’ ἢ ἔλαφον κεραδὸν ἢ ἄγριον αἶγα
 ἐσσεύοντο κύνες τε καὶ ἀνέρες ἀγριοῦται·

255. παριστάμεναι T Vr. d, fr. Mose. 256. περ Α (supr. γε) T: κε Q: γε Ω.
 258. ἐπότηρυνε R. 259 om. D^t. || ἐλαύνειν S. 260. προπάροιθεν ἰὼν Q
 Lips. || κελεύω C (γρ. κέλευσθον). 261. ἐσκόθοον διένει C¹ (γρ. πᾶσαν
 λειανέω). 262 om. P. || ἔμπνευσε Vr. b A. 263. φάτνης Et. Mag. 51. 10.
 264. δεσμὰ διαρρήξας θείῃ πεδίονδε Et. Mag. 51. 12. θείῃ D.J. || κροαίνων :
 τινὲς ἐπιευμῶν T. 265-68 ἀθ. Ar. 265 om. Zen. 266. ἔχῃ Vr. d. 268.
 γούνα : τινὲς γούνα T (wrongly appended to 269). 270. τινὲς ὀτρυνέων T. ||
 ἔκλυον Lips. 272. ἐσσεύαντο Ar. Par. g.

254. ἀοσσητήρα, a word which recurs in 735, X 333, δ 165. The most probable explanation is that of Curtius, who derives it from ἀ=sa, 'together,' and root seq of ἐπ-ομαι, sequor, as if ἀ-σοκ-ῆ-τηρ, con-soc-ia-tus.

256. χρυσάορον, rather χρυσάορα, see note on E 509. περ, not γε, see on P 587.

258. ἐπότηρυνον, only here and κ 531 with dat. Compare the double use of κελεύειν (note on I' 259). πολέεσσι, the many. But we should rather expect πάντεσσι (ἅμα πᾶσι Pallis).

263-68=Z 506-11. This simile, so fine when applied to the vain and handsome Paris, loses much of its force here, where it is inserted to illustrate not the exultant beauty but merely the speed of Hector. Ar. athetized 265-68 as a wrong repetition, but retained 263-64

as an introduction to 269-70; Zen. rejected 265 only. But the whole passage from 263-70 must go together; 269 is an Epic commonplace, serving to join the simile to its context. We have here, as at the end of Θ (557-58), a clear plagiarism of a passage whose intrinsic beauty marked it out for plunder. How a single 'Homer' could have thus repeated his own best passages, careless of their appropriateness, it is for the defenders of the unity of the *Iliad* to say. But we have no right to talk of interpolation; the simile is embedded in the structure of the book and has doubtless been so from the first, like the drums from older temples in the wall of Themistokles.

271 = I' 24; 272 = A 549. See the note on the latter passage for the (aor.) form ἐσσεύοντο.

τὸν μὲν τ' ἡλίβατος πέτρῃ καὶ δάσκιος ὕλη
 εἰρύσατ', οὐδ' ἄρα τέ σφι κιχήμεναι αἴσιμον ἦεν.
 τῶν δέ θ' ὑπὸ ἰαχῆς ἐφάνη λῖς ἠνυγένειος 275
 εἰς ὁδόν, αἶψα δὲ πάντας ἀπέτραπε καὶ μεμαῶτας.
 ὥς Δαναοὶ εἴως μὲν ὀμιλαδὸν αἰὲν ἔποντο
 νύσσοντες ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγυνοῖσιν,
 αὐτὰρ ἐπεὶ ἴδον Ἔκτορ' ἐποιχόμενον στίχας ἀνδρῶν,
 τάρβησαν, πᾶσιν δὲ παρὰ ποσὶ κάππεσε θυμός. 280
 τοῖσι δ' ἔπειτ' ἀγόρευε Θόας Ἀνδραίμονος υἱός,
 Αἰτωλῶν ὄχ' ἄριστος, ἐπιστάμενος μὲν ἄκοντι,
 ἐσθλὸς δ' ἐν σταδίῃ· ἀγορῇ δέ ἐ παῦροι Ἀχαιῶν
 νίκων, ὅππότε κοῦροι ἐρίσσειαν περὶ μύθων.
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν. 285
 "ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρῶμαι·

274. **τέ:** τί S (and *τινές*, T? ταῖ ms.). 275. **ὑπὰ** GPR. 276. **ἀπέτρπε**
 Lips.: ἐπέτραπε Q. 277. **εἴως:** τείως Zen. 279. **ἐποιχόμενον:** ἐπεccύ-
 μενον Vr. d. 280. **παρὰ** Vr. d. 285. **ὁ** Ar. Ω: ὅς P Vr. d, Harl. d, King's.

273. **ἡλίβατος**, a word of quite unknown origin and meaning; in H. always an epithet of πέτρῃ (*Hymn. Ven.* 267 of pines and oaks). The many explanations of the scholia are mere guesswork. **πέτρῃ** is the home of the goat, ὕλη of the stag.

274. **ἦεν**, the imperf. seems to be taken from the mind of the hunters; when the quarry escaped them they would say οὐκ ἄρ' ἡμῖν κιχ. αἴσιμον ἦεν, 'after all we are not fated to catch it.' It is only by some such supposition that the presence of the imperf. in a simile is to be explained.

279. **ἐποιχόμενον**, *assailing* like a divine 'visitation.' The word in this hostile sense is used only of gods or heroes directly inspired, as here: see note on K 487.

280. **παρὰ ποσὶ κάππεσε**, apparently our colloquial 'their courage sank into their heels,' with an obvious allusion to running away. So Demosth. *de Halonni*. § 45 (quoted by Schol. L) τὸν ἐγκέφαλον . . ἐν ταῖς πτέραις φορεῖτε.

281. The authenticity of the following passage, to 305, is very doubtful (see Introduction). The plan of sending the mass of the troops to the rear (295-99) at a moment when it would seem that every nerve should be strained to defend the wall is quite inexplicable. Besides, ἀλλέες (312), λαός (319), and the similes

in 323 clearly shew that the host of the Achaeans is in the passage immediately following regarded as still united. The phrase used in 284 is not Homeric. The omission of the F of *Ἐκάστον* (288) cannot be remedied by conjecture, and ἀνῶξομεν (295) is a doubtful form.

282. **ἐπιστάμενος ἄκοντι**, the dat. is apparently comitative, as in our phrase 'skilled with the javelin'; but the expression is a curious one. See *H. G.* § 144. Van Herwerden conj. ἄκοντος, the more usual constr.; e.g. φ 406 φόρμιγγος ἐπιστάμενος καὶ ἀοιδῆς. **σταδίῃ**, here *close fight* as opposed to the use of missiles. Cf. II 241, and αὐτοσταδίῃ, N 325.

284. **περὶ μύθων**, cf. θ 225 οἳ ῥα καὶ ἀθανάτοισιν ἐρίεσκον περὶ τῶν, 'in the art of archery.' The phrase would thus seem to imply regular contests for a prize of eloquence; but such a custom is entirely unknown to Homer. We must take μῦθοι to mean rather the *subject* than the *manner* of their speeches, 'vied with one another in their proposals,' as e.g. II 358 and often. Compare also the 'court-fee' in Σ 508 τῷ δῶκεν ὅς μετὰ τοῖσι δίκην ἰδέντατα εἴποι (App. I. §§ 28-30). **κοῦροι**, the young men as opposed to their elders, such as Nestor, with whom they would hardly presume to compete.

- οἶον δ' αὖτ' ἐξαυτίς ἀνέστη κῆρας ἀλύξας
 "Εκτωρ· ἦ θὴν μιν μάλα ἔλπετο θυμὸς ἐκάστον
 χερσὶν ὑπ' Αἴαντος θανέειν Τελαμωνιάδαο.
 ἀλλὰ τις αὖτε θεῶν ἐρρύσατο καὶ ἐσάωσεν 290
 "Εκτορ', ὃ δὴ πολλῶν Δαναῶν ὑπὸ γούνατ' ἔλυσεν,
 ὥς καὶ νῦν ἔσσεσθαι οἶομαι· οὐ γὰρ ἄτερ γε
 Ζηνὸς ἐριγδούπου πρόμος ἴσταται ὧδε μενοινῶν.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἶπω, πειθόμεθα πάντες.
 πληθὺν μὲν ποτὶ νῆας ἀνώξομεν ἀπονέεσθαι· 295
 αὐτοὶ δ', ὅσσοι ἄριστοι ἐνὶ στρατῶι εὐχόμεθ' εἶναι,
 στείομεν, εἴ κε πρῶτον ἐρύξομεν ἀντιάσαντες
 δούρατ' ἀνασχόμενοι· τὸν δ' οἶω καὶ μεμαῶτα
 θυμῶι δείσεσθαι Δαναῶν καταδύναι ὄμιλον."
 ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο.
 οἱ μὲν ἄρ' ἀμφ' Αἴαντε καὶ Ἴδομενῆα ἄνακτα, 301
 Τεῦκρον Μηριόνην τε Μέγην τ' ἀτάλαντον Ἄρηϊ,
 ὑσμίνην ἥρτυνον, ἀριστῆας καλέσαντες,
 "Εκτορι καὶ Τρώεσσιν ἐναντίον· αὐτὰρ ὀπίσσω
 ἢ πληθὺς ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο. 305

287. ἐξαυτίς C. 288. μιν : που Vr. d : μοι Q. 289. θανέειν Lips.
 294. ἐγὼν HU. 295. προτὶ CPR. 297. εἴ : ὥς A (γρ. εἶ), γρ. Harl. a.
 298. ἀνεχόμενοι Lips. 301. αἴαντε Zen. Aph. (A supr.) PQR TU Par. e j, Cant. :
 αἴαντα Ω. 303. ὑσμίνην τ' R. || ἥρτυον Vr. b.

287. οἶον δ' αὖτε, see note on N 633.
 290. Cf. χ 372, K 44. From the latter Bekker would read ἠδὲ σάωσεν, in order to put the hiatus into the bucolic diaeresis, where it is admissible. Were not the whole passage suspect it would be tempting to read καὶ F' ἐσάωσεν with Brandreth, regarding "Εκτορα as a gloss added to explain the object, after the pronoun Fe had disappeared, and the rest of 291 as a mere stop-gap to make up a line.

292. The reference of ὥς . . ἔσσεσθαι is not very clear. As the text stands it seems to mean 'so it will happen again that he will lay low many a Danaan.' But by omitting 291 it will be 'as I deem some god will again protect and save him, if the need comes.' The latter seems rather more natural.

293. μενοινῶν, *desiring*, seems meaningless, and the Epic form is μενοινῶν. The scholia supply διαμάχεσθαι ἡμῖν, which is weak enough. We want a word such as μεμαῶς (Pallis).

295. ἀνώξομεν may be either fut.

indic. as π 404, or aor. subj., cf. ἀνῶξαι, κ 531. The latter is to be preferred.

297. στείομεν for στήομεν with the traditional change of η to ει before ο (ω): we have στήι, παρστήετον, but περιστείωσι P 95 (with variant περιστήωσι). See H. G. p. 384, and compare the form στέωμεν A 348, with note. The original form was presumably στά-ομεν. πρῶτον, the first rush: Thoas contemplates a rear-guard action to cover the retreat of the main body. For κε Bentley conj. ε.

301. The dual Αἴαντε is preferable to the singular, as through the whole of the battle at the ships the two namesakes act together. For the use of ἀμφί see on Γ 146. The omission of Menelaos from the list of heroes is strange.

303. ἥρτυνον *closed up* the ranks, cf. A 216 ἀρτύνηθι δὲ μάχῃ.

305. ἢ πλεός looks like the later use of the article; but it may be defended as Homeric, since it expresses the antithesis to οἱ μέν above. Cf. B 278 ὥς φάσαν ἢ πληθὺς, immediately followed by ἀνὰ δ' ὁ πολίπορθος Ὀδυσσεύς.

Τρῶες δὲ προύτυψαν ἀολλέες, ἦρχε δ' ἄρ' Ἴκτωρ
μακρὰ βιβιάς· πρόσθεν δὲ κί' αὐτοῦ Φοῖβος Ἀπόλλων
εἰμένος ὅμοιον νεφέλην, ἔχε δ' αἰγίδα θούριν
δεινὴν ἀμφιδάσειαν ἀριπρεπέ', ἣν ἄρα χαλκεὺς
Ἥφαιστος Διὶ δῶκε φορήμεναι ἐς φόβον ἀνδρῶν. 310
τὴν ἄρ' ὃ γ' ἐν χεῖρεσσιν ἔχων ἡγήσατο λαῶν.
Ἀργεῖοι δ' ὑπέμειναν ἀολλέες, ὦρτο δ' αὐτῇ
ὄξει' ἀμφοτέρωθεν, ἀπὸ νευρήφι δ' οὔστοι
θρῶισκον· πολλὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν
ἄλλα μὲν ἐν χροῖ πῆγνυτ' ἀρηιθῶον αἰζήων, 315
πολλὰ δὲ καὶ μεσσηγύ, πάρος χροὰ λευκὸν ἐπαυρεῖν,
ἐν γαίῃ ἴσταντο, λιλαιόμενα χροὸς ἄσαι.
ὄφρα μὲν αἰγίδα χερσὶν ἔχ' ἀτρέμα Φοῖβος Ἀπόλλων,
τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πῆπτε δὲ λαός·
αὐτὰρ ἐπεὶ κατ' ἔνωπα ἰδὼν Δαναῶν ταχυπώλων 320

306. προέτυψαν J : προύτρεψαν Q (*supr.* τυ). 307. βιβιάς Ω : βιβῶν (-ῶν)
Ar. (see below) (H *supr.*) JP (*supr.* ac) SU Harl. b, Par. a b d f h, Vr. b, fr. Mosc. :
βοῶν Zen. || αὐτοῦ : αὐτῶ P. 308. ὁμοιοι(η) ACHRS Vr. b A. αἰγίδα :
τινὲς ἀσπίδα Eust. (and so γρ. H *man. rec.*). 313. ἀπαὶ L. : νευρήφι δ' :
νευρήφιν T (*supr.* δ' *man. rec.*). 315. πᾶχθεν U. 316. πολλὰ : ἄλλα Vr. d.
λευκὸν : καλὸν GR.

306 = N 136, P 262.

307. βιβιάς : βιβῶν πᾶσαι εἶχον . . Ἀρί-
σταρχος βιβῶν, Did. In H 213 we are
told that Ar. read βιβιάς. It is therefore
probable that he admitted both forms as
justifiable, and did not fear the inconsis-
tency of following ms. authority in each
place. Our mss. retain this inconsistency
in a marked degree. In Γ 22, N 807, Π
609, λ 539, all (as far as is known) agree
in the form with -ῶ-; in H 213, N 18, 158,
371, ι 450, ρ 27, all equally agree in the
form with -ά-; only here and in 686
below is there any division of authority,
in both cases with a large majority in
favour of βιβιάς. This form is undoubtedly
preferable linguistically; but we have
no right, in the face of the evidence,
to expel βιβῶν from the text where
unanimously supported.

308. θούριν goes with αἰγίδα as else-
where with ἀσπίδα, which is indeed a
variant here. For the construction of the
aegis see note on B 447. ἀμφιδάσειαν,
covered with hair, like ἀμφίκρομος of a
bush, *covered with leafage*, P 677. It
would seem that the idea calls rather
for *περί* than *ἀμφί*, *on both sides*; but
the two prepositions are apt to trespass

on one another's ground, and metrical
requirements may have determined the
choice. Conversely in Φ 163 *περιδῆξις*
seems to stand for *ἀμφιδῆξις*. Many
apply the word to the *θῆσανοι*, and
explain 'fringed round about.'

310. ἐς φόβον ἀνδρῶν, *for the putting*
to flight of warriors. *ἐς* must here in-
dicate *end*, i.e. *intent*—a rare use, but
sufficiently supported by *εἰπεῖν, πείθεσθαι*
εἰς ἀγαθόν (I 102, Λ 789, Ψ 305), *εἰς*
ἀπὸν κοιμήσατε μ 372, *δίδωμι ἐς γάμον*
ῶρην ο 126. Monro takes it 'in a con-
crete sense, to the scene of flight'; cp. *ἐς*
πόλεμον φορέειν. But this seems, to
say the least, a weak way of expressing
that it is the aegis itself which causes
the rout. In any case the phrase is
curious; *μόθον* (Pallis) for *φόβον* would
be simpler.

314-17, see Λ 571-74; 319 = O 67,
Λ 85.

320. κατ' ἔνωπα, *full in the face*.
The old grammarians were divided as to
the orthography, some reading *κατένωπα*
(like *κατέναντα*), others *κατ' ἐνώπα*, sup-
posed to be a metaplastic acc. of *ἐνώπη*
(see E 374) like *ἰῶνα* beside *ἰάων*.
Monro (*H. G.* § 107. 2) suggests that

σεῖσ', ἐπὶ δ' αὐτὸς ἄνσε μάλα μέγα, τοῖσι δὲ θυμὸν
 ἐν στήθεσσιν ἔθελξε, λάθοντο δὲ θούριδος ἀλκῆς.
 οἱ δ', ὥς τ' ἡ ἐβόων ἀγέλην ἢ πῶν μὲν οἶδον
 θῆρε δύω κλονέωσι μελαίνης νυκτὸς ἀμολγῶι,
 ἐλθόντ' ἐξαπίνης σημάντορος οὐ παρεόντος, 325
 ὥς ἐφόβηθεν Ἀχαιοὶ ἀνάλκιδες· ἐν γὰρ Ἀπόλλων
 ἦκε φόβον, Τρωσὶν δὲ καὶ Ἑκτορι κῦδος ὄπαζεν.
 ἔνθα δ' ἀνὴρ ἔλεν ἄνδρα κεδασθείσης ὑσμίνης.
 Ἑκτωρ μὲν Στιχίον τε καὶ Ἀρκεσίλαον ἔπεφνε,
 τὸν μὲν Βοιωτῶν ἡγήτορα χαλκοχιτώνων, 330
 τὸν δὲ Μενεσθῆος μεγαθύμου πιστὸν ἐταῖρον·
 Αἰνείας δὲ Μέδοντα καὶ Ἴασον ἐξενάριξεν·
 ἦτοι ὁ μὲν νόθος υἱὸς Οἰλῆος θεῖοιο
 ἔσκε, Μέδων Αἶαντος ἀδελφεός, αὐτὰρ ἔναιεν
 ἐν Φυλάκῃ, γαίης ἄπο πατρίδος, ἄνδρα κατακτάς, 335
 γνωτὸν μητρυνῆς Ἐριώπιδος, ἣν ἔχ' Οἰλεύς·
 Ἴασος αὖτ' ἀρχὸς μὲν Ἀθηναίων ἐτέτυκτο,
 υἱὸς δὲ Σφήλῳ καλέσκετο Βουκολίδαο.
 Μηκιστῇ δ' ἔλε Πουλυδάμας, Ἑχίον δὲ Πολίτης

324. **ΔΥΩ**: **ΔΥΟ** T. || **ΚΛΟΝΕΩΣΙ** AJQU Bar. Harl. a, fr. Mosc.: **ΚΛΟΝΕΟΥΣΙ** Ω.
 326. **ΕΝΑΛΚΙΔΕΣ** Sch. X (γρ. ἀνάλκιδες). 327. **ἦκε**: **θάκε** H. 328. **ἐνθ'** ἀνὴρ
 PR. 330. **ΧΑΛΚΟΧΙΤΩΝΩΝ**: **ΚΑΡΤΕΡΟΕΥΜΩΝ** J Par. b h, Vr. b, fr. Mosc. (and
 γρ. A, Harl. a). 332. **ΜΕΔΟΝΤΑ**: **ΜΕΔΟΝ** TE Q. 333. ὁ **ἸΛῆος** Zen. 337.
αὐτ': **αὐ** J. 339. **ΜΗΚΙΣΤῆΝ** (-ἦΝ) (C suppr.) G Vr. b Cant.

both ὦπα (eis ὦπα ιδέσθαι) and ἐνωπα may be neut. sing. from which we have the plur. προσ-ὠπατα (H 212). Cf. ἐνωπα-
 διως ἐσίδεσκειν ψ 94. See also Delbrück
 Gr. iii. p. 636.

321. The apodosis begins with τοῖσι
 δέ.

322. **ἔθελξε**, see note on M 255.

324. **ΔΥΩ**, a pair like Apollo and Hector.
ἀμολγῶι, A 173, X 27.

325. **σημάντορος**, this word occurs
 only here in H. (and three times in the
 Hymns); but cf. μήλοισιν ἀσημάντοισιν
 K 485, and for σημαίνειν = command, A
 289, etc.

327. **φόβον**, as used with ἐνῆκε, seems
 to mean fear rather than flight, the only
 sense permitted by the canon of Ar.
 Hence van L. reads ὦρσε for ἦκε.

328. **κεδασθείσης ὑσμίνης**, when the
 ranks were broken; opposed to ὑσμίνην
 ἤρπυνον above (303).

330. **Τὸν μὲν**, the latter, **τὸν δέ**, the

former, by the usual *chiasmus* or ὅστερον
 πρότερον: Arkesilaos is the Boiotian (B
 495), Stichios the Athenian (N 195).

333-36 = N 694-97.

337. **ἀρχός**, an officer, under Mene-
 stheus, like Stichios (N 196).

339. **Μηκιστῆ**: the only other con-
 tracted acc. from a noun in -εύς is the
 doubtful Τυδῆ Δ 384. Hence Brandreth
 conj. **Μηκιστῆ** δὲ Πουλυδάμας. But
 perhaps we should adopt the variant
Μηκιστήν (or -ῆν): compare **Ἀντιφάτην**
 M 191 but **Ἀντιφάτῃ** κ 114 (Menrad)
 Mekisteus is son of Echios in Θ 333, so
 perhaps it is meant that father and son
 are killed together (cf. Ξ 514). But
 these lists of the unimportant slain are
 to be regarded as only extemporized; so
 that names which have occurred together
 in other passages are very likely to be
 brought into contact again in fresh
 relations, without thought of any special
 significance.

πρώτη ἐν ὑσμίνῃ, Κλονίον δ' ἔλε διὸς Ἀγλήνωρ. 349
 Δηϊόχον δὲ Πάρις βάλε νείατον ὦμον ὀπίσθε
 φεύγοντ' ἐν προμάχοισι, διαπρὸ δὲ χαλκὸν ἔλασσε.
 ὄφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα, τόφρα δ' Ἀχαιοὶ
 τάφρῳ καὶ σκολόπεσσιν ἐνιπλήξαντες ὀρυκτῇ
 ἔνθα καὶ ἔνθα φέβοντο, δύνοντο δὲ τείχος ἀνάγκῃ. 345
 Ἐκτῶρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας·
 “ νηυσὶν ἐπισσεύεσθαι, εἰὼν δ' ἔναρα βροτόευντα·
 ὃν δ' ἂν ἐγὼν ἀπάνευθε νεῶν ἐτέρωθι νοήσω,
 αὐτοῦ οἱ θάνατον μητίσομαι, οὐδέ νυ τόν γε
 γνωτοὶ τε γνωταὶ τε πυρὸς λελάχῳσι θανόντα, 350
 ἀλλὰ κύνες ἐρύουσι πρὸ ἄστεος ἡμετέροιο.”
 ὥς εἰπὼν μάλιστα κατωμαδὸν ἤλασεν ἵππους
 κεκλόμενος Τρώεσσιν ἐπὶ στίχας. οἱ δὲ σὺν αὐτῷ
 πάντες ὁμοκλήσαντες ἔχον ἐρυσάρματας ἵππους

342. προμάχοισι: γρ. πυμάτοισι T. 344. ὀρεκτᾶ (?). 347. ἐπισσεύεσθον
 Zen.: ἐπισσεύεσε Par. b. 348. ἐγὼ J Lips. ἐτέρωθι: ἐτέρῳσε ap. (pseudo-)
 Plut. 117. 31: ἐθέλοντα JU Par. b (pseudo-)Plut. 157. 9. 349. Τὸν γε: τόνδε
 J. 351. κύνες γ' L. || ἐρύουσι Cant. 353. τρώεσσιν ἐπὶ: τρώεσσι κατὰ
 [G]P Par. j (γρ. ἐπὶ).

340. Κλονίον, a Boiotian, B 495.

344. Cf. M 72 τάφρῳ ἐνιπλήξωμεν ὀρυκτῇ. The separation of ὀρυκτῇ from the substantive to which it belongs is curious, but may be justified by the fact that τάφρῳ καὶ σκολόπεσσιν form a single idea, 'the trench with its stakes.'

345. ΔΥΝΟΝΤΟ, go behind, cf. X 99 πύλας καὶ τεῖχεα δύω.

347. Nicanor says that this line was usually taken with the preceding, so that the infinitives depended upon ἐκέκλετο, and in this some modern editors have acquiesced. But then the transition from the narrative to direct speech is very harsh (see Δ 303), and there is no difficulty whatever in making the speech begin as usual immediately after the formal line 346, the infinitives being taken imperatively. Zen. indeed read ἐπισσεύεσθον, regarding the dual as equivalent to a plural (A 567). But we ought no doubt to read ἐπισσεύεσθ', εἰῶν, with Fick.

348. Compare B 391, Θ 10. ἐτέρωθι, elsewhere than in the battle.

350. πυρὸς λελάχῳσι, as H 80, X 343, Ψ 76. The redupl. aor. occurs only in this causal sense and only in these four

passages. Notice the subjunctive equivalent to a prophetic future; hence used with οὐ, and followed by ἐρύουσι.

352. We have not been told that Hector has mounted his chariot; indeed μακρὰ βιβὰς in 307 implies that he was then on foot, though a chariot advance is indicated in 258-61, and in Ξ 429-31 Hector is carried to his chariot, evidently in anticipation of its use when he recovers. But the merely temporary use of the car is so essential to Homeric tactics that these changes are a matter of course. See on Θ 348, T 498. κατωμαδόν, lit. down from the shoulder, i.e. with the full swing of his arm, as we bowl 'from the shoulder.' So Ψ 431 δίσκον οὐρα κατωμαδίῳ.

353. ἐπὶ στίχας, so nearly all mss.; recent edd. all adopt κατὰ στίχας on the analogy of Δ 91, but in the face of such strong testimony the alteration is not justifiable. The phrase may be taken with ἤλασεν, drove his horses against the ranks of the enemy, or more simply with κεκλόμενος, shouting across the ranks. The scholia prefer the former.

354. ἐρυσάρματας, also H 379. For the form of the compound see H. G. § 126.

ἡχῇι θεσπεσίηι· προπάροιθε δὲ Φοῖβος Ἀπόλλων 355
 ῥεῖ ὄχθας καπέτοιο βαθείης ποσσὶν ἐρείπων
 ἐς μέσσον κατέβαλλε, γεφύρωσεν δὲ κέλευθον
 μακρὴν ἥδ' εὐρείαν, ὅσον τ' ἐπὶ δουρὸς ἐρωῇ
 γίνεται, ὅππότε ἄνῃρ σθένεος πειρώμενος ἦσι.
 τῇι ῥ' οἷ γε προχέοντο φαλαγγηδόν, πρὸ δ' Ἀπόλλων 360
 αἰγίδ' ἔχων ἐρίτιμον· ἔρειπε δὲ τεῖχος Ἀχαιῶν
 ῥεῖα μάλ', ὥς ὅτε τις ψάμαθον πάϊς ἄγχι θαλάσσης,
 ὅς τ' ἐπεὶ οὖν ποιήσῃ ἀθύρματα νηπιέησιν,
 ἄψ' αὖτις συνέχευε ποσσὶν καὶ χερσὶν ἀθύρων.
 ὥς ῥα σύ, ἦϊε Φοῖβε, πολὺν κάματον καὶ οἰζύν 365
 σύγχεας Ἀργείων, αὐτοῖσι δὲ φύζαν ἐνῶρσας.
 ὥς οἱ μὲν παρὰ νηυσὶν ἐρητύοντο μένοντες,
 ἀλλήλοισί τε κεκλόμενοι καὶ πᾶσι θεοῖσι
 χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος·
 Νέστωρ αὖτε μάλιστα Γερήνιος, οὔρος Ἀχαιῶν, 370
 εὖχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·

356. ποσσὶν : χερσὶν Zen. || ποσὶ καὶ χερσὶν ἐρίπτων *Et. Gud.* 307. 2. 357.
 κατέβαλλε L. 359. γίνεται L Syr. || Ἡ(Ι)CΙ(N) ADHP Harl. a, fr. Mosc. Ven.
 B : ἥσει GJQRTU Syr. : εἶσι C (γρ. ἥσει). 361. πολύτιμον D. 363. ποιήσῃ
 ΔHJU Syr. Cant. Bar. Harl. a, Mor. fr. Mosc. : ποιήσει Ω. 364. αἰγὶς CL.
 366. After this line U repeats O 1-2 (αὐτὰρ . . χερσὶν), and begins 367 οἱ μὲν δὴ
 for ὥς οἱ μὲν. 369. ἐνίσχοντες R. 370. νέστωρ δ' H Syr.

356. κάπετος recurs in Σ 564 of the ditch round a vineyard, Ω 797 of a grave. Perhaps its use here as applied to the moat is somewhat contemptuous, 'ditch' rather than 'fosse.' For ποσσὶν Zen. read χερσὶν, to which Ar. objected as less consistent with the dignity of a god.

357. γεφύρωσεν, made the road into a causeway, or embankment. The verb is used in a slightly different way in Φ 245. For the Homeric γέφυρα see on E 89.

358. ὅσον τ' ἐπὶ, see Γ 12. ἐρωή, as Φ 251, cf. Α 357.

359. So Ψ 432 δίσκου οὐρα . . ὃν τ' αἰζὴς ἀφῆκεν ἄνῃρ πειρώμενος ἥβης. The phrase evidently expresses the longest possible cast. ἥσι if right must be explained as a subj. with the long stem + termination, cf. δῶσι Α 129, φθῆσι Ψ 805, not as contracted from ἥσις, the Homeric form (hardly ἥσις, in spite of ἀφῆσι Π 590). We can of course read ἥμι (Monro). But it is a question if the whole line is not interpolated in

order to supply a verb to ἐρωή (cf. on Π 353, I 44, Ω 45, etc.; the verb being taken from the familiar πολέμου δ' οὐ γίνετ' ἐρωή), and filled up with a reminiscence of Ψ 432. It certainly is not needed. (See Menrad, p. 158.)

361. ἔρειπε is trans. as in 356, and from it we must supply ἐρείπημι with πᾶσι.

363. ἀθύρματα is perhaps best taken as part of the predicate, *when he has made the sand into a plaything*. ΝΗΠΙΕΪCΙΝ, *in his childishness*; cf. I 491.

365. ἦϊε, a word recurring only in Γ 152 and *Hymn. Ap.* 120; like so many divine epithets it is of quite unknown meaning. Various derivations have been proposed, but all are mere guesses. Ar. wrote ἦϊε, deriving from ἦμι, *to shoot*, in the sense *Archer*. Whether it has any connexion with the commoner ἦϊος is very doubtful. κάματος in concrete sense, the result of toil, as ξ 417 ἄλλοι δ' ἡμέτερον κάματον νήποινον ἐδουσιν, αὐτοῖσι, *the men* as opposed to their work.

367-69 = Θ 345-47, where see note.

“Ζεῦ πάτερ, εἴ ποτέ τίς τοι ἐν Ἀργεῖ περ πολυπύρῳ
ἦ βοὸς ἢ οἶος κατὰ πτόνα μηρία καίων
εὔχετο νοστήσαι, σὺ δ' ὑπέσχεο καὶ κατένευσας,
τῶν μνήσαι καὶ ἄμυνον, Ὀλύμπιε, νηλεὲς ἦμαρ,
μηδ' οὕτω Τρῶεσσιν ἔα δάμνασθαι Ἀχαιούς.”

ὥς ἔφατ' εὐχόμενος, μέγα δ' ἔκτυπε μητίετα Ζεὺς,
ἀράων αἶων Νηληϊάδαο γέροντος.

Τρῶες δ' ὥς ἐπύθοντο Διὸς κτύπον αἰγινόχοιο,
μᾶλλον ἐπ' Ἀργείοισι θόρον, μνήσαντο δὲ χάρμης.

οἱ δ', ὥς τε μέγα κῦμα θαλάσσης εὐρυπόροιο
νηὸς ὑπὲρ τοίχων καταβήσεται, ὅπποτ' ἐπείγῃ
ἰς ἀνέμου· ἡ γάρ τε μάλιστά γε κύματ' ὀφέλλει.

ὥς Τρῶες μεγάλη ἰαχῇ κατὰ τεῖχος ἔβαινον,
ἵππους δ' εἰσελάσαντες ἐπὶ πρύμνησι μάχοντο
ἔγχεσιν ἀμφιγύοις αὐτοσχεδόν, οἱ μὲν ἀφ' ἵππων,
οἱ δ' ἀπὸ νηῶν ὕψι μελαιναίων ἐπιβάντες

372. **ΤΟΙ** : **τοί** G. 373. **ΚΑΤΑ** : **μετά** L. 374. **ΝΟΣΤΗΣΑΙ** : **γρ. σείν** Harl. a.
376. **ΔΑΜΝΕΣΘΑΙ** Bar. 377. **ἔκτυπε** : **ἔκλυε** Zen. 'Vat. 1.' 378. **ἀράων** :
εὐράων J. 379. **ΚΤΥΠΟΝ** Ω : **νόον** of early printed edd., if not a conj. of
Chalcondylas, is presumably the reading of G, in spite of La R.'s statement to the
contrary. 382. **ἐπείγει** PR : **ἐπείγοι** Q. 383. **ἀνέμοιο** D. : **ἡ δ' ὀ** Q. : **τε** :
γε J : **ῥα** Harl. a. 384. **ἔβαινον** : **ἔβησαν** (AC *supr.*) Q. 387. **αποβαντες** Ambr.

372. ἐν Ἀργεῖ περ, even in Argos; i.e. at the very first, even before the expedition had left Greece, Zeus had given his promise of safe return. ὑπέσχεο is thus really the principal verb to which εὔχετο is subordinate in sense. It is perhaps possible, though less satisfactory, to take περ with εἴ, if indeed, as though Nestor were pretending to doubt even such a certain fact; cf. εἴ δὲ καὶ Ἐκτορά περ φιλεῖς, II 204, with note.

379. It is strange that the thunder, though expressly said to be in answer to Nestor's prayer, should encourage not the Greeks but the Trojans; a difficulty which may be evaded by rejecting 378 with Heyne, and regarding the thunder as a mark of disfavour. But the whole passage 367-80 has the air of a later addition designed to bring Nestor once more into prominence. We last heard of him as an onlooker at the beginning of Ξ, and his appearance here is certainly unexpected. To all appearance, as is pointed out in the Introduction, 366 is the last line of the

Διὸς ἀπάντη; at the point of juncture with the continuation of the story we may naturally expect to find short interpolated passages of transition; another follows immediately in 390-404, and 380-90 are by no means devoid of difficulty. It may be added that ὥς in 367 has a very vague reference to the general situation, and comes in awkwardly after the ὥς of 365.

381. εὐρυπόροιο, cf. δ 432, α 2, πόρους ἄλως μ 259, and χθονὸς εὐροδείης.

382. καταβήσεται, aor. subj. corresponding rather to indic. κατεβήσατο than to the thematic-εβήσετο, the regular form in II. Nauck's conj. κατεβήσετο is needless.

384. κατά, down upon, like the wave descending on the ship. Compare note on N 737. ἔβαινον seems to be used of the footmen as distinct from the charioteers of the next line. But the phraseology of the whole passage is rather awkward; μάχοντο in 385 is first used of the Trojans only, and is extended to the Greeks in 387 by an afterthought.

μακροῖσι ξυστοῖσι, τά ῥά σφ' ἐπὶ νηυσὶν ἔκειτο
ναῦμαχα κολλήεντα, κατὰ στόμα εἰμένα χαλκῶι.

Πάτροκλος δ', εἰως μὲν Ἀχαιοὶ τε Τρῶές τε 390
τείχεος ἀμφεμάχοντο θοῶν ἔκτοθι νηῶν,
τόφρ' ὃ γ' ἐνὶ κλισίῃ ἀγαπήνηρος Εὐρυπύλοιο
ἦστό τε καὶ τὸν ἔτερπε λόγοις, ἐπὶ δ' ἔλκεϊ λυγρῶι
φάρμακ' ἀκέσματ' ἔπασσε μελαινάων ὀδυνάων.
αὐτὰρ ἐπεὶ δὴ τείχεος ἐπεσσυμένους ἐνόησε 395
Τρῶας, αὐτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,
ῶιμῶξέν τ' ἄρ' ἔπειτα καὶ ὦ πεπλήγετο μῆρῶ

388. ἔκειντο (γ). 389. χαλκῶι: χαλκόν S Ambr. 392. ὃ γ' ἐνὶ: ὅς γ' ἐν V: ὃ γ' ἐν Vt. A. 393. τινὲς ἔτερπε λούων (λόων corr. Nauck) T. 394. ἀκέσματ' D Lips.: ἀκίματ' Ω: Ar. διχῶς. 395. ἀπεσσυμένους J. 397. ἐπεπλήγετο P.

388. μακροῖσι, 22 cubits long, see 677. These are the only two passages in H. where sea-fighting is alluded to; but this is probably a mere accident, as a sea-faring race, when at war, would be hardly likely to abstain from attacking the enemy's ships, though their gear would no doubt be of an elementary sort. A naval conflict is indeed implied when the suitors send a ship to waylay Telemachos on his return from Pylos, δ 669, 842, ο 28, π 351. It is probable that boarding would be the only tactics pursued, as the ships of Homer do not seem to have been provided with beaks for ramming. See Helbig, p. 77. (The evidence is, however, purely negative; beaks are found on very ancient figured vases—those of the 'Dipylon' style. See Kroker in *Jahrb. des Arch. Inst.* i. p. 107 ff.) These long poles would then no doubt be used to 'fend off' an enemy of superior strength, or perhaps even to strike the rowers over the oars. The allusion does not tend to prove the lateness of the passage, as Fick holds.

389. κολλήεντα evidently means that they were made of pieces glued side by side, and arranged so that their ends lay at different distances, in order to gain strength. See note on κολλήεντον βλήτροισι, 678. στόμα, the front, i.e. point; a unique expression as applied to a weapon, though somewhat similar metaphors are found in later Greek; e.g. Xen. uses στόμα of the front of the battle, ἄκρον στόμα πύργων, Eur. *Phoen.* 1166. It is impossible not to be reminded of the common Hebraism 'the

mouth of the sword,' which appears in St. Luke xxi. 24, etc.

390. The story now returns to Patroklos, who was left at the end of A tending the wounded Eurypylos. For the difficulties of the passage see the *Introd.*

391. τείχεος ἀμφεμάχοντο, were fighting for the wall. ἀμφιμάχεσθαι with gen. seems always to have this sense, e.g. II 496, 533, Σ 20. With the acc. it is local, to fight around. ἔκτοθι, while the fight was not yet among the ships.

392. ἀγαπήνηρος, see on N 756.

393. λόγοις, talk or possibly tales. The word occurs only here and α 56 in H., and is evidence of the lateness of the passage. Nauck prefers to adopt the variant λούων (λόφων) of Sch. T; when we last heard of Patroklos (A 848) he was washing Eurypylos' wound, and his haste when he left Nestor (A 647) should confine him to the actual work of surgery. But on the other hand the length to which the battle has extended demands an occupation of more elastic duration than the mere washing of a wound; nor does ἔτερπε suit λόων as well as λόγοις. There is therefore no reason to depart from the text. Van Herwerden conj. *ἔπέσσε* for *λόγοις*, and this van L. adopts, but without justification.

394. Compare A 830. ἀκέσματα is predicative, as remedies.

395–96 = M 143–44; 397–98, cf. O 113–14. In 395 Nitzsch conj. *νῆας* for *τείχος*. The context evidently requires the change; but it is probable that the earlier passage has been borrowed verbatim without the necessary adaptation.

χερσὶ καταπρηνέσσω, ὀλοφυρόμενος δὲ προσηύδα·
 “Ἰὺρύπυλ’, οὐκέτι τοι δύναμαι χατέοντί περ ἔμψης
 ἐνθάδε παρμενέμεν· δὴ γὰρ μέγα νεῖκος ὄρωρεν·
 ἀλλὰ σὲ μὲν θεράπων ποτιτερπέτω, αὐτὰρ ἔγωγε
 σπεύσομαι εἰς Ἀχιλλῆα, ἵν’ ὀτρύνω πολεμίζειν.
 τίς δ’ οἶδ’ εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίνω
 παρειπών; ἀγαθὴ δὲ παραίφασις ἐστὶν ἑταίρου.”

τὸν μὲν ἄρ’ ὥς εἰπόντα πόδες φέρον· αὐτὰρ Ἀχαιοὶ 193
 Τρῶας ἐπερχομένους μένον ἔμπεδον, οὐδὲ δύναντο
 παυροτέρους περ ἔοντας ἀπώσασθαι παρὰ νηῶν·
 οὐδέ ποτε Τρῶες Δαναῶν ἐδύναντο φάλαγγας
 ῥηξάμενοι κλισίησι μιγήμεναι ἥδὲ νέεσσιν.
 ἀλλ’ ὥς τε στάθμη δόρυ νηῖον ἐξιθύνει 110
 τέκτονος ἐν παλάμησι δαίμονος, ὅς ῥά τε πᾶσης
 εὖ εἰδῆι σοφίης ὑποθημοσύνησιν Ἀθήνης,
 ὥς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πτόλεμός τε.

398. δὲ προσεῦδα : δ’ ἔπος ηὔδα Ar. AGPR Harl. a. 407. ἀπώσασθαι :
 ἀμύνεσθαι S. 408. οὐδέ : οὐτέ DGT. 409. ἥδὲ [G]J Bar. Vr. A (ἐν ἄλλαις
 A) : οὐδέ Ω : οὐδέ ἡ ἥδὲ Eust. 410. ἐξιθύνῃ Q (cin written over H). 412.
 εἰδῶς fr. Mosc. Harl. a (γρ. εἶδη). 413. πόλεμός P(λ).

401. Why ποτιτερπέτω? The preposition seems quite meaningless—πρὸς τῷ φαρμάκῳ, Sch. T, will not do—and the compound does not recur in Greek literature. Pallis suggests φρένα τερπέτω.

403-04=Λ 792-93.

409. μιγήμεναι, to get into the midst of. The idea clearly is not that the Trojans could just reach the ships (see 414, 416), but that they could not do more; it is at the sterns that they are stopped. The huts, in a subsequent passage, 656, are regarded as being behind the first line of ships, but it does not follow that they were entirely between the ships and the sea. Such an arrangement is highly improbable. It is more likely that huts and ships are supposed to alternate in rows, each man having his hut near his own ship.

410. στάθμη ἐργαλείον τεκτονικόν, ἡ καὶ κατευθυντήρια λεγομένη . . . τούτῳ δὲ κανονίζεται τὰ ξύλα. ἐστὶ δὲ σχοινίου λεπτὸν ἐρυθρὸν ἢ μέλανι χρώματι βεβαυμένον, Schol. A. The metaphor hangs on the word τέτατο in 413—for which see M 436 and note on H 192. A stubborn and equal struggle is symbolized

by the equal straining of the ‘ropes’ by which the two armies are moved; and this is compared to the tight straining of the cord by which a carpenter guides himself in cutting a plank, as Odysseus does in building his raft, ξέσσε δ’ ἐπισταμένως καὶ ἐπὶ στάθμην ἴθυνεν, ε 245. The simile is not very exact, as the point to be illustrated is the equality of two strains (ἐπὶ ἴσα, 413) while the simile only gives the intensity of one; but it is not unnatural that the poet should think of the equality and severity of a fight as almost synonymous. He probably had before him the very similar but more correct comparison of M 433-36, where the equality is well compared to the level balance, σταθμός. A reminiscence of στάθμη in ε 245 may have suggested the new simile.

412. For the gen. after εἰδῆι see H. G. § 151 d; and for Athene as teacher of shipbuilding, among other useful arts, E 60-61. Neither σοφίη nor σοφός nor any other word of the family recurs in H. (σεσοπισμένος Hes. Opp. 649, σοφίη Hygm. Met. 483, 511); we have thus another proof of the late origin of this passage.

ἄλλοι δ' ἀμφ' ἄλλησι μάχην ἐμάχοντο νέεσσιν.
 "Ἐκτωρ δ' ἄντ' Αἴαντος εἰείατο κυδαλίμοιο. 415
 τὼ δὲ μῆς περὶ νηὸς ἔχον πόνον, οὐδὲ δύναντο
 οὔθ' ὁ τὸν ἐξελάσαι καὶ ἐνιπρῆσαι πυρὶ νῆας,
 οὔθ' ὁ τὸν ἀψ ὥσασθαι, ἐπεὶ ῥ' ἐπέλασσε γε δαίμων.
 ἐνθ' υἷα Κλυτίοιο Καλήτορα φαίδιμος Αἴας
 πῦρ ἐς νῆα φέροντα κατὰ στῆθος βάλε δουρί. 420
 δούπησεν δὲ πεσών, δαλὸς δέ οἱ ἔκπεσε χειρός.
 "Ἐκτωρ δ' ὥς ἐνόησεν ἀνεψιὸν ὀφθαλμοῖσιν
 ἐν κοινίησι πεσόντα νεὸς προπάρειθε μελαίνης,
 Τρωσὶ τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὖσας.
 "Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί, 425
 μὴ δὴ πω χάξεσθε μάχης ἐν στείνει τῶιδε,
 ἀλλ' υἷα Κλυτίοιο σαώσατε, μή μιν Ἀχαιοὶ
 τεύχεα συλλήσωσι νεῶν ἐν ἀγῶνι πεσόντα."
 ὥς εἰπὼν Αἴαντος ἀκόντισε δουρὶ φαεινῶι.
 τοῦ μὲν ἄμαρθ', ὁ δ' ἔπειτα Λυκόφρονα Μάστορος υἱόν, 430

415. ἄντ': αὐτ' Q.T. 416. δὲ μιᾶς: δὲ ἱᾶς Vr. A. || περὶ: παρὰ Q.
 417 om. Q. || νῆας Ω: νῆα Ar. Par. g² j. 418. γε: ἐ S. 419. υἷα: υἱὸν
D supr. 423. νεὸς A.Q[S]: νηὸς GU: νεῶς Ω (τὰ πλείστα τῶν ἀντιγράφων καὶ
 ἐνταῦθα, καὶ ἐν ἄλλοις τόποις, νεὸς διὰ τοῦ ο, Eust. on μ 100). 426. μάχην U
 (*supr. c*). 427. σαώσετε Vr. d. 430. μάστορος: κάστορος P: μήστορος C.

414, cf. M 175. Ar. held that the line in M was interpolated hence, ἐκ τούτου διεσκεῖσθαι ὁ τῆς τειχομαχίας στίχος. It is likely enough that both passages may be by the same hand; but this particular line is more relevant to the context in M than here.

415. ἄντ' = ἄντα; II 621, etc. εἰείατο, for ἐφίστατο, *rushed*, Δ 138. As verbs of aiming regularly take a gen. of the object aimed at, it is a question if we ought not to adopt the variant αὐτ' for ἄντ'. Cf. χ 89 Ὀδυσῆος εἰείατο ἄντιος ἀΐξας. The change was a likely one when εἰείατο came to be referred to εἰμι.

417. Ar. wrote νῆα, προείπε γὰρ "τὼ δὲ μιᾶς περὶ νηὸς ἔχον πόνον". . . ἀλλ' οὐδὲ τὸ μέτρον ἐπιδέχεται "νῆας" γράφειν (sc. 420). But the plur. is better: νῆας ἐνιπρῆσαι is Hector's constant aim (Θ 182, 235, M 198, and often); the particular ship is merely a step on the road. In 420, on the other hand, the singular is obviously required. It must be confessed that νῆα looks like a conjecture of Ar.

418. ἐπέλασσε from πελάζω rather than ἐπελαύνειν, which occurs only in N 804, P 493 in a quite different sense. Cf.

Φ 93. γε seems to emphasize the reason why Hector could not be driven back, 'because it was the will of heaven that brought him up.'

422. ἀνεψιόν, because his father Klytios was Priam's brother, T 238.

426. μή πω, *in no wise*; the sense *not yet* is very inappropriate here. See on I' 306. μάχης goes naturally with χάξεσθε, ἐν στείνει τῶιδε, *in this strait*, standing by itself, cf. Θ 476 στείνει ἐν αἰνοτάτῳ.

428. νεῶν ἐν ἀγῶνι, a phrase which recurs in II 239, 500, T 42, T 33, and indicates that the original meaning of ἀγών was *assembly*. This was specialized into 'assembly (or place of assembly) of spectators' at games, a stage which has been reached in Homer (Ψ *passim*, Ω 1, and Θ); we find the final transition to the sense of 'the contest' itself only in θ 259 (probably). Compare ἐν νηῶν ἀγύρει Ω 141 and θεῶν ἀγῶνα H 298 (with note). παρὰ Βοιωτοῖς ἀγών ἡ ἀγορά. ὅθεν καὶ ἀγωνίους θεοὺς Αἰσχύλος τοὺς ἀγοραίους, Schol. B on Ω 1. But θεοὶ ἀγῶνιοι in Aischylos means *the gods in assembly*, see Verrall on Ag. 518.

Αἴαντος θεράποντα Κυθήριον, ὅς ῥα παρ' αὐτῷ
 ναῦ, ἐπεὶ ἄνδρα κατέκτα Κυθήροισι ζαθέοισι,
 τὸν ῥ' ἔβαλεν κεφαλὴν ὑπὲρ οὐατος ὀξεί χαλκῷ
 ἑσταότ' ἄγχι' Αἴαντος· ὁ δ' ὕπτιος ἐν κοίῃσι
 νηὸς ἄπο πρυμνῆς χαμᾶδις πέσε, λύντο δὲ γυῖα. 435
 Αἴας δ' ἐρρίγησε, κασίγνητον δὲ προσηύδα·
 "Τεῦκρε πέπον, δὴ νῶϊν ἀπέκτατο πιστὸς ἐταῖρος
 Μαστορίδης, ὃν νῶϊ Κυθηρόθεν ἔνδον ἑόντα
 ἴσα φίλοισι τοκεῦσιν ἐτίομεν ἐν μεγάροισι·
 τὸν δ' Ἔκτωρ μεγάλθυμος ἀπέκτανε, ποῦ νύ τοι ἰοὶ 440
 ὠκύμοροι καὶ τόξον, ὃ τοι πόρε Φοῖβος Ἀπόλλων;"
 ὥς φάθ', ὁ δὲ ξυνέηκε, θεῶν δέ οἱ ἄγχι παρέστη
 τόξον ἔχων ἐν χειρὶ παλίντονον ἠδὲ φαρέτρην
 ἰοδόκον· μάλα δ' ὦκα βέλεα Τρώεσσιν ἐφίει.
 καὶ ῥ' ἔβαλε Κλεῖτον Πεισὴνυρος ἀγλαὸν υἱόν, 445
 Πουλυδάμαντος ἐταῖρον ἀγανοῦ Πανθοΐδαο,
 ἡνία χερσὶν ἔχοντα· ὁ μὲν πεπόνητο καθ' ἵππους·
 τῇ γὰρ ἔχ' ἦι ῥα πολὺ πλείσται κλονέοντο φύλαγες,
 "Ἐκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
 ἦλθε κακόν, τό οἱ οὐ τις ἐρύκακεν ἱεμένων περ. 450

433. κεφαλῆς PR. 435. λῦτο Cant. 438. μαστορίδης altered to
 καστορίδης P. 439. τοκεῦσιν: τέκεσιν Zen. 441. ὅ.τι J. 444. βέλη
 [GS?]. || ἐφίη Bar.: ἀφίει Vr. b. 447. ἵππων H. 449-51 *ad*. Ar. (see below).
 450. ἱεμένω(ι) (or ἱε-) CGJPRU Lips. (*synr.* ἱεμένου) Harl. a b, Par. d f g h j.
 γρ. T: Ar. διχῶς.

432. *ζαθέοισι*, doubtless because this was the point from which the Phoenician worship of Aphrodite was, according to unanimous tradition, introduced into Greece (*ἱερὸν ἀγιάτατον καὶ ἱερῶν ὅποσα Ἀφροδίτης παρ' Ἑλλησίν ἐστιν ἀρχαιότατον*, Paus. iii. 23. 1). The only other trace of this connexion in H. is the name *Κυθήρεια* in the *Od.* The epithet *ζάθεος* has evident reference to the habitation of a god in the case of Killa (A 38, 452) and Krisa (B 520); but no such religious significance is known in Nisa (B 508) or Pherai (I 151, 293). These are the only places where the word occurs in H.

438. Cf. N 363. *ἔνδον ἑόντα*, 'an inmate of our house.' The phrase is evidently borrowed hence in N.

440. *ποῦ νύ τοι ἰοί*, cf. E 171.

441. *ὠκύμοροι*, *swiftly slaying*, as χ 75; else always *quickly slaying*, A 417. etc. *τόξον* λέγει οὐ τὸ σκεῦος τὸ πολε-

μικόν, ἀλλὰ τὴν τοξικὴν τέχνην, An. This is on the analogy of B 827, q.v.

443. *παλίντονον*, see on O 266.

444. For *βέλεα* von Christ writes *βέλος*, in order to avoid the synzesis. The singular is equally appropriate, but there is no reason why the change to the plur. should have been made.

447. *πεπόνητο*, 'was in trouble with his horses,' as we say.

449-50 = P 291-92. *χαριζόμενος* seems to imply something like 'currying favour'; he is apparently going beyond his duty in order to display his zeal, and drives into the thick of the fight instead of hanging on the outskirts out of range, as the charioteer should do when his principal is on foot. An. tells us that Ar. athetized 449-51, but subsequently, in his treatise *On the Naval Campaign*, changed his mind and defended them. He first held that 449-50 were wrongly repeated from P: οὐ γὰρ "Ἐκτορι χαριζό-

αὐχένι γάρ οἱ ὅπισθε πολύστονος ἔμπεσεν ἰός·
 ἤριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 κεῖν' ὄχεα κροτέοντες. ἄναξ δ' ἐνόησε τάχιστα
 Πουλυδάμας, καὶ πρῶτος ἐναντίος ἤλυθεν ἵππων.
 τοὺς μὲν ὃ γ' Ἀστυνόωι Προτιάονος νιεί δῶκε, 455
 πολλὰ δ' ἐπώτρυνε σχεδὸν ἴσχειν εἰσορώοντα
 ἵππους· αὐτὸς δ' αὖτις ἰὼν προμάχοισιν ἐμίχθη.

Τεῦκρος δ' ἄλλον οἷστον ἐφ' Ἑκτορι χαλκοκορυστῇ
 αἶνυτο, καὶ κεν ἔπαυσε μάχης ἐπὶ νηυσὶν Ἀχαιῶν,
 εἴ μιν ἀριστεύοντα βαλὼν ἐξείλετο θυμόν. 460
 ἀλλ' οὐ λήθε Διὸς πυκινὸν νόον, ὅς ῥ' ἐφύλασσε
 Ἑκτορ', ἀτὰρ Τεῦκρον Τελαμώνιον εὐχὸς ἀπηγύρα,
 ὅς οἱ ἐνστρεφέα νευρὴν ἐν ἀμύμονι τόξωι
 ῥῆξ' ἐπὶ τῷ ἐρύοντι· παρεπλάγχθη δέ οἱ ἄλλῃ
 ἰὸς χαλκοβαρής, τόξον δέ οἱ ἔκπεσε χειρός. 465
 Τεῦκρος δ' ἐρρίγησε, κασίγνητον δὲ προσηύδα·

451. ὅπισθε: πρόσθε Aph. 453. κρατέοντες J: κρονέοντες R. 454.
 πολυδάμας G. || ἐναντίον DGH (supr. c) JP. 455. προτιάνορος fr. Mose.
 456. ἐπώτρυνε AHR. 457. ἵππους αὐτὸς δ' αὖτις: αὐτὸς δ' αὖτ' ἐξαοῖτις
 H. || αὖτις C. 459. μάχης Zen. (v. infra) Ω: μάχην Aph. (Ar.?) D Harl. b,
 King's Par. (a supr.) d g. 463. εὐστρεφέα G.

μενος, ἀλλ' ἐαυτῷ καὶ πατρί) and that 451 was condemned by the word *ὅπισθε* (see below). The former argument means that the phrase is properly used in P of a foreigner anxious to please 'Hector and the Trojans,' but wrongly here of one of the Trojans themselves.

451. For *ὅπισθε* Aph. read *πρόσθε*, on the ground that Kleitos in driving into the fight could only have been wounded in front. It is easy to suppose that he was at the moment wheeling round. Ar. when defending the lines had recourse to the curious supposition that Polydamas was standing in the car and fighting from the back against the ships, while the horses and driver were standing with their heads away from the sea, ἵνα ἀπὸ τοῦ ἴσου γένηται ἡ μάχη. But *ἐναντίος* (454) would not be used of a *παραβάτης* going to the horses from the chariot; it evidently means that Polydamas was on foot a little way off, and on seeing the disaster runs up to stop his horses. And 447-48 must mean that the charioteer is acting independently for the time.

453. *κεῖν'* = *κενά*, see A 160.

456. Polydamas is careful to give such orders as will prevent a repetition of the disaster; Astynoo, unlike Kleitos, is to keep his eyes on his chief.

459. *Ζηνόδοτος μάχης*, ἄλλοι δὲ *μάχην*· καὶ *Ἀριστοφάνης δὲ μάχην*, Did. This is corrupt, as Did. never gives a reading of Zen. and Aph. by name while leaving the reading of Ar. either unnoticed or implied in the somewhat supercilious ἄλλοι. Probably ἄλλοι is a mistake for *Ἀρίσταρχος*. *μάχην*, as the text stands, is obviously necessary; we do not need to be informed that if Hector had been killed he would have been put *hors de combat*; whereas it gives a perfectly good sense to say that the death of Hector alone would have put an end to the battle. Either, therefore, the mistake is due to a reminiscence of the common sequence *ἔπαυσε μάχης*, or, which is more probable, 460 is an interpolation, as Bentley long ago suggested. In that case the genitive is perfectly natural.

464. ἐπὶ τῷ, at Hector, ἐρύοντι agreeing with οἱ. *παραπλάγχθη*, cf. N 578.

“ὦ πόποι, ἦ δὴ πάγχυ μάχης ἐπὶ μῆδεα κείρει
δαίμων ἡμετέρης, ὃ τέ μοι βιὸν ἔκβαλε χειρός,
νευρὴν δ' ἐξέρρηξε νεόστροφον, ἣν ἐνέδησα
πρώϊον, ὅφρ' ἀνέχοιτο θαμὰ θρώϊσκοντας οἴστους.” 470

τὸν δ' ἡμείβετ' ἔπειτα μέγας Τελαμώνιος Αἴας·
“ὦ πέπον, ἀλλὰ βιὸν μὲν ἔα καὶ ταρφέας ἰούς
κεῖσθαι, ἐπεὶ συνέχευε θεὸς Δαναοῖσι μεγῆρας·
αὐτὰρ χερσὶν ἐλὼν δολιχὸν δόρυ καὶ σάκος ὤμωι
μάρναό τε Τρώεσσι καὶ ἄλλους ὄρνυθι λαούς. 475
μὴ μὰν ἀσπυδί γε, δαμασσάμενοί περ, ἔλοιεν
νῆας ἐυσσέλμους, ἀλλὰ μνησώμεθα χάρμης.”

ὥς φάθ', ὁ δὲ τόξον μὲν ἐνὶ κλισίῃσιν ἔθηκεν,
αὐτὰρ ὃ γ' ἄμφ' ὤμοισι σάκος θέτο τετραθέλυμνον,
κρατὶ δ' ἐπ' ἰφθίμωι κυνέην εὐτυκτον ἔθηκεν· 480
εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῶι,
βῆ δ' ἰέναι, μῖλα δ' ὄκα θέων Αἴαντι παρέσθη. 482

467. ὦ πέπον Zen. (?), ἐν ἄλλωι Α (not Π). 468. ἡμέτερος P. 469.
NEOSTROPHON: νεοστρεφέας An. on Θ 328: εὐστροφον S (γρ. Lips.. τινές αρ. Did.).
ἐνέδυσα J. 470. πρώϊον: πρώϊην Zen. (v. *infra*). || ἄν ἔχοιτο L²P(QT).
472. ἰούς: οἴστους R. 475. ὄρνυε Q. 476. ἀσπυδί Ar. A: ἀσπυδεῖ Ω.
477. μνησαίμεθα Bar. (not Harl. a). 478. δέ: δ' αὖ PR. ! κλισίῃσιν R.
479-81 om. J. || After 480 CDG insert (from I' 337)

ἵππουριν, δεινὸν δὲ λόφος καθύπερθεν ἔνευεν. 481

467. ἐπικείρει, cuts off, *thwarts*; see on Θ 7. So also Π 120.

468. ὃ τε, an adverbial neuter, *in that*; see H. G. § 269. 3. Some take it as a masc. relative (e.g. Hentze and Fäsi), but this does not suit the use of ὃ τε as a relative expressing 'a constant or general characteristic'; see H. G. § 263.

470. πρώϊον, *early this morning*. Zen. read πρώϊην, no doubt in the sense *recently*, cf. E 832, Ω 500, though Ar. objected that it would mean *the day before yesterday* (cf. note on B 303) or at all events imply a considerable length of time (ἐμφασίς δὲ γίνεταί πλείονος χρόνου): whereas Teukros' string had been broken only the day before (Θ 328). It may be questioned however whether the author of this passage had the exact chronology in mind, or was indeed referring to Θ at all. He may be merely emphasizing Teukros' prudence in putting on a new string for the day's work.

473 has a suspicious resemblance to several lines which have been added in order to supply an infin. to εἶναι: see

E 848, T 312, Ω 558. It is however quite inoffensive in itself.

476. For the construction of this sentence compare Θ 512 μὴ μὰν ἀσπυδί γε νεῶν ἐπιβαίεν ἔκηλοι. X 304 μὴ μὰν ἀσπυδί γε καὶ ἀκλειῶς ἀπολοίμην. Hentze has pointed out that these are not negative wishes at all; μὰν is a particle expressing strong determination and does not suit a wish. In each case μὴ is to be taken closely not with the verb but with ἀσπυδί γε, the opt. being concessive. The thought is then 'though they may take the ships, at least it surely must not be without a struggle.'

478. δέ, a harsh case of ictus-lengthening, though in the face of Ms. testimony we can hardly doubt that it, and not the obvious correction δ' αὖ, is the true reading. Cf. ἡδ' ὅποσα τοῖσιν ἐνέσσε Ω 7, πόλλ' ἐτέα τε καὶ οὐκί T 255 in the same place; and ὁ ξείνος ἐμῶν τ 99.

479. τετραθέλυμνον, evidently *with four foundations*, e.g. layers of hide to support the metal facing; see on I 541. X 130.

"Εκτωρ δ' ὡς εἶδεν Τεύκρου βλαφθέντα βέλεμνα,
 Τρωσί τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας. 485
 "Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς
 νῆας ἀνὰ γλαφυράς· δὴ γὰρ ἴδον ὀφθαλμοῖσιν
 ἀνδρὸς ἀριστῆος Διόθεν βλαφθέντα βέλεμνα.
 ρεία δ' ἀρίγνωτος Διὸς ἀνδράσι γίνεται ἀλκή, 490
 ἡμὲν ὅτοισιν κῦδος ὑπέρτερον ἐγγυαλίξει,
 ἡδ' ὅτινας μινύθισι καὶ οὐκ ἐθέλησιν ἀμύνειν,
 ὡς νῦν Ἀργείων μινύθει μένος, ἄμμι δ' ἀρήγει.
 ἀλλὰ μάχεσθ' ἐπὶ νηυσὶν ἀολλέες· ὃς δέ κεν ὕμεων
 βλήμενος ἢ τυπεὶς θάνατον καὶ πότμον ἐπίσπῃ, 495
 τεθνάτω· οὐ οἱ ἀεικὲς ἀμυνομένοι περὶ πάτρης
 τεθνάμεν· ἀλλ' ἄλοχός τε σὴ καὶ παῖδες ὀπίσσω,
 καὶ οἶκος καὶ κλῆρος ἀκήρατος, εἴ κεν Ἀχαιοὶ
 οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν."

490. ΓΙΓΝΕΤΑΙ LR. 491. ὍΤΟΙΣΙΝ *ap.* Herod. ? (*v. infra*): ὀτέοισι(ν) Ω. ||
 ὑπέρτατον H. || ἐγγυαλίξει CP¹Q (*supr.* η) R: ἐγγυαλίξει S. 492. ΜΙΝΥΘΗΣΙ
 Syr. (H ?) Vr. d: μινύθει τε CQSU Par. d g, Bar. Vr. b A: μινύθῃ τε Ω. ||
 ἀμῦναι H¹. 493. ΜΕΝΟΣ: ΓΕΝΟΣ Q. 494. ἐπὶ: ἐν Vr. b. || νηυσὶ διαμπερὲς
 Lykurg. (*v. infra*). || ὅς: ὡς Q. 495. ἐπίσπει C. 496. ἀμυνομένοι J
 (*supr.* ω). 497. παῖδες ὀπίσσω: νήπια τέκνα Lyk. 498. κλῆρος καὶ
 οἶκος Lyk. οἶκος: οἶμος J (*supr.* κ). 499. οἴχονται GQR Lips. Cant.
 Harl. a: ἴκωνται or ἥ(ι)κωνται, several mss. of Lykurg.

484. **ΒΛΑΦΘΈΝΤΑ** is used in the later
 sense, *injured*; elsewhere in H. **βλάπτω**
 is applied only to things or persons
hindered or *tripped* while actually in
 movement; or to the mind, *hindered* in
 its working, either by divine interference
 or by wine. See on II 660.

489. **ΔΙΟΘΕΝ**, an assumption explained
 by the next line. It would seem more
 natural for Hector to attribute the act
 to Apollo, after the visible appearance
 of that god on his behalf (254 ff.; see
 also Θ 311); but since 366, where, as was
 pointed out, the episode of the *ἀπάτη Διὸς*
 properly ends, Apollo has been entirely
 forgotten, and Zeus, though his actual
 presence on the field is not mentioned nor
 perhaps even implied, is the only god who
 interferes. This is a slight indication of
 difference of authorship, but, in con-
 nexion with others, not insignificant.

491. τὸ ὅτοισι τρισύλλαβον ἐπὶ τὴν
 πρώτην ἔχει συλλαβὴν τὴν ὀξείαν, τὸ μέντοι
 ὀτέοισιν οὐκ ἐτι Herod. This probably
 shews that there was an old variant
ὅτοισιν instead of ὀτέοισιν which is given

by the mss. The shorter form is to be
 preferred, as avoiding the synizesis, and
 on the analogy of *ὅτωι*, for which see
 note on 664. The use of ν *ἐφελκ.* to make
 position in the second thesis is very un-
 usual; cf. on 197. For **κῦδος ὑπέρτερον**
 see note on A 290.

492. **οὐκ ἐθέλησιν** go closely together,
 = *refuses*; else we should require *μή* with
 the subj. in a quasi-conditional clause.

494-99. These famous lines are quoted
 by Lykurgos *adv. Leocr.* § 103. The
 text there found, as will be seen above,
 differs in three places from the vulgate;
 but the changes are less considerable
 on the whole than those of the con-
 temporary orator Aischines. Still they
 shew the same tendency to variation
 which becomes observable about the
 middle of the fourth century B.C. **ὕμεων**
 as II 159, ν 7, ν 351, χ 219. It probably
 represents an older *ὕμων*, Aiol. *ὕμμων*,
 analogous to *ἄμμων* quoted as an Aiolic
 form by Apoll. *de pron.*

498. **κλῆρος** χωρική περὶ κτήσης καὶ οὐσία,
ἐπεὶ οἱ πρῶτοι καταλαβόντες χώραν κλήρω

ὥς εἰπὼν ὄτρυνε μένος καὶ θυμὸν ἐκάστου.
 Λῆας δ' αὖθ' ἐτέρωθεν ἐκέκλετο οἷς ἐτάροισιν·
 “αἰδώς, Ἀργεῖοι· νῦν ἄρκιον ἢ ἀπολέσθαι
 ἢ ἐσαωθῆναι καὶ ἀπώσασθαι κακὰ νηῶν.
 ἢ ἔλπεσθ', εἰ νῆας ἔλῃ κορυθαίολος Ἴκτωρ,
 ἐμβαδὸν ἵζεσθαι ἢν πατρίδα γαίαν ἑκάστος·
 ἢ οὐκ ὀτρύνοντος ἀκούετε λαὸν ἅπαντα
 Ἴκτορος, ὅς δὴ νῆας ἐνιπρήσαι μενεαίνει·
 οὐ μὰν ἔς γε χορὸν κέλετ' ἐλθέμεν, ἀλλὰ μάχεσθαι.
 ἡμῖν δ' οὐ τις τοῦδε νόος καὶ μῆτις ἀμείνων,
 ἢ αὐτοσχέδι μῖξι χειράς τε μένος τε.
 βέλτερον ἢ ἀπολέσθαι ἓνα χρόνον ἢ ἐβῶναι,

599

510

500. ὄτρυνε Q. 501. οἷς ἐτάροισιν: μακρὸν αὔσας Lips. 504. εἰ P(1):
 ἦν Ω. 506. ἀκούετε: αἶτε Harl. b. 508. γε: τε Syr. 510. αὐτοσχεδίην
 Harl. a, King's, τινὲς μετὰ τοῦ ν Sch. BT.

αὐτὴν διενέμοντο, Schol. A. This is nearly right, except that the reference is doubtless not to an original partition of conquered land, but to the periodical division by lot of shares in the land of the community, 'allotment' in the most literal sense (so also § 64). The meaning is that when a man dies his right to a share in this allotment is reserved intact to his family. So under the Spartan rule, when a child was born, τῶν φυλετῶν οἱ πρεσβύτατοι . . . τρέφειν ἐκέλευον, κλῆρον αὐτῶν τῶν ἐνακισχιλίων προσεῖμαντες, Plut. Lyc. xvi. 1. The last clause εἰ κεν κ.τ.λ. is strange, as Hector should rather be confident of gaining his end, which is to prevent the departure of the Achaeans. 499 recurs in II 460 where it suits the context, but we can hardly suppose it borrowed here from so late a passage unless we reject 498-99 altogether, with Ribbeck, Düntzer, Nitzsch, etc.: the mention of the κλῆρος, however, is not like an interpolator's work.

502. αἰδώς, see E 787. ἄρκιον, now we are sure either to die or conquer, i.e. the present crisis must end one way or the other. See note on B 393.

504. εἰ is better than the non-Homeric ἦν; the constr. is that which 'is naturally employed by a speaker who does not wish to imply that the occasion will actually arise.' *H. G.* § 292 a (M 223, X 86 etc.). There is no need for the *ἔλπεσθ'*, εἰ κεν νῆας of Brandreth and van L. *ἑκάστος* in the next line without *F* is suspicious; *ἐς πατρίδα γαίαν ἅπαντες*

Bentley, while Fick rejects the whole couplet as 'absurd.'

505. ἐμβαδόν, on foot, a sarcastic taunt, reminding one of the artless humour of the words of Telemachos to the visitor in his island, οὐ μὲν γάρ τί σε πρὸν δόμοι ἐνθάδ' ἰκέσθαι, a 173.

510. For ἢ after τοῦδε compare § 182 οὐ μὲν γάρ τοῦ γε κρείσσον . . . ἢ, etc. Fäsi quotes from Cicero de Nat. Deorum i. 15. 38 'quo quid absurdius quam . . . homines iam morte deletos reponere in deos?'

511-12. Cf. μ 350-51 βοῦλοι' ἅπαξ . . . ἀπὸ θυμὸν ὀλέσσαι, ἢ δὴθ' ἀστρέγεισθαι ἐὰν ἐν νήσῳ ἐρήμῃ. ἓνα χρόνον here is clearly equivalent to ἅπαξ there, and answers exactly to our idiomatic use 'three times'=thrice, etc. The phrase is a strange one, as χρόνον in II. (where the acc. is the only case which is found) as in later Greek, always means 'a while,' duration of time, whereas ἅπαξ marks a point of time. The sentence consists of two main clauses βέλτερον . . . βῶναι and ἢ . . . χειροτέροιον, opposing ἓνα χρόνον to δὴθ', of which the first includes the two disjunctive clauses, ἢ ἀπολέσθαι and ἢ βῶναι, two alternatives both comprised under ἓνα χρόνον. βῶναι must be taken in the strict sense of the aor., 'to win life,' not simply 'to live,' στρέφεισθαι is explained by the Schol. with στραγγίσεσθαι, 'to be wrung, squeezed out,' and in μ 351 στρέφεισθαι is a variant in Harl. The metaphor of squeezing vividly expresses the situation of the Achaeans: it is hardly 'better

ἢ δηθὰ στρεύγεσθαι ἐν αἰνῇ δηϊοτῆτι
 ὧδ' αὐτως παρὰ νηυσὶν ὑπ' ἀνδράσι χειροτέροισιν."
 ὥς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
 515 ἔνθ' Ἐκτωρ μὲν ἔλε Σχεδίων Περιμήδεος υἱόν,
 ἀρχὸν Φωκίων, Αἴας δ' ἔλε Λαοδάμαντα
 ἡγεμόνα πρυλέων, Ἀντήνορος ἀγλαὸν υἱόν.
 Πουλυδάμας δ' Ὀτον Κυλλήνιον ἐξενάριξε,
 Φυλεῖδew ἔταρον, μεγαθύμων ἀρχὸν Ἑπειῶν.
 τῷ δὲ Μέγης ἐπόρουσεν ἰδὼν· ὁ δ' ὕπαιθα λιάσθη 520
 Πουλυδάμας. καὶ τοῦ μὲν ἀπήμβροτεν· οὐ γὰρ Ἀπόλλων
 εἶα Πανθόου υἱὸν ἐνὶ προμάχοισι δαμῆναι.
 αὐτὰρ ὃ γε Κροίσμου στῆθος μέσον οὐτάσε δουρί·
 δούπησεν δὲ πεσών, ὁ δ' ἀπ' ὤμων τεύχε' ἐσύλα.
 τόφρα δὲ τῷ ἐπόρουσε Δόλοψ αἰχμῆς ἐν εἰδώς, 525
 Λαμπετιδῆς, ὃν Λάμπος ἐγείνατο φέρτατος ἀνδρῶν,
 Λαομεδοντιάδης, ἐν εἰδότα θούριδος ἀλκῆς.
 ὃς τότε Φυλεῖδαο μέσον σάκος οὐτάσε δουρὶ
 ἐγγύθεν ὀρμηθεῖς· πυκινὸς δέ οἱ ἤρκεσε θώρηξ,
 τὸν ῥ' ἐφόρει γυάλοισιν ἀρηρότα· τὸν ποτε Φυλεὺς 530

512. τρέυγεσθαι Q: στράγγευσθαι Mor.

513 om. H^c. || ὕπ': ἐν ἢ ὕπ' Eust. ||

χειροτέροισιν: παυροτέροισι ap. Eust.

516. φωκίων: τινὲς Ἀθηναίων T:

φωκείων Syr. (διχῶς τὰ τοιαῦτα, Did. on B 517). || λαομέδοντα fr. Mosc. 522.

πανθόου Mor.: πάνθου Ω. προμάχοι: τρώεσσι H. δαμῆναι: μιγῆναι P
 (γρ. δαμῆναι) Harl. a. 526. φέρτατος DGT: φέρτατον Ω. || ἀνδρῶν
 DGISTU Harl. a, γρ. Lips.: υἱόν Ω.

adapted to express slow death by starvation in a desert island' as Kammer thinks, holding that the phrase is copied from *Od.*

513. αὐτως, helplessly, for nothing.

515. In B 517 we find a Phokian Schedios, son of Iphitos, who is slain by Hector in P 306. Hence acc. to Schol. T some read Ἀθηναίων here for Φωκίων. But the names of subordinate personages are to all appearance quite arbitrary, and these trifling discrepancies hardly need notice. If the point be pressed, there is no difficulty in supposing that there may have been two Phokian leaders named Schedios.

517. πρυλέων, see on E 744. Here as in A 49 the word must mean *footmen*; the alternative explanation *champions* does not suit, for the champions would not have a leader.

518. ΚΥΛΛΗΝΙΟΝ· ὅτι οὐκ ἀπὸ Κυλλήνης τοῦ ἐν Ἀρκαδίᾳ ὄρους, ἀλλ' ἐπίνειόν ἐστιν

Ἡλείων Κυλλήνη, An.; this is confirmed by Strabo and Pausanias (vi. 26. 4; see Frazer, iv. p. 109).

520. ὕπαιθα λιάσθη, slipped from beneath him, as Φ 255. The form ὕπαιθα recurs only in the later books of the *Iliad* (five times; Σ, Φ, and Χ). The suffix is presumably a weak form of -θε(ν) but has lost any special significance.

522. Πανθόου, so only one ms. But both the metre and Epic use require the fuller form; see also P 9, 23, 40, 59. H. does not mention the legend that he was a diviner or priest, but this is evidently implied in the special protection of Apollo.

526. Λάμπος is an abbreviated familiar form of the name Λάμπρος, from which the patronymic comes. Payne Knight's conj. Λαμπίδης is needless.

530. For this explicit mention of the cuirass and its γυάλα see vol. i., App. B, iii. 3 d.

ἤγαγεν ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος·
 ξείνος γάρ οἱ ἔδωκεν ἄναξ ἀνδρῶν Ἐυφήτης
 ἐς πόλεμον φορέειν, δῆϊων ἀνδρῶν ἁλεωρῆν·
 ὅς οἱ καὶ τότε παιδὸς ἀπὸ χροὸς ἤρκεσ' ὄλεθρον.
 τοῦ δὲ Μέγης κόρυθος χαλκίηρεος ἵπποδασείης 53
 κύμβαχον ἀκρότατον νύξ' ἔγχει ὀξυόεντι,
 ῥῆξε δ' ἀφ' ἵππειον λόφον αὐτοῦ· πᾶς δὲ χαμάζε
 κάππεσεν ἐν κοινήσι, νέον φοίνικι φαεινός.
 ἕως ὁ τῶι πολέμιζε μένων, ἔτι δ' ἔλπετο νίκην,
 τόφρα δέ οἱ Μενέλαος ἀρήϊος ἦλθεν ἀμύντωρ, 510
 στῆ δ' εὐράξ σὺν δουρὶ λαθόν, βάλε δ' ὦμον ὀπισθεν·
 αἰχμὴ δὲ στέρνοιο διέσσυτο μαιμώωσα,
 πρόσσω ἱεμένη· ὁ δ' ἄρα πρηνὴς ἐλιάσθη.
 τὼ μὲν ἐεῖσάσθην χαλκίερα τεύχε' ἀπ' ὦμων
 συλήσειν· Ἐκτωρ δὲ κασιγνήτοισι κέλευσε 515
 πᾶσι μάλα, πρῶτον δ' Ἴκεταονίδην ἐνένιπεν
 ἴφθιμον Μελάνιππον· ὁ δ' ὄφρα μὲν εἰλίποδας βοῦς
 βόσκ' ἐν Περκῶτι, δῆϊων ἀπονόσφιν ἐόντων·

531. ἤγαγεν: ἐν ἄλλωι ἠγάγετ' A. N 440). 539. εἰως H²: ἕος G. ἔλπετο (Ar. ? cf. Did. on P 603) P: ἤλπετο Ω. 540. ἤλε' ἐπαμύντωρ Par. h, fr. Mosc., ἐν ἄλλωι A (Ar. ? cf. N 384): ἤλεσεν ἀμύνων U (corr. man. 1). 543. ἱεμένω H. 545. κέλευε G Syr. 546. ἐνένιπε(ν) JQ Vr. b² A Eust.: ἐνένιππεν D: ἐνένιπτεν Cant. (and γρ. G²). 548. περκῶνι PQ.

534. ἤρκεσ': ἤρκει DHJPRSU (cf.

531=B 659. For the name Ἐφύρη see note on Z 152. The town here meant is the Elean (see on A 740); Phyleus is connected with the Augeias-Medeia myth localised there (B 629).

536. κύμβαχον as subst. occurs here only; but see E 586 with note. It probably means either the crown of the helmet, or the upright stem at the top in which the plume is fixed (see App. B, figs. 1, 2). A single blow on this might well carry off the crest.

537. αὐτοῦ, perhaps adverbial, there, on the spot, or it may mean from the helm itself, i.e. the body of it. If referred to Dolops, from him, the use of the emphatic pronoun is very weak.

538. νέον φοίνικι φαεινός, resplendent with the purple in which it had been recently dyed.

539. μένων, ἔτι δ': μένων ὃ' ἔτι Bentley; καὶ ἐέλπετο Brandreth.

541. εὐράξ, see note on A 251. ὀπισθεν, perhaps behind the shield.

544. ἐεῖσάσθην, rushed, were eager (ἐΐσ-: Δ 138). It is followed by the fut. inf. like μέμνηα and other verbs, see note on H 36.

545. κασιγνήτοισι seems here to be used in a wide sense, including cousins: Hiketaon, father of Melanippos, is brother of Priam, T 238.

546. For ἐνένιπεν see H. G. p. 397, where it is suggested that the word may be a thematic plpf. It is common in Od. but in H. recurs only 552, H 626, Ψ 473. The mss. usually give the alternative forms ἐνένιπτε and ἐνένιπτε. Compare ἠνίπατε B 215.

547. ὄφρα in sense for a while is found here only: hence Brandreth and others write τόφρα for δ' ὄφρα. But the form may be defended on the analogy of ἕως and ὅτε in the same sense.

548. For Perkte see B 835, A 229. A son of Priam was equally engaged, as it would seem, in pastoral pursuits in the neighbouring town of Abydos, Δ 500.

αὐτὰρ ἐπεὶ Δαναῶν νέες ἦλυνθον ἀμφιέλισσαι,
 ἄψ' εἰς Ἴλιον ἦλθε, μετέπρεπε δὲ Τρώεσσι, 550
 ναῖε δὲ παρ Πριάμῳ, ὁ δέ μιν τίεν ἴσα τέκεσσι·
 τὸν ῥ' Ἐκτωρ ἐνένιπεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “οὕτω δῆ, Μελάνιππε, μεθήσομεν; οὐδέ νυ σοὶ περ
 ἐντρέπεται φίλον ἦτορ ἀνεψιοῦ κταμένοιο;
 οὐχ ὀράαις οἶον Δόλοπος περὶ τεύχε' ἔπουσιν; 555
 ἀλλ' ἔπεν· οὐ γὰρ ἔτ' ἔστιν ἀποσταδὸν Ἀργείοισι
 μάρνασθαι, πρὶν γ' ἡὲ κατακτάμεν ἡὲ κατ' ἄκρης
 Ἴλιον αἰπεινὴν ἐλέειν κτάσθαι τε πολίτας.”
 ὥς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἄμ' ἔσπετο ἰσόθεος φῶς.
 Ἀργείους δ' ὥτρυνε μέγας Τελαμώνιος Αἴας· 560
 “ὦ φίλοι, ἀνέρες ἔστε καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας.
 αἰδομένων ἀνδρῶν πλέονες σόοι ἡὲ πέφανται·
 φευγόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὐτέ τις ἀλκή.”
 ὥς ἔφαθ', οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον, 565
 ἐν θυμῷ δ' ἐβάλλοντο ἔπος, φράξαντο δὲ νῆας
 ἔρκει χαλκείῳ· ἐπὶ δὲ Ζεὺς Τρώας ἔγειρεν.
 Ἀντίλοχον δ' ὥτρυνε βοὴν ἀγαθὸς Μενέλαος·
 “Ἀντίλοχ', οὗ τις σείο νεώτερος ἄλλος Ἀχαιῶν,

550. ἐς P. || μετέπρεπε J. 551 om. Syr. 552. τὸν ῥ': τον θ' Syr. ||
 ἐνένιπεν JQ Vr. A: ἐνένιπεν D. 553. μεθήσομαι Q. 555. ἔχουσιν Vr. b.
 559. ἦρχεν PR. || ἄμ' om. J. 560. ἀργείοις T. 562 om. D⁸ST Vr. A. 563.
 αἰδομένων Ar. D Par. h: αἰδομένων δ' Ω (cf. E 531). 565. ἀλεξέμεναι H:
 ἀλέεσθαι P. 567. ἔρκει: ἔρχεῖ A (έρκει A^m) C Lips. 568 om. R. || βοὴν
 ἄγ. μενέλαος: μέγας τελαμώνιος αἴας Bar. Mor.

549-51 = X 174-76.

554. ἀνεψιοῦ, i.e. ἀνεψίῳ, see notes on B 325, 518. ἐντρέπεται, *ray heed*: only here and in the similar line α 60 in H., but familiar in Attic.

555. ἔπουσιν, see note on Z 321 περι-καλλέα τεύχε' ἔποντα. The verb seems to be used here also in the primitive sense of 'handling'; lit. 'how they are pulling about the arms of D.'

556. ἔπεν, rather ἔπε'(ο) as Ar. read in K 146; it is probable that he was consistent in adopting the same reading here also.

557. Observe the change of subject and object, κατακτάμεν, 'till we slay them,' ἐλέειν, 'they take.' πολίτας, see note on B 806.

559 = A 472; 561-64 = E 529-32; 565 = II 562. But the change in the second half of 561 makes 562 tautological here.

569. νεώτερος must be taken to mean *more full of youthful vigour*. But the phrase is an unusual one. Peppmüller thinks it due to an awkward imitation of Ψ 439 Ἀντίλοχ', οὗ τις σείο βροτῶν οἰώτερος ἄλλος. Heyne followed by Monro and others removes the comma at the end of the line and takes οὗ τις νεώτερος Ἀχαιῶν together as = *none of the younger Achaeans*, so that σείο is governed by θάσσων in the next line. But such an involved order is incredible; no hearer could possibly make out what was meant.

οὔτε ποσὶν θάσσω· οὐτ' ἄλκιμος ὥς σὺ μάχεσθαι· 570
εἴ τινα πον Ἰρῶων ἐξάλμενος ἄνδρα βάλῃσθαι."

ὥς εἰπὼν ὁ μὲν αὖτις ἀπέσσυτο, τὸν δ' ὀρύθουνεν·
ἐκ δ' ἔθορε προμάχων, καὶ ἀκόντισε δουρὶ φαεινῷ
ἀμφὶ ἑ παπτήνας· ὑπὸ δὲ Ἰρῶες κεκάδοντο
ἀνδρὸς ἀκοντίσσαντος· ὁ δ' οὐχ ἄλιον βέλος ἦκεν, 574

ἀλλ' Ἰκετάονος υἱὸν ὑπέρθυμον Μελάνιππον
μισσόμενον πόλεμόνδε βάλε στήθος παρὰ μαζόν.
δούπησεν δὲ πεσών, τὸν δὲ σκότος ὅσσε κάλυψεν.
Ἀντίλοχος δ' ἐπόρουσε κύων ὥς, ὅς τ' ἐπὶ νεβρῶι
βλημένωι αἵξι, τὸν τ' ἐξ εὐνήφι θορόντα 580
θηρητὴρ ἐτύχῃσε βαλὼν, ὑπέλυσε δὲ γυῖα·
ὥς ἐπὶ σοί, Μελάνιππε, θόρ' Ἀντίλοχος μενεχάρμης
τεύχεα συλήσων. ἀλλ' οὐ λάθεν Ἑκτορα δῖον,
ὅς ῥά οἱ ἀντίος ἦλθε θεῶν ἀνὰ δηϊοτήτα.

Ἀντίλοχος δ' οὐ μῦνε, θοὸς περ ἑὼν πολεμιστὴς, 585
ἀλλ' ὃ γ' ἄρ' ἔτρεσε θηρὶ κακὸν ῥέξαντι ἐοικώς,
ὅς τε κύνα κτείνας ἢ βουκόλον ἀμφὶ βόεσσι
φεύγει, πρὶν περ ὄμιλον ἀολλισθῆμεναι ἀνδρῶν·
ὥς τρέσε Νεστορίδης, ἐπὶ δὲ Ἰρῶες τε καὶ Ἑκτωρ
ἡχῇ θεσπεσίῃ βέλεα στονόνετα χέοντο· 590
στῇ δὲ μεταστρεφθεῖς, ἐπεὶ ἴκετο ἔθνος ἐταίρων.

στῇ δὲ μεταστρεφθεῖς, ἐπεὶ ἴκετο ἔθνος ἐταίρων.
Ἰρῶες δὲ λείουσιν ἐοικότες ὠμοφάγοισι

570. οὔτε . . οὔτ' : οὐδὲ . . οὐδ' HPR. || ὥς σὺ μάχεσθαι : εἰσράσασθαι
Par. j (γρ. ὥς σὺ μάχεσθαι). 571. βάλεσθαι LRS : βάλεσθαι P. 572. αἵσις
C. || ἐπέσσυτο CS : ἀπέστιχε PR. 574. κεκάδοντο Lips. 577. νισόμενον
ACDH¹PT : νεισόμενον Harl. a, fr. Mosc. Vr. A : νισόμενος G. 578 om. QU
Vr. b d. || ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ DGR. 579. κύων : λέων Bar. Mor.
(Harl. a *supr.*). 580. αἵξει CL² Eust. || τόν τ' : τόν δ' R. 581. ὑπέλυσε :
ἐπέλυσε Q. 583. λάθεν Vr. b. 584. ἀντίον (*sic*) P. 585. μῦνε Q.
586. ἀλλ' ὃ γ' ἄρ' ἔτρεσε G[S] (ὃ γὰρ Ω) : ἀλλὰ παρέτρεσε Q Mor. Bar. Lips.
(παρέτρεσε) : ἀλλ' ὃ παρέτρεσε J Vr. A. 587. κύνα A (κύνα in lemma) S.
ἀμφὶ βόεσσι : ἀμφὶ οἱ αὐτῷ Zen. 588. φεύγη PR. 589. τρίς R. 592.
δὲ : δ' αὖ Q Harl. a.

571. For εἰ with opt. expressing a wish cf. K 111 and the references in the note there.

573-75 = Δ 496-98 ; 577, see N 186.

580. τόν is governed by βαλὼν, see note on Δ 106.

586. ἔτρεσε, *ran away*, as usual. Note the variant ἀλλὰ παρέτρεσε. *κακόν*, *mischievous* to the herd ; not as some have taken it, 'conscious of having done wrong.' Such a feeling is hardly to be looked for in wild beasts. This, how-

ever, seems to have been Virgil's idea in his imitation of the passage, *Aen.* xi. 809-19 *conscious animae facti*. ἀμφὶ βόεσσι, Zen. ἀμφὶ οἱ αὐτῷ, to go with ἀολλισθῆμεναι. This is not the Homeric order of words.

592. λείουσιν, *Flies* Brandreth, see on E 782. A consonant has apparently been lost at the beginning of the word, but it is more probably σ than F (Schulze *q. E.* p. 70). The line would naturally describe the first assault upon

νηυσὶν ἐπεσσεύοντο, Διὸς δ' ἐτέλειον ἐφετμάς,
 ὃ σφισιν αἶεν ἔγειρε μένος μέγα, θέλγε δὲ θυμὸν
 Ἀργείων καὶ κῦδος ἀπαίνυτο, τοὺς δ' ὀρόθυεν. 595
 Ἔκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι
 Πριαμίδῃ, ἵνα νηυσὶ κορωνίσιν θεσπιδαῖς πῦρ
 ἐμβάλλῃ ἀκάματον, Θέτιδος δ' ἐξαΐσιον ἀρὴν
 πᾶσαν ἐπικρήνει· τὸ γὰρ μένε μητίετα Ζεὺς,
 νηὸς καιομένης σέλας ὀφθαλμοῖσιν ἰδέσθαι. 600
 ἐκ γὰρ δὴ τοῦ μέλλε παλίωξιν παρὰ νηῶν
 θησέμεναι Τρώων, Δαναοῖσι δὲ κῦδος ὀρέξειν.
 τὰ φρονέων νήεσσιν ἔπι γλαφυρήσιν ἔγειρεν
 Ἔκτορα Πριαμίδην, μάλα περ μεμαῶτα καὶ αὐτόν.
 μαίνεται δ', ὥς ὅτ' Ἀρης ἐγχεσπαλος ἦ ὅλοον πῦρ 605
 οὔρεσι μαίνεται βαθέης ἐν τάρφεσιν ὕλης·
 ἀφλοισμὸς δὲ περὶ στόμα γίνετο, τὼ δέ οἱ ὅσσε
 λαμπέσθην βλοσυρήσιν ὑπ' ὀφρύσιν, ἀμφὶ δὲ πῆληξ
 σμερδαλέον κροτάφοισι τινάσσετο μαρναμένοιοι

594. ὅ: ὅς HJPQU. || σφισιν: σφιν JPR. || μέγα μένος T. 596. βούλετο
 Lips. || ὀρέξειν Cant. 598. εἰσιος P (p. ras. ?). 601. μέλλε Ar. ('Aph.'
 ms.): ἔμελλε Ω. 602. ὀρέξειν (A *supr.*) DGPQRSTU: ὀρέξει Ω. 608.
 βλοσυροῖσιν CP. 609. σμερδαλέα P: σμαρδαλέον S. || μαινομένοιοι Ar. (An.
 on Φ 5).

the ships, after the crossing of the wall ; it stands much less naturally of a renewed attack of an army which is already at the ships. The whole of the following passage in fact looks like an exordium to a new rhapsody. The prophetic character of 596-604 is rare in H., and has raised doubts as to its originality. Possibly 597-604 may be a later addition, designed to bring back the motive of the Μῆνις to the hearer's recollection after long oblivion.

593. ἐφετμάς, the charge which Zeus had laid upon them, not in direct words, but in his own counsel, as is explained in what follows.

598. ἐμβάλλῃ, so all mss.; Hermann ἐμβάλοι. The use of the subj. is very doubtful, but perhaps defensible; see note on T 354. The following opt. makes it additionally harsh here. ἐξαΐσιον, going beyond measure (A 418), i.e. unreasonable. The poet thus speaks explicitly as a Greek partisan. Cf. ὁ 690, ρ 577.

599. μένε, was awaiting before bring-

ing about the change. For the infin. after μένω cf. Δ 247 μένετε Τρῶας σχεδὸν ἐλθέμεν. Some take μένε here as an imperf. to μέμονα, was minded to see. This is not impossible, but really comes to the same thing, for the sense to wait is derived from that of thinking, i.e. 'deliberating.' Cf. μένω δ' ἀκοῦσαι πῶς ἀγὼν κριθήσεται, Aisch. Eum. 677, and so Ag. 459, where the sense desire is possible. But in all these cases the ordinary meaning of the verb is all that is required, and it is not very probable that we should find a few isolated survivals of the primitive use when the verb is so common in the fully specialised application.

606. βαθέης for the regular βαθείης recurs in E 142, Φ 213; βαθέην II 766. Compare ὠκέα B 786, etc.

607. ἀφλοισμός, here only. The scholia call it an Aitolian form for ἀφρός. Cf. φλιδάω, ἐφλιδε and "διαπέφλοιδεν" διακέχυσται Hesych.; all express bubbling over. στόμα γίνετο, rhythm suggests στόμ' ἐγίνετο.

Ἔκτορος· αὐτὸς γάρ οἱ ἀπ' αἰθέρος ἦεν ἀμύντωρ 610
 Ζεὺς, ὅς μιν πλεόνεσσι μετ' ἀνδράσι μούνον ἔοντα
 τίμα καὶ κύδαινε. μινυνθάδιος γὰρ ἔμελλεν
 ἔσσεσθ'· ἤδη γάρ οἱ ἐπώρνευε μύρσιμον ἦμαρ
 Παλλὰς Ἀθηναίη ὑπὸ Πηλεΐδαο βίηφι.
 καὶ ῥ' ἔθελε ῥῆξαι στίχας ἀνδρῶν πειρητίζων, 615
 ἦι δὴ πλείστον ὄμιλον ὄρα καὶ τεύχε' ἄριστα·
 ἀλλ' οὐδ' ὥς δύνατο ῥῆξαι, μάλα περ μενεαίνων·
 ἴσχον γὰρ πυργηδὸν ἀρηρότες, ἧύτε πέτρῃ
 ἡλίβατος μεγάλη, πολλῆς ἰλὸς ἐγγὺς ἐοῦσα,
 ἣ τε μένει λιγέων ἀνέμων λαιψηρὰ κέλευθα 620
 κύματά τε τροφόντα, τά τε προσερεύγεται ἀκτῇ·
 ὥς Δαναοὶ Τρώας μένον ἔμπεδον οὐδὲ φέβοντο.
 αὐτὰρ ὁ λαμπόμενος πυρὶ πάντοθεν ἔνθορ' ὀμίλῳ,
 ἐν δ' ἔπεσ' ὥς ὅτε κύμα θοῇι ἐν νηὶ πέσῃσι
 λάβρον ὑπαὶ νεφέων ἀνεμοτρεφές· ἣ δέ τε πᾶσα 625

610-14 *om.* Zen. *ἀθ.* Ar. 613. ἐπώρνευε JPQT: ἐπάρτυε Harl. a, Lips.
 614. βίηφι: θαμῖναι S^m Harl. a (γρ. βίηφι). 621. τροφόντα A: τροφέντα ἢ
 τροφόντα, Eust. || προερεύγεται Vr. A. || ἀκτῇ(i) II (*supr.* n) PT Par. a f j,
 Harl. b: ἀκτῇ RU (*in ras.*): ἀκτῆν S^m Par. d²: αὐτῇ(i) G Vr. d A, Par. g:
 αὐτῆν Ar. Ω: ἀκτῆν ἢ ἀκτῇ ἢ μάλλον αὐτῆν East. 622. ὥς Δαναοὶ Τρώας:
 ἐξ ἁλός, ὥς Δαναοί, ἐν τισι, An. 624. ἐν (νηϊ): ἐνὶ GS: ἐπὶ Q. 625.
 ἀνεμοτραφές Bar.

610-14. These five lines were omitted by Zen. and athetized by Ar. Various reasons combine to support this decision. The addition of Ἔκτορος is quite needless. Zeus is on Ida, not ἐν αἰθέρι. μούνον ἔοντα is a strange expression, as Hector has his whole army with him. The prophecy in 613 is against the usual practice, and it is a departure from the accepted theology to make Athene carry out the work of fate. Ar. adds that the passage weakens the fiery rush of Hector, and is a commonplace repetition of 603. Most editors have agreed with him.

617. οὐδ' ὥς, Pallis suggests οὐ πως, for no special effort, such as οὐδ' ὥς implies, has been mentioned.

618. πυργηδόν, like a wall, in serried ranks. See on Δ 334, M 258, 332.

621. τροφόντα, big; see note on τρώφι κύμα Δ 307, and cf. ἀνεμοτρεφές, 625. ἀκτῇ is evidently superior to the intolerably weak αὐτῆν of Ar. Naber conj. ἀντην. For προσερεύγεται cf. P 265, T 403. In the latter passage ἤρπυγεν

ὥς ὅτε ταῦρος ἤρπυγεν, the verb is clearly used in the sense 'to roar,' *rug-irv*. When used of the sea-waves it is indifferent whether we take it thus, or in the derived sense *ruct-are*.

622. Note the variant ἐξ ἁλός· ὥς Δαναοί. An. objects to it that 'the mention of the motive force weakens the picture of steadfast immobility.' This is not sufficient to condemn the reading, which has intrinsic merit; but as it is not found in any MS. it must have had very weak support.

623. The rhythm shews that πάντοθεν is to be taken not with the following but with the preceding words, 'shining with fire all about.'

625. ὑπαί, either *driven by* the clouds, which are regarded as actually bringing the winds (cf. Δ 278 (νέφος) ἀγεί δέ τε λαίλαπα πολλήν, N 796 ἀέλλη, ἣ ῥά ὁ ὑπὸ βροντῆς πατρὸς Διὸς εἰσι πέδονάε) or perhaps better with Schol. B *upr. under* the clouds, i.e. seeming to reach them, cf. II 375 (so *Il. G.* § 204. 2).

ἄχνη ὑπεκρύφθη, ἀνέμοιο δὲ δεινὸς ἀήτη
 ἰστίῳ ἐμβρέμεται, τρομέουσι δέ τε φρένα νῦνται
 δειδιότες· τυτθὸν γὰρ ὑπὲκ θανάτοιο φέρονται·
 ὡς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.
 αὐτὰρ ὃ γ' ὥς τε λέων ὀλοόφρων βουσὶν ἐπελθὼν, 630
 αἶ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο νέμονται
 μυρίαι, ἐν δέ τε τῇσι νομεὺς οὐ πῶ σάφα εἰδὼς
 θηρὶ μαχέσασθαι ἔλικος βοδὸς ἀμφὶ φονῆσιν·
 ἦτοι ὁ μὲν πρώτῃσι καὶ ὑστατίῃσι βόεσσιν
 αἰὲν ὁμοστιχάει, ὁ δέ τ' ἐν μέσσησιν ὀρούσας 635
 βοῦν ἔδει, αἶ δέ τε πᾶσαι ὑπέτρεσαν· ὡς τότε Ἀχαιοὶ
 θεσπεσίως ἐφόβηθεν ὑφ' Ἑκτορι καὶ Διὶ πατρὶ
 πάντες, ὁ δ' οἷον ἔπεφνε Μυκηναῖον Περιφίτην,
 Κοπρῆος φίλον υἱόν, ὃς Εὐρυσθῆος ἀέθλων

626. ἄχνη Zen. ὑπαὶ κρύφθη Q. || ἀνέμοιό τε CQ Mor. || ἄήτη Ar. A: ἄητης Ω. 632. δέ τε: δ' ἔρα P. 633. θηρὶ: χειρὶ U Bar. || μαχίσασθαι Ar. 634. πρώτοιαι JP. || ὑστατίοιαι J. 635. αἶεῖ H. || ὁμοστιχάει S: ὁμοστιχεύει P. 637. καὶ Διὶ πατρὶ: χαλκοκορυστῇ PR. 639. ἀέθλων A¹ HJ U Par. h, fr. Mosc., Schol. Pind. O. iii. 50: ἄνακτος Ω: διττῇ ἐνταῦθα γραφῇ ἀέθλων καὶ ἄνακτος Eust.

626. Zen.'s reading ἄχνη is very weak. On ἄήτη as against the vulg. ἀήτης An. remarks ἀρσενικῶς δεινὸς ἀήτη, ἀλλ' οὐ δεινὴ, ὡς "κλυτὸς Ἴπποδάμεια" (B 742, q. v.). ἔνιοι δὲ ἀγνούοντες ποιοῦσι δεινὸς ἀήτης. The other passages are neutral (Ξ 254, δ 567, ι 139, unless we read πνείοντας for πνείοντος in δ, against the best authority). We may therefore be content to follow Ar. Ap. Rhod. however uses the form ἀήτης (i. 423). The short syllable before δ(φ)εινός is very rare, but admits of no obvious correction. ἀνέμου δέ is probably forbidden by 'Wernicke's law.' Cf. νότοιο τε δεινὰς ἀήτας Hes. Opp. 675.

629. It will be observed that the simile is 'two-sided,' beginning with one comparison, and evolving another from the same picture.

630. There is a double anacoluthon in this simile, as λέων has no verb till it is taken up again by ὁ μὲν in 634, and the constr. of ὃ γ' is entirely forgotten, the comparison receiving a different turn in 636.

631, see Δ 483.

633. ΦΟΝΗΣΙΝ, Schol. Β τῷ φόνῳ ἢ τῷ τῷ πεφόνευνται. But the proper

sense of φοναί seems to be blood (shed), and secondarily *carnage*, here the gory carcase, cf. K 521. So also Aisch. Ag. 446. See Bayfield in C. R. xv. 251.

635. ὁμοστιχάει, a strange compound, justly called 'barbarous' by Dion. Thrax. Bekker's ὁμοῦ στιχάει must be right; the error is due to mistransliteration of the old ΟΜΟ=ὁμοῦ. Cf. Σ 577 ἄμ' ἐστιχάοντο βόεσσιν (Cauer *Grundr.* p. 78). Eust. notes a similar variant ὁμοτροχόωντα for ἄμα τροχόωντα in ο 451. The herdsman spends his time in looking after the van and rear of a line of cattle, and neglects the middle.

639. ἀέθλων is superior to the vulg. ἄνακτος, with F ignored. Κοπρῆος, evidently a name invented to express contempt. The story was that Eurystheus feared Herakles too much to meet him face to face, and for safety's sake lived in a huge jar sunk in the ground, employing Kopreus as go-between. He appears in this character in the *Heraklidae* of Euripides. The antecedent to ὅς is Κοπρῆος, not υἱόν. It is noteworthy that Periphetes is the only Mykenaeon who appears in the *Iliad*; the town is very rarely mentioned except as the realm of Agamemnon.

ἀγγελίης οἵχνεσκε βίηι Ἥρακληείῃ·
 τοῦ γένετ' ἐκ πατρὸς πολὺ χείρονος υἱὸς ἀμείνων
 παντοίας ἀρετᾶς, ἥμην πόδας ἡδὲ μάχεσθαι,
 καὶ νόον ἐν πρώτοισι Μυκηναίων ἐτέτυκτο·
 ὅς ῥα τόθ' Ἔκτορι κῦδος ὑπέρτερον ἐγγυάλιξε.
 στρεφθεῖς γὰρ μετόπισθεν ἐν ἀσπίδος ἀντυγμὶ πάλτο, 645
 τὴν αὐτὸς φορέεσκε ποδηνεκὲς ἔρκος ἀκόντων·
 τῇι ὃ γ' ἐνὶ βλαφθεῖς πέσεν ὕπτιος, ἀμφὶ δὲ πῆληξ
 σμερδαλέον κονάβησε περὶ κροτάφοισι πεσόντος.
 Ἔκτωρ δ' ὄξυν νόησε, θεῶν δέ οἱ ἄγχι παρέστη,
 στήθεϊ δ' ἐν δόρυ πῆξε, φίλων δέ μιν ἐγγὺς ἐταίρων 650
 κτείν'· οἱ δ' οὐκ ἐδύναντο, καὶ ἀχνύμενοί περ ἐταίρου,
 χραιοσμεῖν· αὐτοὶ γὰρ μάλα δαίδισαν Ἔκτορα δῖον.
 εἰσωποὶ δ' ἐγένοντο νεῶν, περὶ δ' ἔσχεθον ἄκραι

640. ἀγγελίης Ar. Ω: ἀγγελίην Zen. 'Vat. 1.' ἵχνεσκε PQ Schol. Pind. *ut supra*. 641. ἀμείνων: ἀμύμων Vr. d. 642. παντοίην ἀρετὴν P^R: παντοίην ἀρετὴν ἢ παντοίας ἀρετὰς Eust.: παντοίας ἀρετὰς with η over each c. Par. j. 644. ὅς: ὥς J. 645. διχῶς τὸ στρεφεῖς καὶ διὰ τοῦ α (στραφεῖς) καὶ διὰ τοῦ ε Did. || πάλτο: κατ' ἐνια τῶν ἀντιγράφων χωρὶς τοῦ π ἄλτο Did. 646. ποδηνεκέ' H¹ (not A). 648. σμερδαλέον S. || περὶ: παρὰ QS. | κροτάφοιο T Cant. 651. ἐταίρου: ἐταῖροι Q. 652. μάλ' ἐδαίδισαν DRSTU.

640. ἀγγελίης, see notes on I¹ 206. N 252. Zen. read ἀγγελίην here; but ἀγγελίας is a more probable reading. This acc. plur. might be taken for a nom. sing. masc. and changed into -ίης, when the poems were brought into their present dialect. Cf. Pindar O. iii. 28 εὐτέ μιν (sc. Herakles) ἀγγελίας Εὐρυσθέος ἐντὶ ἀνάγκα πατρώθεν. For the dat. cf. Τρωσὶν δ' ἄγγελος ἦλθε, B 786.

642. For the collocation of acc. and infin. in πόδας ἡδὲ μάχεσθαι cf. A 258.

645. πάλτο must mean *tripped*; but it is hard to see how this can be derived from πάλλομαι, which always indicates *vibrating* or *throbbing* movement (cf. σφονδυλίων ἐκπαλτο, *throbbed out*, T 483). Perhaps guided by the variant ἄλτο (ἄλτο) we should read ἀντυγ' ἐπαλτο (ἐπ-ἄλτο). *Leapt on the rim of his shield* is not entirely satisfactory, but it is at least possible (Agar J. P. xxv. 37). If we could with Darbishire read Fάλτο as from root Feλ, *twisted himself*, the problem would be solved; but the evidence for such a word is too slight to justify a change.—An accident such as this might easily happen with the huge ποδηνεκῆς Mykenaeen shield; cf. Z 117

σφινὰ τύπτε καὶ αἰχένα δέρμα κελαιόν, ἀντιγ' ἢ πυμάτη θέεν ἀσπίδος (App. B, i. 3).

646. For ποδηνεκέ' as part of the predicate, cf. N 340 ὡς εἶχον ταμειχροῦς. But the text, which has almost unanimous ms. support, is defensible; the objection of course is that ἔρκος ἀκόντων is the sort of phrase that should stand by itself, as in Δ 137. Compare the use of ἔρκος Ἀχαιῶν I¹ 229, etc.

653. εἰσωποὶ ἐγένοντο, ἐναντοί, ἢ ἐσωθεν βλεπόμενοι, ἢ ἐνδον τῆς ἐπιφανείας ὄντες, Hesych. ἐν ὄψει τὰς ναῦς ἐβλεπον, ὃ ἐστὶν εἰσῆλθον εἰς αὐτὰς καὶ ὑπὸ τὴν στέγην αὐτῶν ἐγένοντο, Schol. A; they had the ships before their faces, i.e. got behind them. But it is only by much violence that this can be got from the Greek. The natural sense would be 'they came in sight of the ships,' which evidently does not suit the context. Even if with Lachmann we supposed that this line originally followed immediately after 366 nothing would be gained; for it would be in the highest degree unnatural that that stage of the fight should be followed directly by the desertion of the ships in 655; between

νῆες ὅσαι πρῶται εἰρύατο· τοὶ δ' ἐπέχυντο.

Ἀργεῖοι δὲ νεῶν μὲν ἐχώρησαν καὶ ἀνάγκη

655

τῶν πρωτέων, αὐτοῦ δὲ παρὰ κλισίησιν ἔμειναν

ἄθροοι, οὐδ' ἐκέδασθεν ἀνὰ στρατόν· ἴσχε γὰρ αἰδῶς

καὶ δέος· ἀζηχὲς γὰρ ὁμόκλεον ἀλλήλοισι.

Νέστωρ αὐτε μάλιστα Γερήνιος, οὔρος Ἀχαιῶν,

λίσσεθ' ὑπὲρ τεκέων γονουμένους ἄνδρα ἕκαστον·

660

“ὦ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ

656. **πρωτέων** (Ar.?) ACP Lips. Harl. b: **πρωτέρων** Ω (γρ. Lips.): γρ. **πρώτων** καὶ **πρωτέρων** καὶ **πρωτέων** A. || **αὐτοῦ**: αὐτοὶ AJ. || **ἔμεινον** HPQR Mor. 657. **γάρ**: δὲ J. 659. **Νέστωρ δ'** (H. || **αἶτε**: γάρ τε S. 660. **τεκέων** QU: **τοκέων** Ω.

'coming in sight of the ships' and being driven out of them there is a long interval which needs description. If an explanation is possible it must be sought elsewhere. Christ has proposed to derive the adjective from *ὀπή*, 'they got into the intervals of the ships,' i.e. instead of standing in line level with the front of the ships they are now driven in between them. This gives exactly the sense required; the only question is as to the use of *ὀπή*, which is not adequately defended by the analogy of *μετοπή*—the transition from 'hole' (properly *peep-hole*) to 'an interval' on so large a scale is doubtful. It is better to regard the word as a compound of *ὀπ*- in which the second element has lost its distinctive force, 'inside-looking' = *inside* simply. The word *ἐξῶπιος*, of which Euripides is so fond, seems exactly similar; he uses it = *outside* simply, not *out of sight* of as commonly taken; cf. (Euripides in) Aristoph. *Thesm.* 881 αὐτὸς δὲ Πρωτεύς ἐνδον ἔστ' ἢ ἑξῶπιος; On the same analogy *ἐνῶπια* = *inside* walls (note on Θ 435), *στεινωπὸς* = *steiny*, Ψ 427. Cf. also *ἄνθρωπος* = *human*. The matter would be still simpler if with Conway (*Proc. Camb. Phil. Soc.* 1891, p. 23) we could regard *-πο-*, with its short form *-π-* (*οἶνον*, etc.), as a form of the suffix *-γο* (Brugmann *Gr.* ii. § 86); but for this the evidence is very scanty. In any case the sense is clear from the context, 'they (the Argives) got *between* the foremost ships'; in 655 they are driven still farther back, *behind* the foremost ships. *πρῶται* is here used in the opposite sense to that found in Ξ 31, q.v., but the difference is not unnatural, for there we are being taken with Nestor

from the sea inland, here with Hector from the land towards the sea; so that in each case *πρῶται* means the first line we meet with. *ἄκραι*, separated from its subst. by the end of the line, is not a mere epithet; it seems to mean 'enclosed them *with their extremities*,' i.e. between stem and stern. Compare Soph. *Al.* 1276 ἀμφὶ μὲν νεῶν ἄκροισιν ἤδη ναυτικοῖς ἐδωλοῖς, with Jebb's note ('ἄκροισιν denotes the position of the ἐδῶλια at the extremities, or sterns, of the ships').

656. It is useless to inquire carefully into the arrangement of huts and ships, which the poet can imagine according to the needs of the moment. Here he probably regards the ships as being a single line, surrounding the camp like a wall.

660. **TEKÉΩN** has poor ms. support, but is better than **τοκέων** (recurring only in Φ 587) where the short ε is the only exception (other than in proper names) to the rule that nouns in *-eus* have *-η-*: see *τοκήων* in 663 (so Brandreth). Schol. A explaining ὑπὲρ *τοκέων*, says ἦτοι ὡς λέγομεν “πρὸς Διός,” ἢ ὅπερ ἂν παρόντες ἐποιοῦν οἱ γονεῖς· ὅπερ μᾶλλον εἰκός· ἐπιφέρει γὰρ “τῶν ὑπὲρ ἐνθάδ' ἐγὼ γονάζομαι.” But *κτησίος* in the latter passage (665) proves that ὑπὲρ cannot = *ἀντί*, and ο 261 *λίσσωμ' ὑπὲρ* θύων καὶ δαίμονος κ.τ.λ. shews that it is merely the ordinary form of adjuration *by* an object. So also X 338, Ω 466.

661. Cf. N 121 and E 529. The addition of **ἄλλων ἀνθρώπων** here shews the origin of the Homeric *αἰδῶς*, which is elsewhere used absolutely. So we have *ἀνθρώπων νέμεσιν* χ 40, as well as *νέμεσιν* used absolutely in N 121.

ἄλλων ἀνθρώπων, ἐπὶ δὲ μνήσασθε ἕκαστος
 παίδων ἡδ' ἀλόχων καὶ κτήσιος ἡδὲ τοκήων,
 ἡμὲν ὅτωι ζώουσι καὶ ὧι κατατεθνήκασι.
 τῶν ὕπερ ἐνθάδ' ἐγὼ γονάζομαι οὐ παρεόντων 665
 ἐστάμεναι κρατερῶς, μὴ δὲ τροπιάσθε φόβονδε."

ὥς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
 τοῖσι δ' ἅπ' ὀφθαλμῶν νέφος ἀχλὺς ὥσεν Ἀθήνη
 θεσπέσιον· μάλα δέ σφι φόως γένετ' ἀμφοτέρωθεν,
 ἡμὲν πρὸς νηῶν καὶ ὁμοίου πολέμοιο· 670
 Ἔκτορα δὲ φράσσαντο βοὴν ἀγαθὸν καὶ ἑταίρους,

664. ὅτω(ι) I²II² Bar. Mor.: ὅτ' ἐν R: ὅτεω(ι) Ω. κατατεθνήκωσιν Vr. d (U³ *supr.*). 666. ἰστάμεναι Bar. τροπιάσσει GR (*supr.* αι over ε) Cant.: τροπιάσει II Mor. Bar.: τροπιάσει S: τροπιάσει Q: τροπιάσει Vr. d: τροπιάσει A (*supr.* ε) JT Jr. Mose. Vr. b A: τροπιάσει CDU Harl. a Lips. 667. ὥτρυνε A. 668-73 *ab.* Ar. 670. πρὸς: πρὸ PQ Lips.² (γρ. πᾶρ): πᾶρ Vr. h: πρὸς ἢ πᾶρ Eust. || πτολέμοιο CDGHQTU Bar. Ven. B.

Public opinion and fear of the gods are the double moral sanction of the Homeric Greeks, as of many more modern peoples.

664. ὅτωι has only weak ms. support here, but the form without synizesis is *a priori* preferable, and in M 428 (q.v.) authority is all in favour of it. Cf. also note on ὅτοιον, O 491. The present line comes in very oddly, as we should naturally suppose that the appeal by the parents was the same as by 'children and wives and possessions,' viz. if you do not fight manfully now you will never see them again. As the text stands we have to understand 'remember your parents' in the sense of 'think of your family honour.' This sudden shifting of the point of view by an after-thought is very prosaic, and Payne Knight (followed by Düntzer, van L., and others) is probably right in rejecting the line as an interpolation due to the obvious consideration that many of the Greek warriors must be orphans.

666. All the variants given above lead back to an original ΤΡΟΙΑΣΘΕ=τροπιάσθε for τροπιάσθε (-αι for -ε being only itacistic). τρωπᾶν (though given without ms. variation in I 500, A 568, Σ 585) is a mere figment, though an old one, dating from the period which produced the 'Epic diectasis'; we can always restore τροπᾶν. So τρωχᾶν for τροφᾶν (X 163, ζ 318 τρεχέτην) and στρωφᾶν for στροφᾶν (except N 557, see note). Cf. Menrad *Contr.* p. 126, II. G. § 55. 9.

668. ἀπὸ τούτου ἕως τοῦ "ἡδ' ὅσσοι παρὰ νηυσὶν" (673) ἀθετοῦνται στίχοι ἐξ, ὅτι οὐ προσινίσταται ἀχλὺς, ἀλλὰ σινεχῶς μάχονται. νῦν δὲ φησιν "Ἔκτορα δι' φράσσαντο βοὴν ἀγαθὸν καὶ ἑταίρους"· πρότερον δὲ οὐ καθεῶρων, ὅτε ἔλεγε "τῶ δὲ μῆς περὶ νηὸς ἔχον πόνον" (416) καὶ ὅτε παρεκάλει αὐτοὺς "ἀλλὰ μάχεσθ' ἐπὶ νηυσὶν ἀολλέες" (494). πῶς δὲ ἐφ' ἡγοῦν σκότους ὄντος; ἢ τε Ἀθηνᾶ οὐ πάρεστι διὰ τὴν τοῦ Διὸς ἀπειλήν, An. The force of these arguments cannot be gainsaid, and only one or two scholars have made desperate efforts to save the passage by explaining νέφος ἀχλὺς of a mental cloud, *despair*, and φόως of the light of hope. This is entirely un-Homeric. Laehmann thought that there was here a gap in the story of his 'lay,' the account of the bringing of this mist having been lost, as indeed is suggested by Schol. T. We probably have a piece from the same hand in P 268-73, q.v. The only doubt is whether the athetesis should not extend to Nestor's speech, 659-67, as well. If we are right in regarding this part of O as belonging to the original Μῆνις, there can be no question that Nestor has been introduced later; for it is only in later additions that he has been brought back to the battlefield at all. In the Μῆνις he was last heard of in his hut with Machaon at the end of A.

671. βοὴν ἀγαθὴν of Hector, as X 123; the only cases where it follows instead of preceding the name.

ἦμὲν ὅσοι μετόπισθεν ἀφέστασαν οὐδὲ μάχοντο,
ἦδ' ὅσοι παρὰ νηυσὶ μάχην ἐμάχοντο θοῇσιν.

οὐδ' ἄρ' ἔτ' Αἴαντι μεγαλήτορι ἦνδανε θυμῷ
ἐστάμεν ἐνθά περ ἄλλοι ἀφέστασαν υἱὲς Ἀχαιῶν.
ἀλλ' ὃ γε νηῶν ἱκρὶ ἐπώιχετο μακρὰ βιβάσθων,
νώμα δὲ ξυστὸν μέγα ναύμαχον ἐν παλάμησι,
κολλητὸν βλήτροισι, δυοκαιεκοσίπηχυν.

ὥς δ' ὅτ' ἀνὴρ ἵπποισι κελητίζειν ἐν εἰδώς,
ὥς τ' ἐπεὶ ἐκ πολλῶν πίσυρας συναίρεται ἵππους,
σεύας ἐκ πεδίοιο μέγα προτὶ ἄστρῳ δίηται
λαοφόρον καθ' ὁδόν· πολέες τέ ἐθηήσαντο
ἄνδρες ἠδὲ γυναῖκες· ὃ δ' ἔμπεδον ἀσφαλὲς αἰεὶ

675

680

673 *om.* Lips. | ὅσσοι: ὁπόσοι S. 675 *om.* P. | ἐφέστασαν CGHJSU Ambr.
676. βιβάσθων I. Cant.: βιβάσων S. 679. κελητίζειν Ambr. (i.e. κέληθ' ἵζειν:
see Schol. AT). 680. συναίρεται Philemon *ap.* Porph. (see below): συναγείρεται
Ω (including Δ). 681. σεύσας Harl. a. || ἐκ: δ' ἐκ PR. || προτὶ S. || δίηται:
διώκει C! (?) HJ Ambr. fr. Mose., Harl. a (*supr.* ηται), γρ. Δ: διώκει C²PR:
διώκει GS. 682. τέ: δέ Vr. A.

672. ὅσοι does not belong to *εταίρους*, but is the subject of *φράσσαντο*.

673. This line is in obvious contradiction to 675; the Greek host is at the moment not fighting at all (see 655), but is rallying for a fresh effort amid the huts.

675. ἀφέστασαν, *stood apart* from the enemy in detached groups between the ships, opposed to ἐφέστασαν, 'stood close,' 703.

676. ἱκρία, the small deck at the bows (μ 230) or stern (ν 74) of the ship. See M. and R. *Od.* App. p. 536.

677. ξυστὸν ναύμαχον, see on 388. We cannot be certain what βλήτροισι means, whether 'in lengths' or 'by clamps,' or hoops or rivets used to keep the separate pieces together. The word appears not to recur in Greek, so we have only the probabilities of the present passage to guide us. The enormous length of the ξυστὸν is explicable if we suppose that it was really used as suggested on 388; that a hero should be able to employ it as an ordinary spear is merely a proof of his heroic strength. See also on Ζ 319.

679. κέλητα αὐτὸς (sc. Ὀμηρος) μὲν οἶδε, χρωμένους δὲ τοὺς ἥρωας οὐ συνίστησιν. Ar., who pointed out with equal acumen that the trumpet (Σ 219) occurs only in similes, not in the actual description of heroic times (see also note on Φ 362). The poet was conscious that

these inventions were still recent, and not to be ascribed to the antiquity of which he sang. The κέληθ' appears again in the simile of Odysseus astride on the keel, κέληθ' ὡς ἵππον ἐλαύνων ε 371, and there seems to be one case where heroes are actually represented as riding on horseback, see note on K 513.

680. ἐκ πολλῶν, i.e. picked horses, for his feats would be possible only on a carefully-matched team. συναίρεται (aor. subj.), *harnesses together*, see note on K 499. The only authority for the word here is Porphyrus who quotes (from an unknown Philemon) συναγείρεται as an instance of the ἀμαρτήματα γραφικὰ καὶ τὰ ἄλλα παραδιορθώματα πᾶν ἀγροικα which disfigure the text of H.: ἐνταῦθα γὰρ πρὸς οὐδὲν ἀναγκαῖον ἐγράφη διὰ τοῦ γ . . . τὸ δὲ χωρὶς τοῦ γ γράφειν Ὀμηρικόν . . . τὸ γὰρ συναίρεται μᾶλλον προσεχῶς σημαίνει τὸ συνάγειν καὶ συναρμύζειν. It does not appear however that he has any grounds for the change beyond conjecture. As Philemon quotes Alexander of Kotyia, he cannot have lived before the 2nd cent. A.D. Farther back the reading cannot be traced. See Schrader *Porph.* p. 287. πικυρας, see H. G. § 130. 3.

681. μετὰ ἄστρῳ, οὐ γὰρ ἐν μικρᾷ πόλει ταῦτα γίνεται, Sch. T. δίηται, cf. Σ 584.

683. ἔμπεδον seems to mean 'without hesitation' or uncertainty; cf. ἀσφαλὲς

θρώϊσκων ἄλλοτ' ἐπ' ἄλλον ἀμείβεται, οἱ δὲ πέτονται·
 ὥς Λίας ἐπὶ πολλὰ θοάων ἴκρια νηῶν 685
 φοῖτα μακρὰ βιβάς, φωνὴ δέ οἱ αἰθέρ' ἴκανε.
 αἰεὶ δὲ σμερδὸν βοάων Δαναοῖσι κέλευε
 νηυσὶ τε καὶ κλισίῃσιν ἀμυνέμεν. οὐδὲ μὲν Ἑκτωρ
 μίμνεν ἐνὶ Τρώων ὁμάδῳ πύκα θωρηκτῶν·
 ἀλλ' ὥς τ' ὀρίθων πετεηνῶν αἰετὸς αἰθῶν 690
 ἔθνος ἐφορμᾶται, ποταμὸν πᾶρα βοσκομενίων,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
 ὥς Ἑκτωρ ἴθυσε νεὸς κυανοπρώοιο
 ἀντίος αἰξας· τὸν δὲ Ζεὺς ὤρσεν ὀπισθε
 χειρὶ μάλα μεγάλῃ, ὥτρυνε δὲ λαὸν ἅμ' αὐτῷ. 695
 αὐτὶς δὲ δριμεῖα μάχη παρὰ νηυσὶν ἐτύχθη·
 φαίης κ' ἀκμῆτας καὶ ἀτειρέας ἀλλήλοισιν
 ἀντέσθ' ἐν πολέμῳ, ὥς ἐσσυμένως ἐμάχοντο.
 τοῖσι δὲ μαρναμένοισιν ὄδ' ἦν νόος· ἦτοι Ἀχαιοὶ
 οὐκ ἔφασαν φεύξεσθαι ὑπὲρ κακοῦ, ἀλλ' ὀλέεσθαι, 700

686. ΒΙΒΩΝ PRS (-ΩΝ) Harl. b. Par. a c d f g h, fr. Mosc.: γρ. ΒΙΒΩΝ A.
 687. ΒΟΔΩΝ JP Bar.: ΒΟΩΩΝ Ω. 688. ΟΥΔΕ ΜΕΝ: ΟΥΔΕ ΚΕΝ P. 689. τινὲς
 ἐπισυνάπτουσι τοῦτωι τόνδε ἀλλὰ πολὺ προέεσκε, τὸ ὃν μένος οὐδένι εἴκων
 (=X 459), T. 691. ΠΟΤΑΜΩΝ JPRS: ΠΟΤΑΜΩΙ Harl. a. 692 om. C.
 ΔΟΥΛΙΧΟΔΕΙΡΩΝ PQ Lips. 693. ΝΕΩΣ CDH (supr. o) JQR Vr. b, fr. Mosc. Harl. a²:
 ΝΗΟΣ P. 694. ἈΝΤΙΩΝ R and ap. Did. Αἰτῶων A (γρ. Αἰτίας CQ). ὤρσεν P:
 ὤσεν Ar. H Par. c e j, γρ. Par. g. 695. ὥτρυνε: ὄτρυνε R: ὤσυνε P.
 696. αὖθις C. 700. φεύζασθαι P Lips. Vr. b: φεύγεσθαι J.

θέει ἔμπεδον of a boulder, X 141, θέει
 ἔμπεδον of a ship, ν 86. The feat
 described is not likely to be that of the
 modern circus, where a man stands on
 the horses' backs and leaps across from
 one to the other: more probably while
 holding the reins of four horses in his
 hands the performer leaps to the ground
 from one and mounts another while
 they are going at full speed. So Aias
 leaps from the deck to the earth, and
 springs thence to the deck of the next
 ship. We may compare the favourite
 exercises of the Thessalian ἀναβάται, who
 used to spring from their horses at full
 speed, run by their sides holding the
 reins, and leap up again. ἐπ' ἀμείβεται
 tmesis: cf. Z 339 νίκη δ' ἐπαμείβεται
 ἀνδρας.

691. ἔθνος = flock, B 459; 692 = B 460.
 693. νέος, a ship, or perhaps the ship,
 on which Aias is from time to time.
 But the expression would be more natural
 if Aias remained on one ship only, as in
 116. So in the next line αἰτίας, the

reading of Ar. and most mss., is suitable
 to a single rush: while αἰσῶων would be
 right if Hector is pursuing him from one
 ship to another.

694. ὤρσεν, as X 83: Ar. ὤσεν, which
 however is elsewhere always used of
 thrusting away. At the same time it
 better suits the very material conception
 of χειρὶ μάλα μεγάλῃ, an anthropomor-
 phic metaphor which contrasts strongly
 with the immaterial action in distans of
 Διὸς νόος, 242. The nearest parallel in
 H. is the pulling backwards and for-
 wards of the armies by ropes held in the
 hands of the gods. We have no right to
 suppose that Zeus has descended from
 Ida and is present in person on the
 battlefield.

696. δριμεῖα is only used of meta-
 phorically bitter things: here it is virtu-
 ally equivalent to πολέσποντος or the like.

698. Tyrannio's accentuation ἈΝΤΕΣΘΑΙ
 seems to be right: the verb is, or may
 be, an aor. wherever it occurs H.G.
 § 32, 2

Τρωσὶν δ' ἔλπετο θυμὸς ἐνὶ στήθεσσιν ἐκάστου
νῆας ἐνιπρήσειν κτενέειν θ' ἥρωας Ἀχαιῶν.

οἱ μὲν τὰ φρονέοντες ἐφέστασαν ἀλλήλοισιν·

Ἐκτωρ δὲ πρύμνης νεὸς ἤψατο ποντοπόροιο,

καλῆς ὠκυάλου, ἣ Πρωτεσίλαον ἔνικεν

705

εἰς Τροίην, οὐδ' αὖτις ἀπήγαγε πατρίδα γαίαν.

τοῦ περ δὴ περὶ νηὸς Ἀχαιοὶ τε Τρώες τε

δήμιον ἀλλήλους αὐτοσχεδόν· οὐδ' ἄρα τοί γε

τόξων αἰκὰς ἀμφὶς μένον οὐδ' ἔτ' ἀκόντων,

ἀλλ' οἳ γ' ἐγγύθεν ἰστάμενοι ἓνα θυμὸν ἔχοντες

710

ὀξέσι δὴ πελέκεσσι καὶ ἀξίνησι μάχοντο

καὶ ξίφεσιν μεγάλοισι καὶ ἔγχεσιν ἀμφιγυίοισι.

πολλὰ δὲ φάσγανα καλὰ μελάνδετα κωπήεντα

ἄλλα μὲν ἐκ χειρῶν χαμάδις πέσον, ἄλλα δ' ἀπ' ὤμων

ἀνδρῶν μαρναμένων· ῥέε δ' αἵματι γαῖα μέλαινα.

715

701. ἔλπετο JPQ Lips. : ἤλπετο Ω. 702. κτανέειν DJP Bar. || ε' : δ' HQT.
703. ἀφέστασαν R. 704. νεὸς CDJPQRT Mor. Vr. b. 706. αἰεὶς C. ||
ἀπήγαγε : ἐπήγαγε H : τινὲς ἀφίκετο T. 709-10 om. Q. 712 ἀθ. Ar. (v. *infra*).
714. χειρῶν : χειρός P Harl. a. || πέσον Ar. APRT Harl. d, Par. e : πέσεν Ω.

703. ἐφέστασαν ἀλλήλοισιν, this phrase is used, N 133, II 217, of men standing close in serried ranks; it therefore expresses here very vividly the closeness with which the two armies 'stand up to' one another.

705. For Protesilaos see B 698, N 681. ὠκυάλου, a curious compound; *swift at sea?* or *swiftly leaping?* Or can it be connected with *Feλ*, *swiftly turning?* See on ἀμφιέλισσα, B 165. Herodotus is followed by Lobeck in regarding -αλος as a mere termination; Dionysios of Halikarnassos wrote ὠκυάλου, to shew that it was derived from *αλς*.

706. For the acc. πατρίδα γαίαν expressing the *terminus ad quem* cf. *H. G.* § 140. 4.

709. αἰκὰς (ἀπ. λεγ.) τὰς φορὰς καὶ τὰς ὁρμάς, Ar. *Loc.* οὐδ' ἔτ', so Monro for οὐδέ τ' of MSS., where τ' is meaningless.

710. οἳ γε, like τοί γε above, can refer only to the Greeks; ἓνα θυμὸν ἔχειν always implies harmonious co-operation (II 219, P 267, γ 128). Agar (*J.P.* xxv. 38) reads *δίχα* for *ἓνα*, referring the lines to both parties. But the Trojans have not been keeping 'at long range' (ἀμφὶς 709) nor can we suppose that they use the abnormal weapons of 711.

711. See on N 612. The use of axes and hatchets (or whatever the difference between the *πέλεκυς* and *ἀξίνη* may have been), which are not employed in regular Homeric warfare, is doubtless due here to the peculiar circumstances of the fight; such tools would form part of the carpenters' stores of the fleet and camp, and every man fights with what comes first to hand.

712. This may be understood of the Trojans and many of the Greeks. But ἀθετεῖται, ὅτι εὐτελής ὁ στίχος καὶ ἡ ιδιότης τῆς μάχης οὐ σώζεται· ξίφεσι μὲν γὰρ καὶ ἔγχεσι πάντοτε μάχονται, νῦν δὲ πελέκεσι καὶ ἀξίναις, An.

713. For μελάνδετα see App. B, ix. 3. σιδηρόδετα . . . οἱ δὲ μελαινὰς λαβὺς ἔχοντα· τὴν δὲ λαβὴν δεσμὸν καλεῖ ὁ Σιμωνίδης. οἱ δὲ ἐπιμελῶς ἐνδεδεμένα πρὸς τὴν λαβὴν. The last explanation is consistent with that given in App. B.

714. ἀπ' ὤμων, ὅτι οὐ χρωμένων τοῖς ξίφεσι πρὸς μάχην χαμάδις ἐπιπτον, An., i.e. the swords fell in the sheaths, the *τελαμώνες* being severed by blows lighting on the shoulder. This is preferable to the alternative explanation that the swords fell because the arms which wielded them were severed at the shoulder.

Ἔκτωρ δὲ πρύμνηθεν ἐπεὶ λάβεν, οὐχὶ μεθίει
 ἄφλαστον μετὰ χερσὶν ἔχων, Ἴρωσιν δὲ κέλευεν·
 “οἴσετε πῦρ, ἅμα δ’ αὐτοὶ ἀολλέες ὄρνυτ’ αὐτήν·
 νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἡμᾶρ ἔδωκε,
 νῆας ἐλεῖν, αἰ δ’ εὐρο θεῶν ἀέκητι μολούσαι
 ἡμῖν πῆματα πολλὰ θέσαν, κακότητι γερόντων,
 οἳ μ’ ἐθέλοντα μάχεσθαι ἐπὶ πρυμνήσι νέεσσι
 αὐτόν τ’ ἰσχανάσκον ἐρητύοντό τε λαόν.
 ἀλλ’ εἰ δὴ ῥα τότε βλάπτε φρένας εὐρύοπα Ζεὺς
 ἡμετέρας, νῦν αὐτὸς ἐποτρύνει καὶ ἀνώγει.”

720

722

ὥς ἔφαθ’, οἳ δ’ ἄρα μᾶλλον ἐπ’ Ἀργείοισιν ὄρουσαν.
 Αἴας δ’ οὐκέτ’ ἔμιμνε· βιάζετο γὰρ βελέεσσιν·
 ἀλλ’ ἀνεχάζετο τυτθόν, οἴομενος θανέεσθαι,
 θρήνυν ἐφ’ ἐπταπόδην, λίπε δ’ ἱκρία νηὸς εἵσης.

716. οὐκ ἐμεθίει Zen.: οὐτὶ μεθίει Schol. Ap. Rh. i. 1089. 718. αὐτοὶ:
 ἄλλοι P. || ὄρνυτ’: ὄρνυτ’ R: ὠρνυτ’ A. 722. πρυμνήσι νέεσσιν: πρύμ-
 νηισιν ἀχαιῶν T. 726. μᾶλλον: πάντες PR Vr. d. 728. ἀναχάζετο T.
 729. ἐφ’: ὑφ’ R Ap. *Lex.* 88. 17, *El. Mag.* 454. 58. || ἐπταπόδην: ἐπτάποδα *El.*
Mag. 454. 58 (but -ην, 455. 7).

716. πρύμνηθεν, *by the stern*; cf. II 762. οὐκ ἐμεθίει, the reading of Zen., is justly stigmatized as barbarous by the scholia. So also II 762. The form οὐχὶ occurs only in these two passages, and is probably not Epic. Platt (*J.P.* xix. 42) proposes οὐ ἐ, cf. Ω 214: οὐ τι is simpler and has a little authority, but does not explain Zen.’s reading. οὐκί is found in H. only at the end of a clause. For the ἄφλαστον or *aplustre* see on I 241. The word occurs here only in H. Compare Herod. vi. 114 (Κυνέγειρος) ἐπιλαμβανόμενος τῶν ἀφλάστων νεός, τὴν χεῖρα ἀποκοπεῖς πελέκει πίπτει.

718. οἴσετε, aor. imper., see I 103.

719. πάντων ἄξιον, *a recompense for all* (that we have suffered).

721. γερόντων, *councillors*, as γέρονσι βουλευτήσι Z 113, and see B 53, etc. Cf. also the Trojan δημογέροντες, I 149. There is no hint elsewhere of such an excuse for Hector’s backward strategy; a different reason is given in I 352 ff.

723. ἐρητύοντο, the middle is only here used transitively.

727. βελέεσσιν, *missiles*, because with his long ξυστόν he keeps them too far off for their spears to reach him.

729. ἐπταπόδην, the *El. Mag.* in one place gives the form ἐπτάποδα, which is more in accordance with analogy, and

may have been altered from a supposed metrical necessity. The same correction should perhaps be made in Hes. *Opp.* 423 τριπόδην. What this ὀρήνις was can be only a matter of conjecture, as it is not elsewhere mentioned. The scholia give various explanations: ἡ ἐν τῷ πλοίῳ ἀπὸ τοῦ τοίχου ἐπὶ τοίχον διάβασις, Ap. *Lex.*: τινὲς δὲ τόπον τῆς νεὸς βάσιν ἔχοντα ἐφ’ οὗ τὸν κυβερνήτην τοὺς πόδας τιθέναι, δ καὶ ἐδωλίον φασιν. ἄλλοι δὲ τὴν ὑποδεχομένην τὸν ἰστὸν τράπεζαν εἶπον. οἳ δὲ διαβάθραν ἀπὸ νεὸς εἰς νῆα, Sch. A. Of these the explanation which best suits the ordinary use of the word ‘footstool’ is that which makes it ‘a low stool or bench fixed athwart the deck,’ so as to raise the helmsman and give him more power over his oar (M. and R. App. p. 544). But this must needs be on the ἱκρία at the extreme stern, and it is precisely from this point that Aias is driven. Now if we consider that there must have been some sort of *bridge* over the hold by which the sailors could pass between the after and fore decks without interfering with the rowers, we find that we have here a point of retreat which would just suit Aias; one where he would be defended from close approach by the hold on either side, while still able to wield his 22-cubit pole. ἐπταπόδην

ἐνθ' ἄρ' ὃ γ' ἐσθήκει δεδοκημένος, ἔγχεϊ δ' αἰεὶ 730
 Τρώας ἄμυνε νεῶν, ὅς τις φέροι ἀκάματον πῦρ·
 αἰεὶ δὲ σμερδνὸν βοᾶων Δαναοῖσι κέλευεν·
 “ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρης,
 ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς·
 ἡέ τινάς φαμεν εἶναι ἀοσσητήρας ὀπίσσω, 735
 ἡέ τι τεῖχος ἄρειον, ὃ κ' ἀνδράσι λουγὸν ἀμύναι;
 οὐ μὲν τι σχεδὸν ἐστὶ πόλις πύργοις ἀραρυῖα,
 ἦι κ' ἀπαμυναίμεσθ' ἑτεραλκέα δῆμον ἔχοντες·
 ἀλλ' ἐν γὰρ Τρώων πεδίῳ πύκα θωρηκτάων,
 πόντῳ κεκλιμένοι, ἐκὰς ἦμεθα πατρίδος αἰῆς· 740
 τῷ ἐν χερσὶ φόως, οὐ μελιχίῃ πολέμοιο.”
 ἦ καὶ μαιμώνων ἔφεπ' ἔγχεϊ ὀξυόεντι.
 ὅς τις δὲ Τρώων κοίλῃς ἐπὶ νηυσὶ φέροιτο
 σὺν πυρὶ κηλείῳ, χάριν Ἑκτορος ὀτρύναντος,
 τὸν δ' Αἴας οὐτασκε δεδεγμένος ἔγχεϊ μακρῷ· 745
 δώδεκα δὲ προπάροιθε νεῶν αὐτοσχεδὸν οὐτα.

730. ἘΣΤΗΚΕΙ Ar. APQ Bar. Lips. Vr. d, fr. Mosc.: ΕΙΣΤΗΚΕΙ Ω. 731. φέρει
 DGLR Lips. Harl. a. 732. ΒΟΑΩΝ R: ΒΟΩΩΝ Ω. 736. ἢ ἔπι QS. || ἀμύνει R:
 ἀμύνη H. 737. ΤΙ Ar. DH³ST Mor.: τοι PR Vr. b: τις Ω. 738.
 ἐπαμυναίμεσθ' C (-νέμ-) Q Lips. Vr. b d A, Harl. a (and A *supr.*). 739. πεδίῳ:
 ἐν ἄλλῳ τρώων ὁμάδῳ A. 741. μελιχίῃ Dion. Thrax. 743. δὲ: δὴ Q. ||
 κοίλας ἐπὶ νῆας ἄγοιτο G Harl. a. || νηυσὶν ἄγοιτο PR. 744. ὀτρύνοντος HJR
 fr. Mosc. 745. ἔγχεϊ μακρῷ: ὀξεῖ χαλκῷ(ι) CGPQR: ὀξεῖ δουρὶ Eust.
 746. δὲ ἢ δὴ Eust.

would then naturally mean '7 feet high' above the floor of the hold—precisely what would be needed in order to enable the rowers to move freely about beneath it.

730. **δεδοκημένος**, *on the watch*, here only in H.; it is generally referred to **δέχομαι**, cf. Δ 107 *δεδεγμένος ἐν προδοκῆσιν*. For the double stem we may compare Att. *μεμένηκα* by *μέν-ω*, etc. Other derived verbs in the same sense are *δοκεῖν* and *προσδοκᾶν*=*to look for*.

735. **ἀοσσητήρας**, see 254. **ἄρειον**, better than the wall formed by ships and the line of battle, the *ἔρκος χάλκειον* of 567. It is not necessary to assume that this portion of the poem belongs to those which speak of the wall round the ships, in order to explain 'a better wall than that which we have lost.' See Δ 407.

Cf. Virgil *Aen.* ix. 779 *quos alios muros, quae iam ultra moenia habetis?*

738. **ἑτεραλκέα**, see note on II 26.

740. **πόντῳ κεκλιμένοι**, *leaning on the sea*, with no other support or base: cf. II 68 *ῥηγμῖνι θαλάσσης κεκλίεται*, and E 709 *λίμνῃ κεκλιμένος Κηφισίδι*, with note.

741. **φόως**, *safety*, as often. **μελιχίῃ**, so Ar., while Dion. Thrax read the nom. *μελιχίῃ*. This must be taken as a phrase like *οὐχ ἔδος*, *this is no time for slackness*.

742. **ἔφεπε**, *kept driving the enemy*. See on Δ 496.

744. **κηλείῳ**, more correctly *καναλέῳ* (so Fick from Hesych.) or *κηλέῳ* (Schulze *Q. E.* p. 475) from root *καF* of *κα(F)ίω*. Elsewhere in H. only *κήλεος* is found, always in the phrase *πυρὶ κηλέῳ* (seven times). **χάριν Ἑκτορος**, cf. *φέρων χάριν Ἑκτορὶ δίω* E 211, and *χαρίζομενος*, 449 above.

INTRODUCTION

To those who have accepted the hypothesis which excludes the ninth book from the original *Mênis*, and concur generally in the conjectural scheme for the original form of that poem which has been set out in the introductions to the preceding books, the opening of the *Πατρόκλεια* presents no difficulty. Achilles, who in the first book vowed that great yearning for him should come on the sons of the Achaians, and that in the day of trouble Agamemnon should not avail to help them, was in the eleventh so far moved by their disaster as to send Patroklos to ask after a wounded warrior whom he saw driven past his hut in Nestor's chariot. During his brief absence things have moved apace. The Greeks, deprived of Agamemnon, Odysseus, and Diomedes, have been driven back to their ships, and are only holding even the first line of these through the prowess of Aias, who alone is keeping Hector at bay (O 592 to end).

At this critical moment Patroklos returns to Achilles, weeping, and is received with an ironical question as to the cause of his grief. The unimportant errand on which he has been sent is naturally forgotten by both speakers, and without an allusion to Machaon, Patroklos, as Nestor had urged him, asks to be sent in command of the Myrmidons against the foe. Achilles consents in a speech which is a fine picture of the struggle between his wounded pride and his patriotic feeling; he bids Patroklos do no more than barely save the camp, lest too complete a victory rob him of the atonement which Agamemnon owes him.

To those who regard the ninth book as an integral part of the *Iliad* from the first this speech in its present form offers insuperable difficulties. The words of Achilles in 60-61 and 84-86 are entirely inconsistent with the ample, and indeed abject, humiliation of Agamemnon in I. This is not a mere superficial inconsistency due to a temporary forgetfulness, such, for instance, as the accidental resuscitation of the dead Pylaimenes in N; it is a contradiction at the very root of the story, as flagrant as if Shakespear had forgotten in the fifth act of *Macbeth* that Duncan had been murdered in the second. To suppose that the same intellect which prepared the embassy to Achilles by the eighth book, and wrought it out in such magnificence and wealth of detail in the ninth, could afterwards compose a speech, so different and yet so grand, in entire oblivion of what had gone before, is to demand a credulity rendering any rational criticism impossible.

This speech has accordingly been riddled by the artillery of modern criticism. It has in fact been the target not only of believers in the ninth book, but of those who desire to make Achilles logical—heaven save the mark! Because in 60 he will ‘let bygones be bygones,’ he must not recur to the old grudge in 72; because he puts down the Greek defeat to his own retirement, he must not gloat over the disabling of Agamemnon and Diomedes as well. So it comes that of the fifty-two lines of which it consists, no fewer than thirty-six (I follow Hentze’s *Anhang*) have been rejected by one critic or another. The less destructive (including Hentze) condemn 69–79 and 84–86 only, urging that the omission of the lines makes the reference in ἀλλὰ καὶ ὧς (80) clearer than it was before. To this it is sufficient to reply that the meaning of the words was already clear enough, and has probably never puzzled or misled a single reader. Nobody has attempted to explain why the lines should ever have been interpolated. The only assignable cause is a malicious desire to create confusion by contradicting the previous story. The interpolation of a poem like the ninth book, even at the expense of subsequent inconsistency, is intelligible enough, for such a poem has every right to be regarded as an end in itself; but no visible purpose is subserved by the two passages here in question. Space does not permit a discussion at length of the various arguments. Some of them will be found in the notes; on the general question I prefer only to express my own conviction, formed after long and careful reflexion, that the whole speech of Achilles in its present form, with its alternations of penitence and passion, is as perfectly conceived and perfectly executed as any other literary piece in existence. One line certainly (64) has been added later with a definite object, but in no way impairs the masterly whole.

The narrative now runs on smoothly, except for the purely negative difficulty that in 101–23 no specific reference is made to the peculiar circumstances under which Aias was fighting when we left him at the end of O. The next question which arises is one of considerable importance, as it is involved in large portions of the subsequent narrative. Many signs indicate, as Bergk first pointed out, that the equipment of Patroklos in the arms of Achilles is no part of the original story.

The lines in this book which have to be excised to get rid of the change of armour are 40–43, 64, 140–44, 248 (?), 796–800. Even of these fifteen or sixteen lines seven are taken from other passages—41–43 from Λ 799–801 and 141–44 from Τ 388–91. Zenodotos athetized the last four here on good grounds; there can be no doubt that they are in place in Τ. It will probably surprise most readers to learn that an incident so familiar in our conception of the *Iliad* is announced only in these few lines, of which half are suspect, and all can be cut out of the text without leaving the slightest gap. Moreover, the intention of the exchange can only have been to strike terror into the enemy; it not only fails of this, but passes absolutely unnoticed, for the belief of the Trojans that Achilles has joined the fight (281–82) is only momentary, and is amply explained by the appearance of his troops. The words of Sarpedon in 423–24 shew that in fact Patroklos is not taken for Achilles. If, therefore, in the next two books we find reason to suppose that the change of armour is an interpolation into the original story, such a hypothesis will find a support rather than a difficulty in the narrative

of II, and we shall have reason to be grateful to the interpolator for the very conservative way in which he has introduced his episode.

The short 'catalogue' of the Myrmidons (168-97) is clearly late, and with it the following speech of Achilles (198-211) must probably go, as is shewn in the notes; nor is further reference necessary to the few doubtful lines which occur in the plain and doubtless original narrative down to 363 (see notes on 156, 259, 296, 326-29, 353). The obscure and hardly Homeric simile of 364-65, however, introduces a passage of extremely dubious authenticity. We have already had ample reason to suppose that the wall round the Greek camp was not in the original Μῆρις at all; this supposition is greatly strengthened by the confusion and linguistic difficulties connected with the allusions to it in 364-71, 380-83. If these lines are cut out, all runs smoothly; the wall is ignored, and the much-disputed line 397 becomes intelligible.

The long episode of Sarpedon's death extends from 419 to 683. It is not in any way essential to the story, and can be omitted without injuring the structure; but it is on the other hand inserted so as in no way to shew the seams. It is moreover splendidly animated and picturesque. But if the analysis of previous books is correct, it must be an addition, for Sarpedon has hitherto appeared only in places which are not so old as the Μῆρις. He takes an active part in the *Iliad* only thrice; in his duel with Tlepolemos in E, in the assault on the wall in M, and here. The second of these at least is late; the first is hardly datable (see Introd. to E), but is at all events not in the oldest stratum. And in this book we have two explicit references to M, which must be at least as late as that book.

Whether the whole episode is contemporary with these references is doubtful. It is perfectly possible to excise them (see notes on 508, 558); but the alternative hypothesis, that all the Sarpedon episodes in their entirety are by the same hand, and not older than the *τειχομαχία*, has much to commend it. But on the whole the evidence of the difficult line 660 tends to shew that the episode has been very largely expanded, possibly by the addition of not less than 505-658. Two other parts of the episode, the scene between Zeus and Hera in 431-61, and its pendant in 666-83, have been doubted from ancient times. To me the evidence against 444-49 and 666-75 seems strong; that against the remainder of the two passages considerably weaker.

After the death of Sarpedon we pass on with only one serious stumbling-block (see note on 698) to the death of Kebriones. It is strange that, after we have been led to expect the final fight between Patroklos and Hector (see particularly 755-64), the scene should suddenly change to a general mellay, lasting apparently a long time (765 ff., particularly 777-80). When the protagonists again appear, they are no longer face to face (see 818-20). It would seem as though the poem originally ended with the slaying of Patroklos by Hector alone; and this climax had been fused with another in which, for the greater glory of the Greek, Hector was aided by Apollo and Euphorbos. No mere rejection of lines helps here; if the conjecture is right, the original battle with Hector has been lost, and we have only the final stroke in 820.

Within this doubtful part itself (765-820) are numerous difficulties. In

the next book the contest is not merely for the body of Patroklos, but for the armour upon it; yet in 793 and 846 we are distinctly told that Apollo took the helmet from his head and the armour from his shoulders. It is hard to see how the seventeenth book could have been composed in the face of these passages; while it is easy to see why they were interpolated, if, as has already been indicated, the arming of Patroklos with Achilles' arms was a late addition—for in divine armour he must have been invulnerable. There is thus every reason for rejecting not only 796–800, where the arms of Achilles are expressly mentioned, but the whole passage 792–804, and with it the entirely superfluous 846 (so Köchly and Hentze). Reasons are also given in the notes for condemning 813–16; the last trace of disarmament then disappears with the word *γυμνόν*, and the narrative runs smoothly. Apollo by a blow stuns Patroklos; Euphorbos takes advantage of his staggering to wound him in the back, and Hector comes up to finish him.

Thus this splendid book, full of life and movement as of pathos and truth, has paid the penalty of antiquity in frequent expansion and interpolation; but it has gained smoothness from long weathering, and is harmonized into a beautiful unity. The spirit of the *Μῆνις* dwells upon it, and it is well worthy of the cardinal place which it holds in the tale of the *Iliad*.

ΙΛΙΑΔΟΣ Π

Πατρόκλεια.

ὥς οἱ μὲν περὶ νηὸς ἐυσσέλμοιο μάχοντο·
 Πάτροκλος δ' Ἀχιλλῆϊ παρίστατο ποιμένι λαῶν,
 δάκρυα θερμὰ χέων ὥς τε κρήνη μελάνυδρος,
 ἥ τε κατ' αἰγίλιπος πέτρης δυοφερὸν χέει ὕδωρ.
 τὸν δὲ ἰδὼν ὠικτεῖρε ποδάρκης δῖος Ἀχιλλεύς, 5
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “τίπτε δεδάκρυσαι, Πατρόκλεις, ἥύτε κούρη
 νηπίη, ἥ θ' ἄμα μητρὶ θεοῦσ' ἀνελέσθαι ἀνώγει,
 εἰανοῦ ἀπτομένη, καὶ τ' ἐσσυμένην κατερύκει,
 δακρυνέσσαι δέ μιν ποτιδέρκεται, ὄφρ' ἀνέλγαι· 10
 τῇ ἔκελος, Πάτροκλε, τέρεν κατὰ δάκρυον εἴβεις.
 ἥε τι Μυρμιδόνεσσι πιφαύσκεαι, ἦ ἐμοὶ αὐτῶι,

4. δυοφερὸν S. || χέειν *Et. Mag.* 27. 44. 5. ὠικτεῖρε: εἰάμβησε *Ar.*
 9. ἐσσυμένη *J Mosc.* 2¹ and *ap. Eust.* 10. δακρύνουσα Q. προσδέρκεται *Zen.*
 ἂν ἔλγαι *JLQS Vr. b.* 12. ἥε τε J: ἥ ἐτι P (*γρ. ἥε τι*) U: ἥ ἐτι S.
 πιφάσκειαι *JPQRS Mosc.* 2.

1. νηός, the ship of Protesilaos, O 704.

2. Patroklos was last heard of in O 390–405 on his way back from Nestor to Achilles. παρίστατο, was coming up, as usual, B 244; cf. A 197, etc.

3–4 = I 14–15.

7. δεδάκρυσαι, cf. X 491 δεδάκρυνται δὲ παρειαί, v 204 δεδάκρυνται δέ μοι ὅσσε. So πεποτήγαι, are on the wing, B 90, πεφυλαγμένος, on the watch, κεκλανμένα, *Aisch. Cho.* 458, *Soph. O. T.* 1490; *H. G.* § 28.

8. Hentze conj. ἀνώγει . . κατερύκει, so that the subj. may distinguish the subordinate verbs forming the supposition from ποτιδέρκεται in the clause which contains the point of comparison.

9. εἰανοῦ, i.e. *Feanoû* (see on E 734), with ε lengthened in the first arsis;

App. D, c. 1. Brandreth's ἀπτομένη *Feanoû* καὶ ἔσσ. is needless. *Van L.* suggests F' for τ'.

11. Notice Πάτροκλε by Πατρόκλει (Πατρόκλες) above. The former is the familiar shortened form like Ἀλκιμος by Ἀλκιμέδων, etc. τέρεν, I' 142.

12. ἥε appears to be the correct accentuation, not ἥέ, as approved by Herod., who regarded ἥ as an interrogative particle, here introducing asyndetically three independent questions, like an—an—an. There is no reason to suppose it any other than the ordinary conjunction marking three disjunctive questions; see *H. G.* § 340. The questions are of course ironical. It is perfectly natural that in the altered state of affairs Achilles should forget the

ἡέ τιν' ἀγγελίην Φθίης ἐξ ἔκλυες οἶος ;
 ζῶειν μὰν ἔτι φασὶ Μεινοίτιον Ἀκτορος υἱόν,
 ζῶει δ' Αἰακίδης Πηλεὺς μετὰ Μυρμιδόνεσσι, 15
 τῶν κε μάλ' ἀμφοτέρων ἀκαχοίμεθα τεθνηώτων.
 ἦε σύ γ' Ἀργείων ὀλοφύρεαι, ὥς ὀλέκονται
 νηυσὶν ἐπὶ γλαφυρήσιν ὑπερβασίης ἔνεκα σφῆς ;
 ἐξαύδα, μὴ κεῦθε νόωι, ἵνα εἶδομεν ἄμφω."
 τὸν δὲ βαρὺ στενάχων προσέφη, Πατρόκλεις ἵππευ· 20
 "ὦ Ἀχιλεῦ Πηλῆος νιέ, μέγα φέρτατ' Ἀχαιῶν,
 μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς.
 οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,
 ἐν νηυσὶν κέεται βεβλημένοι οὐτάμενοί τε.
 βέβληται μὲν ὁ Τυδεΐδης κρατερὸς Διομήδης, 25
 οὐτάσται δ' Ὀδυσσεὺς δουρικλυτὸς ἠδ' Ἀγαμέμνων,
 βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἷστωι.
 τοὺς μὲν τ' ἱητροὶ πολυφάρμακοι ἀμφιπέπονται,
 ἔλκε' ἀκειόμενοι· σὺ δ' ἀμήχανος ἔπλευ, Ἀχιλλεῦ.
 μὴ ἔμεγ' οὖν οὗτός γε λάβοι χόλος ὃν σὺ φυλάσσεις, 30
 αἰναρέτα· τί σευ ἄλλος ὀνήσεται ὀψιγόνος περ,
 αἶ κε μὴ Ἀργείοισιν αἰκέα λαιγὸν ἀμύνης ;

14. μὰν: μὲν J Eust. 16. ἀκαχήμεθα CGPR Vr. A. || ΤΕΘΝΗΩΤΩΝ
 C (D supr.) JPRt: ΤΕΘΝΗΩΤΩΝ Ar. (A supr.): ΤΕΘΝΕΙΩΤΩΝ Ω. 20. προσέφη
 H¹JQRT¹U Bar. Lips. Vr. A. || Πατροκλῆς Vr. d. || ἱππεὺς H¹QRS Lips.
 21. Πηλῆος Ar. L Harl. a Lips.: πηλέως HT Ptol.: Πηλέος Ω. 25. βέβλητο
 Vr. A. || ὁ om. Aph. 28. τ' om. L Harl. a Lips.: γ' Eust. || ἀμφιπέποντο Eust.
 29. ἀκειόμενοι ACHJPQU Vr. A. 30. οὕτως Q (om. γε). || φυλάσσεις C.
 31. αἰναρέτα Bar. Mor.: αἰναρέτη Ar. Ω: αἶν' ἀρετῇ S: αἶν' ἀρετῆς and
 αἰναρέτης ap. Sch. AT. || τίς ce P (τίς c' L): τίς ceυ (ceυ) G²IQRT. || ὀψιγόνων
 Cram. An. Ox. iii. 389, 390. 32. λοιμὸν R¹. || ἀμύνη Q (supr. εις): ἀμύνοις L
 (supr. η): ἀμύνεις Bar.

trivial errand on which he dispatched Patroklos in the eleventh book, a mere piece of machinery introduced for the purpose of the moment.

22=K 145, 23-37=Λ 658-62. The last line is properly in place here.

27. It is needless to find a difficulty, as some have done, in the omission of Machaon among the wounded; he is of very trifling importance compared to the three great chiefs.

30. For γ' οὖν see H. G. § 349. The combination recurs only in E 258 (where see note).

31. αἰναρέτα, though very poorly attested, is the correct form of the voc., with the α lengthened by ictus and the pause natural after this case (H. G.

§ 387). The only analogies to the vulg. αἰναρέτη are Ἀτρεΐδῃ and Ὑψαγόρῃ (β 85, 303, ρ 406 only; we should probably read Ὑψαγόρα). The variant αἰναρέτης as an exclamatory nom. is quite possible (H. G. § 163), and there is something to be said for αἶν' ἀρετῆς, which would come to the same thing as the compound, *cursed in thy valour*. (Brandreth conj. αἶν', ἀρετῆς τίς τ' ἄλλος, comparing Λ 763 οἶος τῆς ἀρετῆς ἀπονήσεται.) For the sense we may compare the later compounds αἰνόπατερ Aisch. Cho. 315, αἰνόγαμος, αἰνόλεκτρος, Αἰνόπαρις, etc., though these do not contain the same oxymoron, which is like that of δυναριστοτόκεια Σ 54. ἐπὶ κακῶι τὴν ἀρετὴν ἔχων, An., rightly.

νηλεές, οὐκ ἄρα σοί γε πατήρ ἦν ἱππότα Πηλεὺς
 οὐδὲ Θέτις μήτηρ· γλαυκὴ δέ σε τίκτε θάλασσα
 πέτραι τ' ἡλίβατοι, ὅτι τοι νόος ἐστὶν ἀπηνής.
 εἰ δέ τινα φρεσὶ σῆσι θεοπροπίην ἀλεεΐνεις
 καὶ τινά τοι παρ' Ἰηνὸς ἐπέφραδε πότνια μήτηρ,
 ἀλλ' ἐμέ περ πρόες ὄχ', ἅμα δ' ἄλλον λαὸν ὅπασσον
 Μυρμιδόνων, αἳ κέν τι φόως Δαναοῖσι γένωμαι.
 δὸς δέ μοι ὥμουν τὰ σὰ τεύχεα θωρηχθῆναι,
 αἳ κέ με σοὶ ἴσκοντες ἀπόσχωνται πολέμοιο
 Ἵρῳες, ἀναπνεύσωσι δ' ἀρήϊοι νῆες Ἀχαιῶν
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
 ῥεῖα δέ κ' ἀκμήτες κεκμηότας ἄνδρας ἀντῆι
 ὥσαιμεν προτὶ ἄστν νεῶν ἄπο καὶ κλισιάων."
 ὥς φάτο λισσόμενος μέγα νήπιος· ἦ γὰρ ἔμελλεν
 οἱ αὐτῷ θάνατόν τε κακὸν καὶ κῆρα λιτέσθαι.
 τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "ὦ μοι, διογενὲς Πατρόκλεις, οἶον ἔειπες·
 οὔτε θεοπροπίης ἐμπάζομαι, ἦν τινα οἶδα,

35. πέτρα δ' ἡλίβατος Lips. || τ' HPTU : δ' Ω. ὅτι : ὅτε Ar. 36. ἀλεεΐνης
 LR Harl. a. 37. ἐπίφραδε Vr. A. 39. αἳ κέν (H?) Vr. d : ἦν πού Ω. 41.
 εἴσκοντες Ar. R. || ἀπόσχονται U Bar. : ἀποίχονται Q. 42-3 om. J Par. a.
 42. ἀναπνεύσουσι LS. 43. πτολέμοιο GQ. 44. κεκμηότας East. 45.
 ὥσοιμεν S : ὥσοιμεν Vr. A. || ποτὶ RS. 47. οἱ τ' αὐτῷ(i) HQ Mor. Vr. b A.
 αὐτὸν R. || λιπέσοι CPR (λιτέσοι glossed καταλιπεῖν T¹⁰). 49. ἔειπας C Mor. Bar.
 50. ἦν τινα : εἴ τινα Ar. : εἵτινος T² *supr.*

34. νῦν ἅπαξ τὴν θάλασσαν ἐπιθετικῶς
 γλαυκὴν εἶπεν, An., adding that Hesiod
 uses γλαυκὴ by itself for the sea (*Theog.*
 440 γλαυκὴν διस्पέμφελον). The word
 recurs in H. only in γλαυκῶπις (see note
 on A 206) and γλαυκίων T 172. It
 probably means only *gleaming*, though
 the 'grey' sea would better give the
 idea of the merciless element, sunless
 and wind-swept.

35. ὅτι, as I know because : II. G.
 § 269. 2. Ar.'s ὅ τε is equally possible
 (ibid. 3).

36-45. See A 794-803, with the notes.
 The lines must be interpolated in both
 places with the whole idea of the ex-
 change of armour (see Introduction). αἳ
 κέν : it is curious that the incorrect
 ἦν πού, which in the parallel line
 has hardly any authority, has here
 invaded almost all mss. In Θ 282 ἦν
 πού does not appear at all.

46-47. This couplet, which is quite
 unnecessary, seems to be a late addition.

It twice has a short vowel before the λ
 of λτ-. Of this there is no other in-
 stance in Π. (see on A 15), and only
 eight in *Od.* out of some thirty instances
 of the root (including λιτῆσι λ 34).
 Further, the aor. λιτέσθαι (or pres. if we
 read λιτεσθαι with Ptol. Ask.) does not
 recur in H. (in ξ 406 read Κρονίων'
 ἀλιτοῖμην : see van L. *Ench.* p. 280 :
 nor does either aor. or pres. agree with
 the Epic use of μέλλω (Platt in *J. P.*
 xxi. 41). If the line is to be saved we
 must read λισεσθαι with van L. : *he was*
destined to pray ; not *he was like to have*
been (or to be) *praying*.

50. For ἦν τινα Ar. read εἰ τινα. *even*
if I do know of one : no doubt in order
 to bring the line into harmony with I
 410, where Achilles speaks of a prophetic
 warning from his mother. That pass-
 age, however, must be regarded as much
 later than the present. And in any case
 'Achilles does not necessarily mean that
 Thetis has told him nothing ; he only

οὔτε τί μοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ·
 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει,
 ὅπποτε δὴ τὸν ὁμοῖον ἀνὴρ ἐθέλησιν ἀμέρσαι
 καὶ γέρας ἄψ ἀφελέσθαι, ὃ τε κράτει προβεβήκη·
 αἰνὸν ἄχος τό μοί ἐστιν, ἐπεὶ πάθον ἄλγεα θυμῶι. 55
 κούρην ἦν ἄρα μοι γέρας ἔξελον υἱὲς Ἀχαιῶν,
 δουρὶ δ' ἐμῶι κτεάτισσα, πόλιν ἐντείχεα πέρσας,
 τὴν ἄψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων
 Ἀτρεΐδης ὥς εἴ τιν' ἀτίμητον μετανάστην.
 ἀλλὰ τὰ μὲν προτετύχθαι ἔασομεν, οὐδ' ἄρα πῶς ἦν 60
 ἀσπερχὲς κεχολῶσθαι ἐνὶ φρεσίν· ἦτοι ἔφην γε

51-2 om. Q. 51. ὑπέφραδε L. 53. ΔΗ: τις Ar. 54. προβεβήκει
 C'GHPQRU. 55. πάθον: μάθον P. 57. δουρί τ' R. || εὔτειχον CQT Lips.
 58 om. Vr. d. 59. μετανάστιν (?) Rhianos Mass. (μεταναστεῖν Sch. T, μετανάστιν
 Sch. BL). 60. προτετύκται R (supr. χε).

denies that anything she may have told him is the reason of his refusing to fight' (Monro).

52. τόδε is best taken as an acc., *it is for this that sore grief comes to my heart*, the pronoun anticipating the following relative sentence: see the same line in O 208. So τό after ἄχος, 55.

53. ὁμοῖον, sc. in birth and worth; but κράτει προβεβήκη because πλεόνεσσιν ἀνάσσει A 281. The use of the article to classify—τὸν ὁμοῖον=*any one who is his equal*—is very rare in H. See note on A 106 and H. G. § 260 e. So again ρ 218 ὡς αἰὲ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον. ἀμέρσαι, *to despoil*; see note on N 340. The pres. is ἀμέρῳ in H., ἀμείρω in Pindar.

55. τό anticipates the following κούρην ἦν κ.τ.λ. πάθον ἄλγεα θυμῶι, cf. I 321, where it is used of sufferings undergone in war. Here it refers to the humiliation endured.

57. Cf. I 343 δουρικτητὴν περ εἴδσαν. πόλιν, Lyrnessos, B 690. εὔτειχεα, elsewhere always ἐντείχεον (A 129, etc.). But the present form is more in accordance with analogy, and Nauck is perhaps right in wishing to restore it throughout; ἐντείχεον always occurs before the bucolic diaeresis, where the hiatus is admissible, and the fact that several mss. read it here against the metre shews that there was a standing tendency to introduce it.

59. Cf. I 648 ὡς μ' ἀσύφηνον ἔρεξεν Ἀτρεΐδης ὡς εἴ τιν' ἀτίμητον μετανάστην, where see note. It is clear that the μετανάστις is here also Achilles himself,

not Briseis; it could be no outrage to treat one who was already δουρικτητὴ as an outlander. But the omission of the pronoun is undoubtedly very harsh; it is easy to conjecture τὴν μ' ἄψ, but not to see why the letter should have been lost. The text is in any case very ancient, for Rhianos and the Massaliot edition probably read μετανάστιν, as a feminine. Bentley was perhaps right in rejecting the line here.

60. This phrase, *to let bygones be bygones*, is again used by Achilles in Σ 112, T 65. 'We will let these matters go their way, i.e. put them away from us. The common explanation is *let them have happened before*, i.e. treat them as past and done with; but this is not the exact force of the expression. The inf. προτετύχθαι is not=ὥσπερ προτετυγμένα but=ὥστε προτετυγμένα εἶναι. And it is more natural to take πρό=forth, away; cp. προ-ἵαψε, etc.: Monro. But this is not entirely convincing. ἦν, the common use of the imperf. to express the contrast of a past belief with the reality; 'I see that it was not possible for me.'

61. ἔφην is commonly referred to the words of Achilles in I 650. But it need hardly be said that φημί does not necessarily imply more than 'I thought,' and so Ar. took it (ὅτι τὸ ἔφην γε ἀντὶ τοῦ διανοήθην, An.). There is thus nothing inconsistent with the supposition of the later origin of I; the words there put into Achilles' mouth may well have been suggested by this very phrase.

οὐ πρὶν μνηϊθμόν καταπανσέμεν, ἀλλ' ὅπότε ἂν ὀϊ
 νῆας ἐμὰς ἀφίκηται αὐτὴ τε πτόλεμός τε.
 τὴν δ' ὅμοιον μὲν ἐμὰ κλυτὰ τεύχεα δῶθι,
 ἄρχε δὲ Μυρμιδόεσσι φιλοπτολέμοισι μάχεσθαι, 65
 εἰ δὲ κυάνεον Τρώων νέφος ἀμφιβέβηκε
 νηυσὶν ἐπικρατέως, οἱ δὲ ῥηγμῖνι θαλάσσης
 κεκλίεται, χώρης ὀλίγην ἔτι μοῖραν ἔχοντες,
 Ἀργεῖοι Τρώων δὲ πόλιν ἐπὶ πᾶσα βέβηκε
 θάρσυνος· οὐ γὰρ ἐμῆς κόρυθος λεύσσουσι μέτωπον 70
 ἐγγύθι λαμπομένης· τάχα κεν φεύγοντες ἐναύλους
 πλίσσειαν νεκῶν, εἴ μοι κρείων Ἀγαμέμνων·

62. οὐ: μὴ I. 63. πόλεμός GPR. 66. εἰ: γρ. ἢ Schol. T. 69.
 Βεβίκει H Harl. a, Vr. A. 71. ἐναύλους Ar. διὰ τοῦ ν, Ω: others ἐπαύλους?
 72. μοι: μὴ L.

62. **μνηϊθμός**, a word peculiar to this book, see 202, 282. **ἀλλ' ὅπότε ἂν**, a slight alteration for the second *πρὶν* which we should have expected. Cf. E 23 οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα, ἀλλ' Ἥφαιστος ἔρυστο, for *εἰ μὴ*.

66. **εἰδῶ**, *since now*, not expressing any doubt. **κυάνεον νέφος**, cf. Δ 282 *φάλαγγες κυάνεαι*, Δ 274, Ψ 133 *νέφος εἶπετο πεφῶν*, and see P 243. **ἀμφιβέβηκε** with *dat.* is elsewhere used only in the sense of protection, but always with *tnesis*; the acc. is used when surrounding is implied, cf. μ 74 *νεφέλη δέ μιν ἀμφιβέβηκε κυανέη*. The dative may be explained by the idea of hostile attack which is emphasized by the *ἐπι-* of *ἐπικρατέως*, as in the common *ἐπ' ἀλλήλοισιν ἰόντες*.

68. **κεκλίεται**, see note on O 740.

71. **ἐναύλους**, cf. Φ 283 *ὅν ῥά τ' ἐναύλους ἀποέρσῃ χειμῶν περῶντα*. The word apparently means *torrent-beds*, but does not seem to recur in this sense after Homer. The reference must be to the gullies in the open plain, opposed to the camp, *στρατόν*.

72-73. This couplet contains a more apparent than real contradiction with I. Of course Agamemnon has done all in his power to shew friendliness to Achilles in the Embassy, which therefore appears to be ignored; but it is no doubt true that **ἡπια εἰδείην** refers to the whole course of Agamemnon's action. Achilles means 'if Agamemnon "were of gentle mind" to him, i.e. behaved as a good friend generally, such mischief would not arise' (Monro). None the less uni-

tarians have almost without exception thought it necessary to expunge the lines, always on the weakest grounds. E.g. it is objected by Hentze that the acc. **στρατόν** does not suit the present position of affairs, as *ἀμφιμάχεσθαι* when it takes the acc. is used only in a local sense, 'to fight round about,' as the Greeks are said *Ἰλιον ἀμφιμάχεσθαι* Z 461, cf. I 412, Σ 208. Now that the possession of the camp is at stake the *gen.* should be used, as *νεκροῦ ἀμφιμάχεσθαι* is 'to fight for the possession of a dead body.' This is surely hypercritical; the battle is going on *round* the camp in the literal sense, as well as for it; it is not yet in the camp, for the outer ships are only the edge of it. If we remember that the wall is not part of the original scenery there is nothing to be said against the phrase. Fick, though he does not believe in the originality of I, still rejects 64-79, but the only serious linguistic reasons he gives are the form **νικῶντες** (79), for which he would apparently, if on other grounds convinced of the genuineness of the passage, be prepared to read the Aiolic *νίκαντες*, and the two Ionic genitives **Τυδείδω** and **Ἀτρεΐδω**. But in the first place there is no reason why the old Epic language may not have had in the *-a* declension a short form of the *gen.* (either *-a*, like Thessalian and Aiolic, or *-av* like Arkadian or *-aw* like Cyprian) beside *-ao* just as in the *-o* decl. it has *-ov* beside *-ois*. Secondly it is quite possible to read **Ἀτρεΐδᾶ ὀπίς**, for (F)δψ in II. has lost the *F* (Kühn *Iliad* p. 88, II. G. § 393); and van L. reads

ἦπια εἶδείη· νῦν δὲ στρατὸν ἀμφιμάχονται.
 οὐ γὰρ Τυδεΐδew Διομήδεος ἐν παλάμῃσι
 μαίνεται ἐγχείη Δαναῶν ἀπὸ λoιγὸν ἀμῦναι· 75
 οὐδέ πω Ἀτρεΐδew ὁπὸς ἔκλυον αὐδῆσαντος
 ἐχθρῆς ἐκ κεφαλῆς· ἀλλ' Ἐκτορος ἀνδροφόνoιο
 Τρωσὶ κελεύοντος περιάγνυται, οἱ δ' ἀλαλητῶι
 πᾶν πεδίον κατέχουσι, μάχη νικῶντες Ἀχαιοὺς.
 ἀλλὰ καὶ ὥς, Πάτροκλε, νεῶν ἀπὸ λoιγὸν ἀμύνων 80
 ἔμπεσ' ἐπικρατέως, μὴ δὴ πυρὸς αἰθομένοιο
 νῆας ἐνιπρήσωσι, φίλον δ' ἀπὸ νόστον ἔλονται.
 πείθεο δ' ὥς τοι ἐγὼ μύθου τέλος ἐν φρεσὶ θεΐω,
 ὥς ἂν μοι τιμὴν μεγάλην καὶ κῦδος ἄρῃαι
 πρὸς πάντων Δαναῶν, ἀτὰρ οἱ περικαλλέα κούρην 85
 ἄψ' ἀπονάσσωσιν, ποτὶ δ' ἀγλαὰ δῶρα πόρωσιν.
 ἐκ νηῶν ἐλάσας ἰέναι πάλιν· εἰ δέ κεν αὖ τοι
 δῶμῃ κῦδος ἀρέσθαι ἐρίγδουπος πόσις Ἥρης,
 μὴ σύ γ' ἀνευθεν ἐμέϊο λιλαίεσθαι πολεμίζειν

76. ὁπὸς: ἐν τισὶ τῶν ὑπομνημάτων ἔπος Did. 86. προτὶ JPK. 87.
 ΝΗΩΝ Θ' Q Vr. d A. || αὐτε DHQU Bar. Mor. Vr. b A. Mose. 2. 88. κύθε'
 Cram. An. Ox. ii. 353. 89-90 om. Zen. 89. ἐμοῖο GP.

Τυδεΐδῃ Διομήδῃ. The only other argument for rejection lies in the alleged want of reference in **ἀλλὰ καὶ ὥς**, 80. This clearly alludes to the thought of 72, and not to the intervening passage; but such a rapid transition is surely highly dramatic and suitable to the temper of Achilles, whose injured pride is continually uppermost in his thoughts, even when his words do not directly name it. I see no reason at all, therefore, for rejecting any lines beyond 64 in this portion of Achilles' speech.

73. For **εἶδείη** used of disposition see on E 326.

75. **μαίνεται**, as Θ 111. For **Δαναῶν**, gen. in place of the commoner dat., cf. Δ 11, M 402, etc.

77. **κεφαλῆς**, for the head as the seat of the voice cf. Δ 462 ἦυσεν ὅσον κεφαλῇ χάδε φωτός.

78. **περιάγνυται**, the metaphor is not very clear; it recurs in *Scut. Her.* 348 *περὶ δέ σφισιν ἄγνυτο ἡχώ*. Perhaps it comes from the breaking of the wave upon the beach, cf. *κύματος ἀγῆ*, Ar. Rhod. i. 554. *ὅψ* must be supplied from the preceding line.

79. The picture is consistent with the supposition that the original *μάχη* ἐπὶ

ταῖς ναυσὶν was comparatively brief and knew nothing of the wall; only the foremost ranks of the Trojans are fighting at the ships, the mass of them still cover the plain.

83. **μύθου τέλος**, *the sum*, outcome of my command. So I 625 *μύθοιο τελευτή. ἐν φρεσὶ θεΐω*, so T 121 *ἔπος τί τοι ἐν φρεσὶ θήσω*, and π 282.

85. Here, again, those who believe in the antiquity of I have to resort to athetesis, as the restoration of Briseis and the *ἀγλαὰ δῶρα* are actually offered in I 274. The selfishness of Achilles is open enough, and is quite in keeping with his character; his friend's glory is to be sacrificed in favour of his own. Hentze finds the interposition of 84-86 between the announcement and the expression of Achilles' advice 'clumsy and confusing.' This can hardly be anything but the result of a *parti pris*.

86. **ἀπονάσσωσιν**, lit. *remove from home* (compare the use of the mid. in B 629, ο 254), i.e. *send back*. But the word is strange. Bekker conj. *ἀποδάσσωσιν, αἰεard*; but *δάσασθαι* and compounds appear elsewhere only in mid.

89-90. Zen. was presumably moved to omit this couplet by the somewhat

Τρῶσὶ φιλοπτολέμοισιν· ἀτιμότερον δέ με θήσεις· 99
 μηδ' ἐπαγαλλόμενος πολέμῳ καὶ δηϊοτῇ,
 Τρῶας ἐναιρόμενος, προτὶ Ἴλιον ἡγεμονεύειν,
 μή τις ἀπ' Οὐλύμπιο θεῶν αἰετιγενετῶν
 ἐμβήῃ· μάλα τούς γε φιλεῖ ἐκέργος Ἀπόλλων·
 ἀλλὰ πάλιν τροπιάσθαι ἐπὴν φάος ἐν νήεσσι 95
 θήῃς, τοὺς δέ τ' ἔαν πεδίον κάτα δηριῶσθαι.
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 μήτέ τις οὖν Τρώων θάνατον φύγοι, ὅσσοι ἔασι,
 μήτέ τις Ἀργείων, νῶϊ δ' ἐκδύμεν ὄλεθρον,
 ὄφρ' οἶοι Τροίης ἱερὰ κρήδεμνα λύωμεν." 100
 ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,

90. οἴεις T. 91. μὴ κύ γ' ἀγαλλόμενος Zen. 92. προτὶ GLR: ποτ' S.
 ἡΓΕΜΟΝΕΥΕΙΝ: αἰνὸ διέσσαι Zen. 93-6 Ζηρύδοτος ἤρκε, γράφει δὲ μὴ c'
 ἀπογυμνωθέντα (ἀπομουνοωθέντα T) λάβῃ κορυθαίολος Ἐκτωρ Δη. 94.
 ἐμβάει J. 95. ΤΡΩΠΙΑΣΘΑΙ A¹CL(QRS Lips. Mor. Harl. a, Vr. b A: ΤΡΩΠΙΑΣΘΑΙ P:
 ΤΡΩΠΙΑΣΘΑΙ Δ¹MD (-άσαι) GHJTV (cf. O 666). || ΦΑΟΣ: ΦΩΟΣ Q. 96. οἴεις (GLR.
 τοῦςδε (τοὺς δὲ) δ' A¹MDGHPRTU. || ἔα G. || ΚΑΤΑΔΗΡΙΑΣΘΑΙ Q. 97-100 ἀθ. Ar.
 (see below). 98. φύγι Lips. 99. ΝΩΪ JLR Par. d: ΝΩΪN Ω. 100. ΛΥΟΙΜΕΝ
 A¹ (D *supr.*) JU²: ΛΥΜΕΝ S: ἔλωμεν Lips.

tautological repetitions, which however are not ill suited to the emphasis which Achilles wishes to lay on his words.

90. ἀτιμότερον δέ με θήσεις, a rhetorical way of saying 'you will prevent my obtaining *ἀπὸ τιμῆς* or recompense.' Achilles means his friend to save the ships, but not to relieve the Greeks from the stress of battle.

94. ἐμβήῃ, *intervene*, enter the fray.

96. τοὺς δέ τ' ἔαν should be τοὺς δ' ἔαιν (P. Knight) both on account of the contraction, and because τε is not in place here; see H. G. § 332.

97-100. ἀθεοῦνται στίχοι τέσσαρες, διότι κατὰ διασκευὴν (*interpolation*) ἐμφαίνονται γεγράφθαι ὑπὸ τινος τῶν νομιζόντων ἔραν τὸν Ἀχιλλεῦς τοῦ Πατρόκλου τοιοῦτοι γὰρ οἱ λόγοι, 'πάντες ἀπόλουντο πλὴν ἡμῶν, καὶ ὁ Ἀχιλλεὺς οὐ τοιοῦτος, συμπαθὴς δέ, Δη. καλῶς οὖν φησὶν Ἀρίσταρχος Ζηρύδοτος ὑποπτεικέναι ὡς εἰεν παρεντεθέντες οἱ στίχοι ὑπὸ τῶν ἀρσενικῶς ἔρωτας λεγόντων εἶναι παρ' Ὀμήρῳ καὶ ὑπονοούντων παιδικὰ εἶναι Ἀχιλλεῖα Πατρόκλου, Schol. T. Modern critics generally reject the lines, but on less morbid grounds; the main *crux* being l. 99. The text gives the only satisfactory constr., ἐκδύμεν being taken as opt. with

ι lost after ν as in δαίνντο Ω 665 and other cases in H. G. § 83. 1. The ordinary reading νῶν δ' ἐκδύμεν (*infin.*) assumes an impossible omission of *εἴη*. The lengthening in *ars* of the ι of νῶν is analogous to the very frequent lengthening of ι of the dative—whether the vowel was originally long by nature we cannot say (see H. G. § 373). Those who think the metrical license violent may prefer Axt's νῶ δ' ἐκδύμεν, though the short form νῶ is found at most twice (E 219 q.v., o 475 ?). Zen. may have understood the line in the same way, for he regarded νῶν as a legitimate form of the nom. (La R. H. T. p. 319). Taken in this way the wish seems clear enough and not too extravagant for Achilles' passion; all the Greeks have wronged him, let them all perish. This passage may be vaguely alluded to in Pind. O. ix. 76 ff. ἐξ οὗ Θέτιος γόνος οὐδ' αὖ νῦν (Πάτροκλον) ἐν Ἀρεὶ παραγορεῖτο κὴ ποτε σφετέρας ἄτερθε ταξιοῦσθαι δαμασιμβρότον αἰχμῆς.

100. κρήδεμνα of the 'diadem of towers' also in ν 388, Hes. Scut. 105, Hymn. Cer. 151. Compare B 117 πολεὺς κατέλυσε κάρηνα, Eur. Hec. 910 στεφανῶν πύργων.

Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσι·
 δάμνα μιν Ζηνός τε νόος καὶ Ἵρῳες ἀγανοὶ
 βάλλοντες· δεινὴν δὲ περὶ κροτάφοισι φαεινὴν
 πῆληξ βαλλομένη καναχὴν ἔχε, βάλλετο δ' αἰεὶ 105
 καπ φάλαρ' εὐποίηθ'· ὁ δ' ἀριστερὸν ὤμον ἔκαμνεν,
 ἔμπεδον αἰὲν ἔχων σάκος αἰόλον, οὐδὲ δύναντο
 ἄμφ' αὐτῷ πελεμίζαι ἐρείδοντες βελέεσσιν.
 αἰεὶ δ' ἀργαλέωι ἔχετ' ἄσθματι, καδ δέ οἱ ἰδρῶς
 πάντοθεν ἐκ μελέων πολὺς ἔρρεεν, οὐδέ πη εἶχεν 110
 ἀμπνεῦσαι· πάντῃ δὲ κακὸν κακῶι ἐστήρικτο.
 ἔσπετε νῦν μοι, μούσαι Ὀλύμπια δώματ' ἔχουσαι,
 ὅππως δὴ πρῶτον πῦρ ἔμπεσε νηυσὶν Ἀχαιῶν.
 Ἔκτωρ Αἴαντος δόρυ μέλινον ἄγχι· παραστάς
 πλῆξ' ἄορι μεγάλῳι, αἰχμῆς παρὰ καυλὸν ὅπισθεν, 115
 ἀντικρὺ δ' ὑπάραξε· τὸ μὲν Τελαμώνιος Αἴας
 πῆλ' αὐτῶς ἐν χειρὶ κόλον δόρυ, τῇλε δ' ἀπ' αὐτοῦ
 αἰχμὴ χαλκείη χαμάδις βόμβησε πεσοῦσα.

104. ΔΕΙΝΗΝ Herod. (Ar. ?) CGPU² Harl. a b d, Par. a, Ven. B Lips.: ΔΕΙΝΩΝ L Par. j: ΔΕΙΝΗ Ω. 105. ΒΑΛΛΕΤΟ: τινὲς γρ. τύπτετο An. 106. καὶ φάλαρ' Ar. (and γρ. C): καμφάλαρ' S: παμφάλαρ' R. || ἔκαμνεν: ἔκαμψεν Bar. (γρ. ἔκαμνεν) Mor. 108. αὐτοῦ Q. || πολεμίζαι JQ. || τελέεσσιν Bar. Mor. 110. ΠΗΙ: πω Bar.: τι D. 111. ἀμπνεῦσαι JS. 115. αἰχμὴν Schol. Plat. Charm. 153 A. 117. χερσὶ Bar.

102=O 727. The story now returns to the state of affairs described at the end of the preceding book. It is not clear, however, from the following lines that Aias is still on the ship of Protesilaos; the expression used would be equally applicable to an ordinary battle on the plain, while we should have expected some allusion to the peculiar circumstances. But this is not ground enough for dividing the authorship, as some would do. In 106, too, he is represented as holding a shield on his left arm, whereas in O 677 he wields the ξυστὸν ναῦμαχον with both hands.

103. For ΖΗΝΟΣ ΝΟΟΣ cf. on O 242. The obvious difference between the two passages is that the will of Zeus here works not immediately but through the agency of the Trojans.

104. The position of the epithet ΦΑΕΙΝΗ, separated from its substantive by the end of the line, is hardly Homeric: see on N 611, the only quite similar instance. Lehrs thinks that there is a corruption here, due to a reminiscence

of N 805 ἀμφὶ δέ οἱ κροτάφοισι φαεινὴ σείετο πῆληξ, but he has no fitter emendation to offer than ἀμφὶ κροτάφοισι μένοντος, or even περὶ κροτάφοις ἀραρυῖα.

105. ΚΑΝΑΧΗΝ ἔχε, kept up the din, cf. βοὴν ἔχον Σ 495.

106. καπ, Ar. καί, apparently regarding ΒΑΛΛΕΤΟ Δ' Αἰεὶ as parenthetical. For the φάλαρα see App. B, vii. 3.

108. ἈΜΦ' Αὐτῷ seems to refer to the shield, 'to shake it over him,' as P 132 ἀμφὶ Μενoitιάδῃ σάκος καλύψας, etc. We might also understand it of the Trojans, 'they, round about him,' as N 496 οἱ δ' ἀμφ' Ἀλκαθῶνι . . ὠρμήθησαν, P 267 ἔστασαν ἀμφὶ Μενoitιάδῃ etc. The former use, however, is the commoner.

111. ΚΑΚὸν ΚΑΚῶι ἔΣΤΗΡΙΚΤΟ, trouble leant upon trouble, i.e. one followed closely on another. Cf. T 290 δέχεται κακὸν ἐκ κακοῦ αἰεί.

112. The appeal to the Muses fitly introduces the great crisis of the Iliad—the climax of Greek defeat on which the plot turns. Cf. A 218, and B 484.

115. ΚΑΥΛόν, see note on N 162.

γνώ δ' Αἴας κατὰ θυμὸν ἀνύμονα ῥίγησέν τε
ἔργα θεῶν, ὃ ῥα πάγχυ μάχης ἐπὶ μῆδεα κείρε 120
Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ βούλετο νίκην·

χάζετο δ' ἐκ βελέων. τοὶ δ' ἔμβαλον ἀκίματος πῦρ
νῆι θοῇ· τῆς δ' αἶψα κατ' ἀσβέστη κέχυτο φλόξ.
ὥς τὴν μὲν πρυμνὴν πῦρ ἄμφεπεν· αὐτὰρ Ἀχιλλεὺς
μυρῶ πληξάμενος Πατροκλῆα προσέειπεν· 125

“ ὄρσο, διογενὲς Πατρόκλεις, ἵπποκέλευθε·
λεύσσω δὴ παρὰ νηυσὶ πυρὸς δηϊοιο ἰωήν·
μὴ δὴ νῆας ἔλωσι καὶ οὐκέτι φυκτὰ πέλωνται·
δύσσο τεύχεα θᾶσσον, ἐγὼ δέ κε λαὸν ἐγείρω.”

ὥς φάτο, Πάτροκλος δὲ κορύσσετο νόροπι χαλκῶι. 130
κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνε
ποικίλον ἀστερόεντα ποδώκεος Αἰακίδαο.

120. θεοῦ II. || κείρε Ar. A⁴C Lips. Mosc. 2, Ven. B: κείρει Ω (κῆρει S).
121. βούλετ' ἀρήγειν D Vr. b A. 122. οἳ δ' II. ἔβαλον Q Lips. 123.
ἀσβεστος S. 124. τᾶς μὲν πρυμνᾶς D¹ Vr. A. 127. ἰωήν: ἐρώην Mass.
GILIPSTU Par. d e f h j, Ven. B, γρ. Harl. a. 128. πέλονται DHQT Vr. b.
129. εἴπτον J. || ἐγείρω PR: ἀγείρω Ω. After this line D¹UJ Vr. A add
μυρμιδόνων· ἦν πού τι φάος θαναοῖσι γένηαι (γένωνται J) (from 39). 133.
ἔδυσε: ἔθηκε(ν) U Vr. d. 134. ποδώκεος αἰακίδαο: τινὲς κακῶν βελέων
ἀλεωρήν T.

119. ῥίγησεν, cf. ῥιγήσειν πόλεμον, E 351. This shows that the verb here need not be regarded as parenthetical.

120. ἐπὶ μῆδεα κείρε, as O 467.

123. τᾶς . . κατὰ, spread down over the ship, as κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς. The use seems to be an instance of the local gen.; see *H. G.* § 213.

124. ἄμφεπεν, lapped round, lit. surrounded as with hands (ἐπ=to handle). So also Σ 348 γάστρην τρίποδος πῦρ ἄμφεπεν.

125. μυρῶ πληξάμενος, cf. M 162, O 397.

126. ἵπποκέλευθε, only here and 584, 839. It was variously explained, ἵπποις κελεύων, ἢ ὁ πολλὴν ὁδὸν πορεύμενος (Hesych.), ἢ ἐφ' ἵππων τὴν πορείαν ποιούμενος Schol. B. As the word stands it must be referred to κελενθος, one who fires with horses; cf. ἀ-κόλονθ-ος. But the derivation from κελεύω seems much more natural; hence Bentley writes ἵπποκελενστά from Hesych. (ἵπποκελεντά Nauck).

127. For ἰωή (*Fiωή*) see note on Δ 276.

The strongly supported variant ἐρώη introduces of course a forbidden hiatus.

128. μὴ . . ἔλωσι . . πέλωνται, this line is best taken independently, as punctuated. Many edd. make it subordinate to ὄρσο, taking 127 as a parenthesis, but this is needlessly complicated. μὴ with subj. is the primitive expression of fear and the like; subordination to a verb is a later development. Cf. A 26 μὴ σε κίχλω, etc.; M and T. §§ 261, 307. For οὐ following μὴ ('resistance to a negative') cf. E 233 μὴ τῷ μὲν . . ματήσεται οὐδ' ἐθέλητον, also in a separate clause; *H. G.* § 278. φυκτὰ, neut. plur. as an abstract, cf. on M 30, Ξ 98.

129. It will be felt that δύσσο τεύχεα is hardly the phrase that would be used if Achilles meant 'put on my armour.' ἐγείρω, arouse, is evidently more vigorous than the vulg. ἀγείρω. The words are often confused in MSS.

131-33 = Γ 330-32, 135-39 = Γ 334-38.

134. ἀστερόεντα, the adjective is elsewhere used only of the sky, except Σ

ἀμφὶ δ' ἄρ' ὅμοισιν βάλετο ξίφος ἀργυρόηλον 135
 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἵλετο δ' ἄλκιμα δοῦρε, τὰ οἱ παλάμῃφιν ἀρήρει.
 ἔγχος δ' οὐχ ἔλετ' οἶον ἀμύμονος Αἰακίδαο, 140
 βριθὺν μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν
 πᾶλλειν, ἀλλὰ μιν οἶος ἐπίστατο πῆλαι Ἀχιλλεύς,
 Πηλιάδα μελήην, τὴν πατρὶ φίλῳ πόρε Χείρων
 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἥρώεσσιν.
 ἵππους δ' Αὐτομέδοντα θοῶς ζευγνύμεν ἄνωγε, 145

137. κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃρον T. εὐτυκτον :
 εὐθενκτον L. 139. δοῦρα R. 140 ἀθ. Zen. | αἰακίδαο : πηλείδαο P.
 141-44 om. Zen. 142. πᾶλαι Lips. 143 om. H^t. || πόρε : τάμε H^mJ (γρ.
 πόρε) Par. c g j, Cant. Vr. b : διχῶς Ar. 144. ἐκ κορυφῆς : ἐν κορυφῇ Ar.

370 of the house of Hephaistos. Here it may mean simply *shining like a star*, or perhaps 'adorned with star-like ornaments,' which may include inlaid rosettes and similar forms such as the so-called *Sivastika*, which we sometimes find indicated on breast-plates in vase-paintings. Cf. *ἀνθεμόεντα* Ψ 885. The variant *κακῶν βελέων ἀλεωρήν* for *ποδώκεος Αἰακίδαο* is in all probability the original reading altered when the change of armour was introduced. It seems to have remained in familiar use even to the time of Aristophanes; for it must be this which he parodies in *Vesp.* 615 *τόδε κέκτημαι πρόβλημα κακῶν σκευῆν βελέων ἀλεωρήν*. The only other similar phrase in H. is *δήϊον ἀνδρῶν ἀλεωρήν*, M 57, O 533, and that is not near enough to the parody (van L.). But however the couplet stood, it lies under the suspicion attaching to all allusions to the breast-plate (App. B, iii. 3). It would appear that alterations in favour of the change of armour took place after the introduction of the *θῶρηξ* into the Homeric armoury.

141-44 = T 388-91. Zen. athetized 140 and omitted 141-44 altogether as copied from T; while Ar. retained them here and athetized them in T. There can be little doubt that Zen. was right. 140 is a most awkward line; it should stand before 139, not after it. Equally awkward is the description 141-44 in a negative passage; the poet should enlarge upon the spear when it is being

taken, not when it is being left behind. It is quite intelligible that the lines should be added here to explain how, in spite of the change of armour, Achilles is still found in T with the redoubtable spear. Schol. A thinks that it is arranged that Achilles shall not lose his spear with the rest of his arms, because Hephaistos is only a metal worker, and therefore would not make spears. He goes on to quote the legend of this spear from the *Kypria*; *Χείρων δὲ μελίαν εὐθαλή τεμὼν εἰς δόρυ παρέσχευεν* (as a wedding present to Peleus). *φασὶ μὲν Ἀθηναῖν ξέσαι αὐτό, Ἥφαιστον δὲ κατασκευάσαι* (this evidently means 'put on the point'). Cf. also Pindar *N.* iii. 33 *γέγαθε Πηλεὺς ἀναξ ὑπέραλλον αἰχμὰν ταμῶν*.

143. There is an evident play on sound between *πᾶλαι* and *Pelion*, as well as in the allusion to Peleus, though he is not actually named. Ar. hesitated between *πόρε* and *τάμε*; the latter seems to be an adaptation to the legend in the *Kypria*, according to which Cheiron gave the shaft only.

145. The long *ν* in *ζευγνύμεν* is irregular, see I² 260, O 120. It may possibly be due to the analogy of *τιθήμεναι ἀήμεναι*, which are explained by metrical necessity. See note on K 34 and cf. *ἵμεναι* T 365. *Πάτροκλος μὲν Ἀχιλλέως ἥρσιος, Πατρόκλου δὲ Αὐτομέδων*, An. So Meriones, the charioteer of Idomeneus, himself has a charioteer in P 610 (if the passage is not corrupt).

τὸν μετ' Ἀχιλλῆα ῥήξήνορα τίε μάλιστα,
 πιστότατος δέ οἱ ἔσκε μάχῃ ἐνὶ μείναι ὀμοκλήν.
 τῷ δὲ καὶ Αὐτομέδων ὕπαγε ζυγὸν ὠκέας ἵππους,
 Ξάνθον καὶ Βαλίον, τὼ ἅμα πνοιῇσι πετέσθην,
 τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ ἄρπυια Ποδάργῃ 150
 βοσκομένη λειμῶνι παρὰ ῥόον Ὠκεανοῖο.
 ἐν δὲ παρηγορίησιν ἀνύμονα Πήδασον ἔει,
 τὸν ῥά ποτ' Ἠετίωνος ἐλὼν πόλιν ἤγαγ' Ἀχιλλεύς,
 ὃς καὶ θνητὸς ἐὼν ἔπειθ' ἵπποις ἀθανάτοισι.
 Μυρμιδόνας δ' ἄρ' ἐποιοχόμενος θώρηξεν Ἀχιλλεύς 155
 πάντας ἀνὰ κλισίας σὺν τεύχεσιν· οἱ δὲ λύκοι ὥς

148. δὲ καὶ: δέ κεν Vr. A. 149. πετάσθη J. 150. ποδάρκη (C supr.) S:
 ποδάρτη U: πόδαργος Zen. 151. παρὰῤῥόον CST. ὠκεανοῖο: ἠριδανοῖο J
 (Par. d supr. mss. ver.) and πολλὰ τῶν ἀντιγράφων Eust. 152. παρηγορίοισιν R²,
 -αῖσιν R². || ἀμύμονα: γρ. ἀμείμονα X. 153-54 om. Q. 155. θώρηξεν:
 ἀμεινον κόσμωσεν T. 156. πάντας: πάντῃ Zen.

150. The ἄρπυια or storm-gust (lit. *snatcher*) appears here only in the *Iliad*; in the *Od.* (α 241, ξ 371, υ 77) it is less distinctly personified; indeed a comparison of υ 66 with 77 shews that the ἄρπυιαι are identical with θεέλλαι. It is needless to say that they have nothing in common with the foul creatures of the *Aeneid*. The oldest form of the name is Ἀρέπυια, found on an archaic vase from Aegina, and further attested by the *Et. Mag.* This could be restored in all the Homeric passages. See on T 234. In T 223 Boreas is the progenitor of a race of fleet horses, but by mortal mares. For Ποδάργῃ Zen. read πόδαργος as an adj., taking Ἄρπυια as the proper name; but see T 400. For the idea that mares were impregnated by the wind see Virgil *G.* iii. 271, Pliny *H. N.* viii. 42. Here of course the mares are themselves winds.

151. The variant Ἠριδανοῖο for Ὠκεανοῖο is noteworthy. In post-Homeric mythology the Eridanos was a river of fairyland, and well suited for the scene of such an event. The name first occurs in Hesiod *Theog.* 338.

152. The παρήγορος recurs in H. only in Θ 87, which is probably a late passage (see note there). Some critics have proposed to reject 152-54 and 462-76 where Pedasos again occurs, on the ground that the third horse is not Homeric. But there are considerable difficulties respecting the excision of the latter passage (see note on 467), and the fact that the

practice is only once mentioned is a matter of small weight. The use of the παρήγορος was perhaps to kick and bite rather than to draw; he would also be a reserve if a yoke-horse were killed. See Helbig *H. E.* 129.

153. Ἠετίωνος πόλιν, Thebe, Z 397.

156. σὺν τεύχεσιν seems to imply a confusion of the comitative and instrumental senses, 'armed them *with* their shields' as in English. We may compare σὺν ἔντεσι μαρμαίροντας 279, and σὺν μεγάλῳ ἀπέτισαν Δ 161. Sch. T remarks that κόσμησεν would be better than θώρηξεν, but this is an opinion only, not a variant. For πάντας Zen. read πάντῃ, the more usual expression, e.g. Δ 384; he is followed by Nauck. The verb of οἱ δὲ is forgotten till we come to ῥῶοντο, 166.—The following elaborate simile is unique as presenting two distinct scenes, first the rending of the body, and then the rush to the spring. The second part, 160-63, contains several strange expressions, and is quite unsuited to its place; for though the eager Myrmidons may be compared to wolves tearing a deer (though even this is premature, while they are only arming), there is less than no point in comparing them to *glutted* wolves going off to drink. The Epic poet often expands a simile with touches which do not directly bear on the main comparison, but not with a further development directly contradicting it. The natural history of 163 is wrong, for a glutted

ὠμοφάγοι, τοῖσιν τε περὶ φρεσὶν ἄσπετος ἀλκή,
 οἳ τ' ἔλαφον κεραδὸν μέγαν οὔρεσι δηιώσαντες
 δάπτουσιν· πᾶσιν δὲ παρήϊον αἵματι φοινόν·
 καὶ τ' ἀγελῆδὸν ἴασιν ἀπὸ κρήνης μελανύδρου 160
 λάψοντες γλώσσησιν ἀραιῇσιν μέλαν ὕδωρ
 ἄκρον, ἐρευνγόμενοι φόνον αἵματος· ἐν δέ τε θυμὸς
 στήθεσιν ἄτρομός ἐστι, περιστένεται δέ τε γαστήρ·
 τοιοῖ Μυρμιδόνων ἡγήτορες ἥδὲ μέδοντες
 ἀμφ' ἀγαθὸν θεράποντα ποδάκεος Λιακίδαο 165
 ῥώνοντ'· ἐν δ' ἄρα τοῖσιν ἀρήϊος ἵστατ' Ἀχιλλεὺς
 ὀτρύνων ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.
 πεντήκοντ' ἦσαν νῆες θααί, ἦμισιν Ἀχιλλεὺς

157. περὶ: παρὰ S. 159. αἵματι θαφοινόν (*lemma* αἶμα θαφοινόν) T.
 160. ἀπὸ: ἐπὶ Vr. A. 161. λάψαντες Zen.: λάμπαντες Harl. d, Par. j:
 λάψαντες R: λάμποντες Par. d.

wolf is a thorough coward. ἀγελῆδὸν too seems out of place in a simile expressly confined to the leaders only (164). In spite therefore of the vigorous character of the four lines, we must condemn them with Hentze. They may be interpolated from some poem where they were more appropriately applied to an army returning from victory. And one cannot but feel a reluctant suspicion that the directness of the Epic style would be better preserved by the excision of 158-64 altogether. We thus get rid of the ἡγήτορες ἥδὲ μέδοντες (164), so that it is the whole body (πάντας 156) which is compared to the herd of wolves, as it should be.

159. παρήϊον, the singular is used collectively, as γαστήρ below, 163. La Roche conjectures παρήϊα αἵματι φοινά, which may be right, as the plur. γλώσσησι immediately follows, and the desire to avoid the legitimate hiatus in the bucolic diacresis would account for a corruption. φοινόν, here only in H., but θαφοινόν three times (θαφοινέον Σ 538), and φοίνιον σ 97. In *Hygm. Ar.* 362 *φονός*=murderous.

161. Zenod. read λάψαντες, taking ἀπό closely with ἴασιν, thus entirely altering the picture—hardly for the better. ἀραιήσιν, see note on E 425.

162. αἵματος apparently=αἱματθεντα, a sort of gen. of material, consisting of blood. φόνον=gore, cf. κέατ' ἐν φόνῳ Ω 610, K 298, χ 376; but the phrase is a strange one. Fick suggests that φόνον

here may have nothing to do with the ordinary φόνος=slaughter, but mean 'abundance'; cf. ἄ-φεν-ος εὐ-θεν-έω (and so H. W. Smyth in *A. J. P.* vii. 382). But it is precisely in connexion with αἵματος that such a word could not be used without certainty of confusion.

163. περιστένεται, explained στενοχωρεῖται, βαρύνεται: Ar. compared στεινόμενος νεκύεσσι Φ 220, and so Quintus took it, νεκύεσσι περιστέινοντο ῥέεθρα. And this, inappropriate though it seems, must be the sense: *though their bellies are glutted, their courage is unshaken*. We should expect hunger, not repletion, to be dwelt on in this description.

166. ῥώνοντο, see A 50 with refs. there.

168. The following 'Catalogue' of the Myrmidons is certainly a later addition. Phoinix (196), so far from being one of the characters of the original story, belongs only to the very latest developments of it; see note on I 168. The other chiefs, Menesthius, Eudoros, Peisandros, in spite of the pomp and ceremony with which they are announced, are not so much as named again in the sequel. The speech of Achilles which concludes the passage contains several strange expressions; ἐγὼ is a false archaism on the analogy of οὖν B 325, which really stands for οὐ, and χόλωι τρέφειν, 'to rear on bile' instead of milk, is not like a Homeric phrase. We need therefore not hesitate to reject 168-211. πεντήκοντα, the same number as in the Catalogue, B 685, where see note.

ἐς Τροίην ἡγείτο διίφιλος· ἐν δὲ ἐκάστη
 πεντήκοντ' ἔσαν ἄνδρες ἐπὶ κληῖσιν ἑταῖροι· 170
 πέντε δ' ἄρ' ἡγεμόνας ποιήσατο τοῖς ἐπεποίθει
 σημαίνειν, αὐτὸς δὲ μέγα κρατέων ἥνασσε.
 τῆς μὲν ἱῆς στιχὸς ἦρχε Μενέσθιος αἰολοθώρηξ,
 υἱὸς Σπερχειοῖο διυπετέος ποταμοῖο,
 ὃν τέκε Πηλῆος θυγάτηρ καλὴ Πολυδώρη 175
 Σπερχειῶι ἀκάμαντι, γυνὴ θεῶι εὐνηθείσα,
 αὐτὰρ ἐπὶ κλησιν Βώρωι Περιήρεος υἱί,
 ὃς ῥ' ἀναφανδὸν ὄπνιε, πορῶν ἀπερείσια ἔδνα.
 τῆς δ' ἑτέρης Ἐυδωρος ἀρήϊος ἡγεμόνευε
 παρθένιος, τὸν ἔτικτε χορῶι καλὴ Πολυμήλη, 180

169. διίφιλος: σεῶν φίλος P. δέ: δ' ἄρ ACHPR Bar. Ven. B Vr. b A, and *amul* East. 170. κληῖσιν: κλισίαι S Bar. 173. μὲν: δέ R El. *Urb.*
 μενέστιος Q: μενέσθιος J. 174. διυπετέος H. 175. ὄν Ar. Aph. Ω: τὸν
 DGHST Harl. a b, Par. a. Πολυδῶρη: Κλεοδῶρη Zen. 177. Βόρρωι Vr. A.
 υἱεῖ R (and *ap.* Herod.). 178. ἔδνα: θῶρα R (*γρ.* ἔδνα R^m): (ἀπερείσια)
 ἄποινα Vr. b. 180. καλὴ: κεφαλὴ J.

170. It is hard to say whether the κληῖδες were the rowers' benches or the rowlocks. The word recurs in the *Iliad* in connexion with ships only in the compound πολυκλήϊς, though it is common in *Od.*; and in θ 37 δησάμενοι . . ἐπὶ κληῖσιν ἐρετμά it is simplest to understand it of the rowlocks or thole-pins, the later σκαλμοί, 'on which the oars worked, and to which they were attached by a leathern loop or strap, called τροπός (δ 782, θ 53),' M. and R., *App.* i. p. 540. We must then translate ἐπὶ κληῖσιν 'sat at the rowlocks.' *Ap.* Rhod. however always takes it to mean benches (Seaton in *J. P.* xix. 6). It may be added that some regarded the words as meant to distinguish the rowers from the fighting men, whose number is not stated; they thought that a full complement of fifty men to a ship would be too small as compared with the 120 of the Boeotians (B 510). But see B 719.

172. **χυαίνειν**, cf. A 289. The infin. is epexegetic of the whole preceding line; most edd. place commas before and after τοῖς ἐπεποίθει, but La R. has rightly removed them.

174. **διυπετέος**, only of rivers; P 263, Φ 268, 326, and in *Od.* of the Nile. It is generally taken to mean *falling from Zeus*, as rivers are fed by rain from heaven. But Schulze (*Q. E.* p. 238) remarks that this would require *διοπετής*

(*Eur. I. T.* 977). He therefore explains 'Iovis iussu et opera decurrens.' Zenodorus (*ap.* Porph. on P 263) explained it by *διανγής*, *transparent*: and so apparently *Eur. Bacch.* 1268 λαμπρότερος ἢ πρὶν καὶ διυπετέστερος.

175. **Πολυδῶρη**· Ζηνοδότος δὲ "Κλεοδῶρην" φησὶν, "Ἡσιόδον καὶ τῶν ἄλλων "Πολυδῶρην" αὐτὴν καλοῦντων, Schol. T. We know nothing further of her. As her son must have been Achilles' nephew, we should have expected the relationship to have been alluded to. On these grounds, the scholia tell us, some held that this Peleus was merely a namesake of Achilles' father.

177. **ἐπὶ κλησιν**, *nominal*ly; elsewhere in H. always of a nickname, see H 138, Σ 487, X 506. Devices such as this, to reconcile a traditional genealogy with political convenience or family pride, are common throughout Greece. The god may always be regarded as the later comer, and has degraded the original divine ancestor to a mortal hero.

178. **ἔδνα**, the bride-price. See note on I 146. ὃς ῥ': ὅς F' Brandreth, van L.

180. **παρθένιος** λέγεται ὁ ἐξ ἐπιπαρθένου νομιζόμενος γεννώμενος, σκύτιος δὲ (v. Z 21) ὁ κατὰ Λαθραίων μῆζιν καὶ οἶκον ἀπὸ νομίμου μίξεως. An. Cf. the story of the colonization of Tarentum by παρθένιοι from Sparta. This is another genealogical fiction, like the preceding.

Φύλαντος θυγάτηρ· τῆς δὲ κρατὺς ἀργεῖφόντης
 ἡράσατ', ὀφθαλμοῖσιν ἰδὼν μετὰ μελπομένησιν
 ἐν χορῶι Ἀρτέμιδος χρυσηλακάτου κελαδεινῆς.
 αὐτίκα δ' εἰς ὑπερῶι' ἀναβάς παρελέξατο λάθρη
 Ἑρμείας ἀκάκητα, πόρεν δέ οἱ ἀγλαὸν υἱὸν 185
 Εὐδωρον; πέρι μὲν θείειν ταχὺν ἡδὲ μαχητὴν.
 αὐτὰρ ἐπεὶ δὴ τὸν γε μογοστόκος Εἰλείθυια
 ἐξάγαγε πρὸ φώσδε καὶ ἡελίου ἴδεν αὐγὰς,
 τὴν μὲν Ἐχεκλῆος κρατερὸν μένος Ἀκτορίδαο
 ἡγάγετο πρὸς δώματ', ἐπεὶ πόρε μυρία ἔδνα, 190
 τὸν δ' ὁ γέρων Φύλας ἐν ἔτρεφεν ἡδ' ἀτίταλλεν,
 ἀμφαγαπαζόμενος ὥς εἴ θ' ἐὼν υἱὸν ἐόντα.
 τῆς δὲ τρίτης Πείσανδρος ἀρήϊος ἡγεμόνευε
 Μαιμαλίδης, ὃς πᾶσι μετέπρεπε Μυρμιδόνεσσιν
 ἔγχει μάρνασθαι μετὰ Πηλεΐωνος ἐταῖρον. 195
 τῆς δὲ τετάρτης ἦρχε γέρων ἱππηλάτα Φοῖνιξ,
 πέμπτης δ' Ἀλκιμέδων Λαέρκεος υἱὸς ἀμύμων.
 αὐτὰρ ἐπεὶ δὴ πάντας ἅμ' ἡγεμόνεσσιν Ἀχιλλεὺς
 στῆσεν ἐν κρίνας, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·

181. κρατὺς: θρασὺς LR (and P *supr.*): κράτος Vr. A. 183 ἀθ. Ar.
 188. πρὸ φώσδε (προφώς δε) Zen. Ω: φώς δε Ar. Aph. A^t Par. h: πρὸ
 φάσδε C: φώσδε Q King's Harl. d, Par. c g¹: πρὸς φώσδε Par. f. (See T 118.)
 194. μετέπρεπε ἡγεμόνεσσιν L. 196. γέρων ἱππηλάτα: τινὲς γρ. γερήνιος
 ἱππότης T. 197. πέμπτος P.

to combine a descent from a god with the legendary family eponymos Echeekles (189). χορῶι καλή go together, like ἀρῆι φίλος, etc., to form a single epithet.

183 ἀθετεῖται· ἡδέσθη γὰρ ἂν (sc. Hermes) τὴν θεόν, Schol. T. χρυσηλάκατος· καλλιτοξος· ἡλακῆτη γὰρ ὁ τοξικὸς κάλαμος, Hesych. This must be right, as the distaff is no attribute of Artemis. Pindar is rather fond of the epithet, applying it to Latona, Amphitrite, and the Nereids; he probably thought of the distaff. κελαδεινὴ is explained by πολλὴν κέλαδον καὶ αὐτὴν I 547. So Schol. A κυνηγετικῆς, παρὰ τὸν γιγνώμενον ἐν τοῖς κυνηγίοις κέλαδον, ὃ ἐστὶ θόρυβον. The word is used as a subst. = Ἀρτεμῖς, Φ 511.

185. ἀκάκητα, a title of Hermes recurring in H. only ω 10. It appears to have been a local Arkadian name (see Paus. viii. 36. 10) connected with the worship of Zeus Lykaon. It is probably

useless to seek for any etymological explanation of the word, though in later Greek it was referred to either ἄκακος or ἀκέσθαι. ἀκάκης as an epithet of Hades was probably a euphemism; but why Prometheus should be called ἀκάκητα in Hes. *Theog.* 614 it is hard to see.

187. μογοστόκος Εἰλείθυια, see A 270.

188. πρὸ φώσδε (cf. B 309) is the reading of Zen., while Aph. and Ar. read φώσδε, reserving πρὸ φώσδε for T 118, where they held that πρὸ implied 'prematurely,' a sense which does not suit here. But there is no reason why it should mean more than 'forth,' and φώσδε is an indefensible form.

190. ἡγάγετο, the mid. is regularly used of taking home a wife, Γ 404, etc.

191. Φύλας, her father, 181. This is possibly a distant reminiscence of the form of marriage in which the children belonged to the family of the mother, not of the father.

“Μυρμιδόνες, μή τίς μοι ἀπειλάων λελαθέσθω,
 ἅς ἐπὶ νηυσὶ θοῇσιν ἀπειλεῖτε Τρώεσσι
 πάνθ' ὑπὸ μνηθμόν, καὶ μ' ἠτιάσθε ἕκαστος·
 ‘σχέτλιε Πηλέος υἱέ, χόλῳι ἄρα σ' ἔτρεφε μήτηρ,
 νηλεές, ὃς παρὰ νηυσὶν ἔχεις ἀέκοντας ἐταίρους·
 οἴκαδ' ἐπερ σὺν νηυσὶ νεώμεθα ποντοπόροισιν
 αὐτῖς, ἐπεὶ ῥά τοι ὧδε κακὸς χόλος ἔμπεσε θυμῷ.
 ταῦτά μ' ἀγειρόμενοι θάμ' ἐβάζετε· νῦν δὲ πέφανται
 φυλόπιδος μέγα ἔργον, ἧς τὸ πρὶν γ' ἐράσθε·
 ἔνθά τις ἄλκιμον ἦτορ ἔχων Τρώεσσι μαχέσθω.”
 ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἑκάστου.
 μᾶλλον δὲ στίχες ἄρθεν, ἐπεὶ βασιλῆος ἄκουσαν.
 ὡς δ' ὅτε τοῖχον ἀνὴρ ἀράρηι πυκνιοῖσι λίθοισι
 δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων,
 ὡς ἄραρον κόρυθές τε καὶ ἀσπίδες ὀμφαλόεσσαι.

202. *μητιάσθε* Zen.: *μ' αἰτιάσθαι* Q. 203. Πηλέως R. 206. αὖθις C.
 207. ταυτά μ' Ar. Ω: ταυθ' ἄμ' Hermeias ὁ Κρατήτειος, HU (γρ. ταυτά μ' U?)
 Syr.: ταυτ' ἄμ' Q. || θαυὰ βάζετε Ar. 210. ὥτρυνε R. 212. τεῖχον R.
 ἀράρει Q.

200. Note *μᾶ* with aor. imperat. instead of subj.; Δ 410.

202. This is the only certain case in H. where *ὑπό* with acc. is used in a temporal sense; in later Greek it is not uncommon, but expresses 'about the time of,' not 'during,' as must be the case here (cf. however *ὑπὸ τὴν παροιχομένην νύκτα*, Herod. ix. 58). The use must be reckoned among the other linguistic peculiarities of the passage. For X 102 *νύχθ' ὑπο τήνδ' ὀλοήν* see note there and H. G. § 203. *μ' ἠτιάσθε*, Zen. *μητιάσθε* as X 174, a clearly inferior reading. Cf. Cobet *M. C.* 262, where he speaks of this as a *palmaris conjectura* of Ar. There is not the least ground for supposing that the reading is conjectural.

203. *χόλῳι* ἀρσενικῶς ἀντὶ τοῦ *χολῆι*. ὑπερβολικῶς οὐ γάλακτι, ἀλλὰ *χολῆι*, Ar. This is apparently right; *χόλος* is of course originally only another form of *χολή*, though throughout Greek it is elsewhere used only in the metaphorical sense, while *χολή* is found in both the physical and metaphorical meanings. The alternative rendering 'thy mother reared thee for anger' is intolerably weak, though the constr. is supported by A 418 *κακῇ αἵσῃ τέκον*, where see the note.

207. It is not clear whether *μ'* repre-

sents *με* or *μοι*. In favour of the former is the (rather doubtful) phrase in I 58 *πεπνυμένα βάξεις Ἀργείων βασιλῆας*, and the constr. of *εἰπεῖν* with acc. of the person addressed, M 60, P 237, etc.: while the analogy of *λέγειν* τινά τι, to say something of a person, is common from Herodotus onwards. On the other hand, the elision of *μοι* may be supported by Z 165, I 673, K 544, X 481, P 100, and cf. on A 170. We may therefore choose between 'ye said of me,' and 'ye said to me.' *πέφανται*, cf. A 734 *φάνη μέγα ἔργον Ἄρηος*, M 416 *μέγα δέ σφισι φαίνεται ἔργον*.

208. *ἔης*, an indefensible form. see note on 168; it is a supposed case of 'Epic diectasis' on the false analogy of *δόν* B 325, aided perhaps by that of the possessive pronoun *ἦ: ἐή* (σFῆ). P. Knight reads *δο*. *ἐράσσε* from *ἐραμαι* is also fictitious. It is apparently formed on the analogy of *ἀγάσθε* ε 119 (cf. ε 122, π 203).

209. *τις*, *cach man*, as in the similar passage B 382-84.

214. *ἄραρον* the 2nd aor. is used intrans. (= *ἄρθεν* above) only here and ὁ 777 *ἤραρε*. Cf. M 105 *ἀλλήλοισι ἄραρον τνκτῆσι βόεσσιν*. The juxtaposition of the trans. (212) and intrans. uses of the same word is perhaps somewhat harsh,

ἀσπὶς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυιν, ἀνέρα δ' ἀνὴρ. 215
 ψαῦον δ' ἵππόκομοι κόρυθες λαμπροῖσι φάλοισι
 νευόντων· ὥς πυκνοὶ ἐφέστασαν ἀλλήλοισι.
 πάντων δὲ προπάραιθε δὴ ἀνέρε θωρήσσεσθον,
 Πάτροκλός τε καὶ Αὐτομέδων, ἓνα θυμὸν ἔχοντες,
 πρόσθεν Μυρμιδόνων πολεμιζέμεν. αὐτὰρ Ἀχιλλεὺς 220
 βῆ ῥ' ἵμεν ἐς κλισίην, χηλοῦ δ' ἀπὸ πῶμ' ἀνέωιγε
 καλῆς δαιδαλέης, τήν οἱ Θέτις ἀργυρόπεζα
 θῆκε ἐπὶ νηὸς ἄγεσθαι, ἐν πλῆσασα χιτῶνων
 χλαινάων τ' ἀνεμοσκεπέων οὐλῶν τε ταπήτων.
 ἔνθα δέ οἱ δέπας ἔσκε τετυγμένον, οὐδέ τις ἄλλος 225
 οὔτ' ἀνδρῶν πίνεσκεν ἀπ' αὐτοῦ αἶθοπα οἶνον,
 οὔτε τειω σπένδεσκε θεῶν, ὅτε μὴ Διὶ πατρί.
 τό ῥα τότ' ἐκ χηλοῖο λαβὼν ἐκάθηρε θεείῳ
 πρῶτον, ἔπειτα δ' ἐνιψ' ὕδατος καλῆμισι ῥοῇμισι,
 νίψατο δ' αὐτὸς χεῖρας, ἀφύσσατο δ' αἶθοπα οἶνον. 230

215. **κόρυς**: τινὲς κόρυθα T. 217. πυκνὸν J. 218. **θωρήσσεσθον** A, γρ. T: θωρήσσοντο Ω (and γρ. A). 220. **πολεμίζειν** S Ambr. Vr. A. 223. **ἄγεσθαι**: ἰόντι Zen. Aph. 224. **οὐλῶν**: ἄλλων PR¹ (cr. R²). 225. **οὐδέ**: οὔτε C Ambr. 227. **τειω**: τέως S. || **θεῶν**: θεῶι D. || **ὅτε** CGQSTU Harl. a b, King's Par. a: ὅτι Ar. Ω. 228. **τό ῥα** Ar. Ω: τόρρα (τόρρα) HQU¹ Lips.: τόν ῥα CS Syr. (U² supr.). 229. **δ' ἐνιψ'**: **θενίζ'** Syr. 230. **ἀφύσσατο** Vr. A.

though it emphasizes the simile. *κόνυθας* τε καὶ ἀσπίδας Bentley.

215-17 = N 131-33.

218. **θωρήσσεσθον** is preferable to *θωρήσσοντο*: the termination of the imperf. in -σθον instead of -σθην, though apparently correct in H. (*H. G.* § 5) is against the later rule, and thus likely to be altered. **προπάραιθε**, local not temporal, like *πρόσθεν* below.

224. **ἀνεμοσκεπέων**, cf. *χλαῖναν ἀλεξάνεμον* § 529. **οὐλῶν** = *woollen*, see K 134. **τάπητες**, *rugae*, used chiefly for bedding, see I 200, K 156, Ω 645 (with note), κ 12 etc.

225. **οὐδέ τις** κ.τ.λ.; the meaning of this sentence is clear though not very exactly expressed; 'he allowed no man to drink from it, and himself used it only for libations to Zeus.' The sentence starts as though it were to be 'none other drank from it, whether man or god, but Zeus alone'; but for the violent metaphor of a god drinking from the cup there is substituted the literal libation which typified the god's draught.

227. **ὅτε μὴ**, see N 319; most mss. give *ὅτι μὴ* with Ar., but there is no

other instance of this idiom in H., though it is common in Herod. and later writers. It is therefore best to adhere to the known Homeric form *ὅτε*; the fact that it is only here used without a verb is a matter of no significance; see Lange EI p. 467, where the analogy to *ὥς εἰ* and *εἰ μὴ* without a finite verb is shewn.

228. **τό** is lengthened by the first ictus as X 307 *τὸ οἶ*. **θεείῳ**, the dis-infecting power of sulphurous fumes seems to have been in some degree known in heroic times; the volcanic origin of sulphur and the sulphurous smell of a lightning flash (Ξ 415, Θ 135, μ 417) no doubt caused it to be regarded as a partly divine substance, and to this a popular etymology from *θεός* may, at all events in later times, have contributed; cf. χ 481 *οἷσε θέειον, γρηῖν, κακῶν ἄκος*, ψ 50 *δῶμα θεειοῦται*, Eur. *Hel.* 866, Theokr. xxiv. 94 *καθαρῶι δὲ πυρῶσατε δῶμα θεείῳ*.

230. **ἀφύσσατο**, ladled from a *κρητήρ* which, we must suppose, stood always full in his hut.

εὔχετ' ἔπειτα στὰς μέσῳ ἔρκει, λείβε δὲ οἶνον
 οὔρανόν εἰσανιδῶν· Δία δ' οὐ λάθε τερπικέραυνοι·
 "Ζεὺ ἄνα Δωδωναίῃ Πελασγικέ, τηλόθι ναίων,
 Δωδῶνῃς μεδέων δυσχειμέρου, ἀμφὶ δέ σ' Ἑλλοί
 σοὶ ναίονσ' ὑποφῆται ἀνιπτόποδες χαμαιεῦναι·

235

231 *om.* P^t Mose. 2. ἵ ἐπειτ' ἀνστας Syr. 233. Δωδωναίῃ Πελασγικέ:
 see quot. below. 234. δυσχειμέρου: πολυπίδακος Zen. c' Ἑλλοί: Cελλοί,
 see below.

231. μέσῳ ἔρκει, where there stood the altar of Zeus "Ερκεος, the hut being regarded as possessing the forecourt of the ordinary heroic house; cf. A 774, χ 334, and for a full collection of passages in later Greek, Jebb's note on Soph. *Ant.* 487. On account of the rhythm Turnebus read μέσῳ στὰς, Bentley ἔπειτ' ἀνστας (and so Syr.).

232. The neglected *F* in εἰσανιδῶν is remarkable in so ancient a passage: Bentley conj. εισορόων. The line is of course not indispensable. **τερπικέραυνοι**, see on A 772, and compare Pindar's *ἑλασιβροντα παῖ Ῥεᾶς* (fr. 144 Schröder).

233. There are several interesting variants in this remarkable address. Steph. Byzant. says (from Euphroditos) *Ζηρόδοτος γράφει Φηγωναίῃ* (for Δωδωναίῃ), *ἐπεὶ ἐν Δωδώνῃ πρῶτον φηγὸς ἐμαντεύετο. καὶ Σουίδας δὲ φησι Φηγωναίου Διὸς ἱερὸν εἶναι ἐν Θεσσαλίᾳ, καὶ τοῦτον ἐπικαλεῖσθαι· ἕτεροι δὲ γράφουσι Βωδωναίῃ· πόλιν γὰρ εἶναι Βωδώνην, ὅπου τιμᾶται* (similarly Schol. B). **Πελασγικέ** δέ, *ὅτι ὑπὸ Πελασγῶν ἱδρύται τὸ περὶ Δωδώνην τέμενος. οἱ δὲ Πελαργικέ· λύφον γὰρ εἶναι λευκὸν ἐκεῖ φασιν οὕτω καλούμενον. οἱ δὲ Πελασγικέ, οὗ πέλας ἐστὶν ὁ ἄηρ*, Schol. B. In the next line Schol. T says that Zen. read πολυπίδακος for **δυσχειμέρου**, and An. calls attention to the doubt as to whether we should read **Σελλοί** or σ' Ἑλλοί. This last question—the only variant of real importance—Ar. decided in favour of **Σελλοί**, on the ground that the river **Σελλήεις** (see on B 659) was named from them. As however it is doubtful whether this river was in Thesprotia at all, it is perhaps better to accept the positive testimony of Schol. A (Did.?) and Strabo (vii. 328) that Pindar (fr. 59 Sch.) called the people **Ἑλλοί**, and to read it in the text (they are also spoken of as "Ἑλλωπες, cf. Hesiod *Frag.* 156, Rzach, *ἔστι τις Ἑλλωπίνη*). On the other hand, Sopho-

kles has **Σελλοί** (see below), so that the question is very evenly balanced. In either case the sense is the same, **σοὶ** in 235 not being the dat. of *σός* but the nom. pl. of *σός*. For the religious connexion between Epeiros and Thessaly which causes Achilles to pray to the god of Dodona, see notes on B 681, 749. It is very probable that when migrating eastwards across Pindos the Thessalian tribes carried Dodona with them as a purely religious name, just as other migrations southward took Olympia from the north of Thessaly to Elis, but only as a sanctuary, not as a city-name. The contrary supposition, that there was a Thessalian Dodona (Skotussa?) older than the Epeiros is in the last degree improbable, as the historical Dodona shews every sign of a hoary antiquity, and in ξ 327 Dodona with its oracle is clearly in Thesprotia. It would seem that the Achaian tribes when in Epeiros had adopted the worship of the prehistoric god whom they found established at Dodona, identifying him with their own Zeus—a familiar process in the history of invading peoples. Some of them, the **Σελλοί** or Ἑλλοί, had remained in charge of the sanctuary and oracle when other members of the same tribe had passed eastward under the name of Ἑλληγες, which was destined to pass to the whole Greek race (this view is as old as Aristotle *meteor.* i. 14. 9 αὕτη δέ—see, ἡ Ἑλλάς ἡ ἀρχαία—ἐστὶν ἡ περὶ τὴν Δωδώνην καὶ τὸν Ἀχελῷον . . . ὥκοιτο γὰρ οἱ Σελλοὶ ἐνταῦθα καὶ οἱ καλούμενοι τότε μὲν Ἰνρακοὶ νῦν δὲ Ἑλληνες). This priestly tribe retained the customs of primitive barbarism in token of sanctity as the 'mouthpieces' of Zeus, and hence are **χαμαιεῦναι**. Frazer has pointed out similar curious survivals in the rules that the bedstead of the Flamen Dialis at Rome must be smeared with fine mud; and that the priest of the old Prussian god Potrimpo must sleep on

ἡμὲν δὴ ποτ' ἐμὸν ἔπος ἔκλυες εὐξαμένοιοι,
 τίμησας μὲν ἐμέ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν·
 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηον ἐέλδωρ.
 αὐτὸς μὲν γὰρ ἐγὼ μενέω νηῶν ἐν ἀγῶνι,
 ἀλλ' ἔταρον πέμπω πολέσιν μετὰ Μυρμιδόνεσσι 240
 μάρνασθαι· τῷ κῦδος ἅμα πρόες, εὐρύσπα Ζεῦ,
 θάρσυνον δέ οἱ ἦτορ ἐνὶ φρεσίν, ὄφρα καὶ Ἑκτωρ
 εἴσεται ἢ ῥα καὶ οἶος ἐπίσθηται πολεμίζειν
 ἡμέτερος θεράπων, ἦ οἱ τότε χεῖρες ἄαπτοι
 μαίνονθ', ὅππότε' ἐγὼ περ ἴω μετὰ μῶλον Ἄρηος. 245
 αὐτὰρ ἐπεὶ κ' ἀπὸ ναῦφι μάχην ἐνοπὴν τε δίηται,
 ἀσκηθῆς μοι ἔπειτα θοὰς ἐπὶ νῆας ἵκοιτο
 τεύχεσσι τε ξὺν πᾶσι καὶ ἀγχεμάχοις ἐτάροισιν."
 ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε μητίετα Ζεὺς.
 τῷ δ' ἕτερον μὲν ἔδωκε πατήρ, ἕτερον δ' ἀνένευσε· 250
 νηῶν μὲν οἱ ἀπώσασθαι πόλεμόν τε μάχην τε
 δῶκε, σόον δ' ἀνένευσε μάχης ἔξαπονέεσθαι.

236. εἰ μὲν QR (εἰ μὲν ἢ μᾶλλον ἢ μὲν, Eust.). || εὐχόμενοιο S. 237 ἀθ.
 Ar. Aph.: om. Zen. 239. αὐτὸς: αὐτὰρ J. 243. ἐπίσθηται PS (U² *supr.*)
 Lips. Vr. A Par. c d e g: γρ. καὶ ἐπίσταιτο καὶ ἐπίσθηται Harl. a: ἐπιστάται Zen.
 244. εἰ οἱ καὶ τότε T. 247. ἰκέσσω PR Syr. 248. ζῦμπαςι Syr.: ζυμπᾶσι DQ:
 συμπαῖ C. || ἐγχεμάχοις S: ἀγχιμάχοις Q Bar. Mor. 248-49 om. Vr. A.
 250. ἔδωκε: δῶκε Eust. 251. οἱ: τοι C. 252. ἀνένευε Mor. || διχῶς γρ.
 καὶ σόον καὶ σάον Did.: cf. N 773.

the bare earth for three nights before sacrificing (*C. R.* ii. p. 322). Compare also Soph. *Trach.* 1166 (Herakles is speaking of certain oracles) ἃ τῶν ὀρέων καὶ χαμαικοιτῶν ἐγὼ Σελλῶν ἐσελθὼν ἄλσος εἰσεγραψάμην. So also Eur. *Erechtheus* (fr. 355) ἐν ἀστρώτῳ πέδῳ εὐδουσι, πηγαῖς δ' οὐχ ὑγραίνουσιν πόδας. An admirable summary of what is known about ancient Dodona will be found in Jebb's note and Appendix on the passage from the *Trachiniae*.

236-38=A 453-55, q.v. Ar. rejected 237 on the ground that Achilles had not obtained his wish by a prayer of his own, but by the interposition of Thetis; he thus regarded 236 as quite general in its application. This objection, however, seems hypercritical; Thetis had in fact, if not in form, been the bearer of a prayer from Achilles to Zeus (see particularly Σ75); and the large number of borrowed lines which are found in the episode of the restoration of Chryseis (see the Introduction to A) is a strong argument for the genuineness of the line here.

239. ΝΗΩΝ ἐν ἀγῶνι, see note on O 428.

241. κῦδος ἅμα πρόες, send forth glory beside him, as in κῦδος ἄμ' ἔψεται Δ 415, κ. ὀπηδεῖ P 251, and the common κῦδος ὁπάξιν.

243. εἴσεται, cf. on Θ 111. It will be seen that there is no ms. authority for εἴ here, ἢ being in place in a disjunctive clause. ἐπίσθηται, subj., 'will prove to know,' *H. G.* § 280. The variants ἐπίσταιται and ἐπιστάται seem to point to an older and linguistically correct ἐπιστάται. Observe that in the next clause the indic. μαίονται is used; we should probably read μαίονθ'.

246. δίηται, as representing the Lat. *ful. exactum*, should be an aor. But the other forms from the same stem seem to be presents; Herod. mentions that the traditional accentuation of the inf. was δίσσθαι, not διέσθαι.

248. τεύχεσι, perhaps an allusion to the change of armour. In that case it must be rejected, though in itself clear of offence.

ἦτοι ὁ μὲν σπείσας τε καὶ εὐξάμενος Διὶ πατρὶ
 ἄψ' κλισίην εἰσήλθε, δέπας δ' ἀπέθηκ' ἐνὶ χηλῶι,
 στῇ δὲ πάροιθ' ἔλθων κλισίης, ἔτι δ' ἤθελε θυμῶι 255
 εἰσιδέειν Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν·
 οἱ δ' ἅμα Πατρόκλῳ μεγαλήτορι θωρηχθέντες
 ἔστιχον, ὅφρ' ἐν Τρωσὶ μέγα φρονέοντες ὄρουσαν.
 αὐτίκα δὲ σφήκεσσιν εἰοκότες ἐξεχέοντο
 εἰνδοίοις, οὓς παῖδες ἐριδμαίνωσιν ἔθοντες, 260
 αἰεὶ κερτομέοντες, ὁδῶι ἔπι οἰκί' ἔχοντας,
 νηπίαχοι· ξυνὸν δὲ κακὸν πολέεσσι τιθείσι·

253. πείσας Q. 254. κλισίην δ' H^l Lips. ἀνέθηκ' Q King's: οὕτως ἀπέθηκεν
 διὰ τοῦ a Did. (διὰ τοῦ π?); || ἐνὶ: ἐπὶ R. || χηλῶι: χαλκῶι Par. f (γρ. χηλῶ).
 255. κλισίην R (γρ. c sup.). 258. ὄρουσαν: ἔβησαν Vr. b A. 260.
 ἐριδμαίνουσιν Q Harl. a, Par. a: ἐριδμαίνωσιν J: ἐριδμαίνοντες Par. g¹:
 ἐριδμαίρωσιν S (Sch. T is incorrectly published: it says ἐριδμαίνωσιν: εἰς ἔριν
 ἐμβάλλονσιν· οἱ δὲ ἐριδμαίνουσιν, ἐρεθίζουσιν). 261 ἀθ. Ar. Aph. | ἔχοντας
 Ar. (καὶ ἅπασαι) Ω: ἔχοντες CD¹JST¹U Syr. Bar. Lips.¹ Mose. 2¹, Harl. a b, Par.
 a c¹ d¹ f g h, and τινές Sch. T.

258. ἔστιχον is commonly taken for an aor., but no other form recurs in H. or elsewhere in Greek (ἔστιχον also in Ap. Rhod., Theokritos and Kallimachos), and the context seems to require an imperf.; compare *στίχουσι*· *βαδίζουσι*, *πορεύονται* Hesych. See Delbrück *Gr.* iv. p. 99.

259. Some doubt has been thrown upon the following passage, Heintze and others thinking that 278 more naturally follows immediately upon 258; the actual charge upon the Trojans being narrated in 258, it is not a suitable place for a retardation in the story and a return to the same event in 276 *ἐν δ' ἔπεσον Τρώεσσιν*. Furthermore the passage from 267-77 is almost entirely made up of 'tags' from other parts (267, see A 500; 268, Z 66; 270 = Z 112, etc.; 271-72, see P 164-65; 273-74 = A 411-12; 275 = 210, etc.; 277 = B 334). In fact out of the whole passage 268-75 the only words that do not appear elsewhere and have any special significance are *ὡς ἂν Ηηλεΐδην τιμήσομεν*. Again *αὐτίκα* . . . *ἐξεχέοντο*, 259 (and 267), seems hardly in place *after ἐν Τρωσὶ* . . . *όρουσαν*. To this it might be replied that the principal verb in 258 is *ἔστιχον*, and the description is that of the march *until* they attack, the attack itself being reserved till 277. This obviates the difficulty of the connexion of 258 with the sequel, though it is certainly a forcing of the literal sense of the words. It has further been argued by Friedländer that there is a double

recension within the simile itself, the rousing of the wasps being first attributed to wanton children (260-62), and then to an innocent wayfarer (263-65). So also Nitzsch, who rejects 260-62 (writing *τοῖς*—or rather *τοῖς τ'*—for *τοῖς δ'* in 263), and thinks that the simile gains force, as describing the keenness for war of the Myrmidons, if the wasps' attack is conceived as unprovoked.

260. ἔθοντες, *suo more*, with the wantonness of children. So of the Kalydonian boar, *κακὰ πόλλ' ἔρδσκεν ἔθων Οἰνῆος ἀλώην*, I 540. *ἐριδμαίνωσιν*, a word of doubtful formation, found only here. In sense it is evidently equivalent to *ἐρεθίζωσιν*, and shews no relation to *ἐρίζω*, to which analogy would lead us (cf. *συνεδμαίνω* by *σκόζωμαι*). Hence Aggar (*J. P.* xxv. 41) ingeniously conj. *ἐριδμαίνωσ' ἐρέθοντες*, *vic in provocating*.

261 *ἀθετεῖται*, *ὅτι τὸ κερτομεῖν οὐ τίθησιν ἐπὶ τοῦ δι' ἔργου ἐρεθίζειν, ἀλλὰ διὰ λόγων*. καὶ *ὅτι διὰ τοῦ προειρημένου στίχου ταῦτόν εἴρηται, τὸ γὰρ εἰνδοίοις ταῦτόν ἐστι τῶι ὁδῶι ἐπὶ οἰκί' ἔχοντας καὶ τὸ ἐριδμαίνωσι τῶι κερτομέοντες, καὶ τὸ αἰεὶ τῶι ἔθοντες, ἐξ ἔθους συνεχῶς ἐπιφουδῶντες*. ἠθλεῖται καὶ Ἀριστοφάνης, An. With the exception of the explanation of *ἔθοντες* this is certainly right.

262. *τιοεῖσι* may have as its subject either the wasps or the children; but the application of the simile points unmistakably to the former.

τοὺς δ' εἴ περ παρά τις τε κιὼν ἄνθρωπος ὀδίτης
 κινήσῃ ἀέκων, οἱ δ' ἄλκιμον ἦτορ ἔχοντες
 πρόσσω πᾶς πέτεται καὶ ἀμύνει οἷσι τέκεσσι. 265
 τῶν τότε Μυρμιδόνες κραδίην καὶ θυμὸν ἔχοντες
 ἐκ νηῶν ἐχέοντο· βοῇ δ' ἄσβεστος ὁρώρει.
 Πάτροκλος δ' ἐτάροισιν ἐκέλετο μακρὸν αὔσας·
 “ Μυρμιδόνες, ἔταροι Πηληϊάδεω Ἀχιλῆος,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 270
 ὥς ἂν Πηλεΐδην τιμήσομεν, ὃς μέγ' ἄριστος
 Ἀργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες,
 γνῶι δὲ καὶ Ἀτρείδης εὐρὺ κρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.”
 ὥς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 275
 ἐν δ' ἔπεσον Τρώεσσιν ἀολλέες· ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν ἀνσάντων ὑπ' Ἀχαιῶν.
 Τρῶες δ' ὥς εἶδοντο Μενoitίου ἄλκιμον υἱόν,
 αὐτὸν καὶ θεράποντα, σὺν ἔντεσι μαρμαίροντας,
 πᾶσιν ὀρίνθη θυμός, ἐκίνηθεν δὲ φάλαγγες, 280
 ἐλπόμενοι παρὰ ναυφί ποδώκεα Πηλεΐωνα
 μνηστῆρῶν μὲν ἀπορρῖψαι, φιλότητα δ' ἐλέσθαι·
 πάπτηνεν δὲ ἕκαστος ὅπῃ φύγοι αἰπὺν ὄλεθρον.
 Πάτροκλος δὲ πρῶτος ἀκόντισε δουρὶ φαεινῷ
 ἀντικρὺ κατὰ μέσσον, ὅθι πλείστοι κλονέοντο, 285

263. δ' om. Syr. ¹ τε : κε Harl. a.	264. ΚΙΝΗΣΕΙ CGP ¹ QT.	265. ΠΕΤΑΤΑΙ JT.
268. ΚΕΚΛΕΤΟ T.	272. ἀθ. Seleukos. ἀΓΧΙΜΑΧΟΙ Vr. A.	275. ὥΤΡΥΝΕ RU.
277. σμερδαλέον S. ΚΟΝΑΒΙΣΣΑΝ J.	281. ἐΛΠΟΜΕΝΑΙ Zen.	283. ὅΠΟΙ Vr. A.
ΦΥΓΗ(Ι) PQT.	285. ΚΛΟΝΕΟΝΤΟ : καὶ ἄριστοι Bar. Mor.	

263. The conjunction of ἄνθρωπος with another subst. is as rare as that of ἀνὴρ is common. Perhaps the only other instance is ν 123 ὀδιτῶν ἀνθρώπων. In Ω 202, η 32 ξείνους may be an adj.

265. πᾶς πέτεται, for the anacoluthon see *H. G.* § 170; this is the only case where the verb is attracted to the number of the distributive πᾶς.

273-74=A 411-12; they are hardly appropriate here where Patroklos is going to aid the Greeks, whereas in their original position they are a threat. Patroklos' mission is, so far as it goes, a renunciation on Achilles' part of the severe lesson he wishes to read Agamemnon.

279. σὺν ἔντεσι, an instrumental use; cf. on σὺν τείχεσιν, 156. μαρμαίροντας is an unusual expression as applied to

men: Düntzer would read δαيداλέουσιν as in N 331. See however N 801.

281. ἐλπόμενοι, const. *ad sensum*, see *H. G.* § 169. Zen. read ἐλπόμεναι, apparently a correction merely for the sake of grammatical exactitude. Schol. T aptly compares Thuk. i. 110 τριήρεις πλέουσai ἐς Αἴγυπτον ἔσχον κατὰ τὸ Μενόδησιον κέρας, οὐκ εἰδότες τῶν γεγενημένων οὐδέν. For ἐλπεσθαι with aor. infin. = *suppose*, see O 110. Bergk considers 281-83 an interpolation belonging to the exchange of armour—which never has any effect but what we find here. But this is not necessary (see Introduction).

283. Aristotle (*ap. Schol. T*) called this line δεινότατον τῶν ἐπῶν Ὀμήρου. One would expect it to mean that the Trojans took to flight, as in Ξ 507 ff.; here however they hold their ground for a time.

νῆϊ πάρα πρυμνῇ μεγαθύμου Πρωτεσιλίου,
 καὶ βάλε Πυραίχμην, ὃς Παίονας ἵπποκορυστὰς
 ἤγαγεν ἐξ Ἀμυδῶνος ἀπ' Ἀξιοῦ εὐρὺ ρέοντος·
 τὸν βάλε δεξιὸν ὤμον· ὁ δ' ὕπτιος ἐν κονίησι
 κάππεσεν οἰμῶξας, ἔταροι δέ μιν ἀμφιφύβηθεν 290
 Παίονες· ἐν γὰρ Πάτροκλος φόβον ἤκεν ἅπασιν
 ἡγεμόνα κτείνας, ὃς ἀριστεύεσκε μάχεσθαι.
 ἐκ νηῶν δ' ἔλασεν, κατὰ δ' ἔσβεσεν αἰθόμενον πῦρ.
 ἡμιδαῖς δ' ἄρα νηὺς λίπετ' αὐτόθι· τοῖ δὲ φύβηθεν
 Τρῶες θεσπεσίῳ ὁμάδῳ, Δαναοὶ δ' ἐπέχυντο 295
 νῆας ἀνὰ γλαφυράς· ὁμαδος δ' ἀλίαςτος ἐτύχθη.
 ὥς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μεγάλοιο
 κινήσῃ πυκινὴν νεφέλην στεροπηγερέτα Ζεὺς,
 ἔκ τ' ἔφανεν πᾶσαι σκοπιαὶ καὶ πρόωνες ἄκροι
 καὶ νάπαι, οὐρανόθεν δ' ἄρ' ὑπερράγῃ ἄσπετος αἰθήρ, 300
 ὥς Δαναοὶ νηῶν μὲν ἀπωσάμενοι δῆϊον πῦρ
 τυτθὸν ἀνέπνευσαν, πολέμου δ' οὐ γίνετ' ἐρώῃ·
 οὐ γάρ πώ τι Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
 προτροπάδην φοβέοντο μελαιναίων ἀπὸ νηῶν,
 ἀλλ' ἔτ' ἄρ' ἀνθίσταντο, νεῶν δ' ὑπόεικον ἀνάγκῃ. 305

288. After this Q adds ἀξιοῦ οὐ κάλλιστον ὕδωρ ἐπικίδναται αἶαν (= B 850).
 290. ἀμφιφύβησεν Ar. CPR Lips.: ἀμφεφύβησεν Ω. 293. ἐσβέσαν R. | ἐν
 ἄλλῳ ἀκάματον πῦρ A. 298. κινήσει CT: κινήσειν G. 299. ἔφανον GQ:
 ἔφανε D: ἔφαναν CH Vr. b, Mosc. 2. || ἄκραι Mosc. 2. 300. ἀπερράγῃ PR.
 301. νηὶς P. 302. πολέμῳ Lips. || γίγνεται [S]. 304. φοβέοντο:
 ἐφέβοντο HR. 305. τινὲς ἄντα ἵσταντο (i.e. ἀνθ' ἵσταντο) Schol. AT.

287-88. See B 848-49. Pyraichmes has not been elsewhere named. The scholia note that in B the Paionians are archers, ἀγκυλότοξοι, not horsemen as here.

296. This line, as Bekker and others have remarked, is probably interpolated from M 471; not only is it quite superfluous, but the repetition ὁμάδῳ . . . ὁμαδος is very awkward.

297. The sudden gleam of new hope is magnificently compared to a sudden burst of light through clouds hanging over a mountain peak, as though a cleft were opened into the very depths of heaven.

298. στεροπηγερέτα here only, because the regular νεφεληγερέτα is obviously impossible after νεφέλην. The idea, 'gatherer' of lightnings, is, however, not very appropriate; P. Knight conj.

Ζεὺς ἀστεροπητῆς, but why should this familiar phrase have been corrupted?

299-300 = Θ 557-58, q.v. There is no question of the appropriateness of these grand lines here.

302. ἀνέπνευσαν, had breathing time; cf. A 800, where this result is anticipated. ἐρώῃ, cessation; see note on B 179. Brugmann (Gr. ii, p. 129) connects the word in this sense with Germ. *Ruhe*, *rest*. It recurs only P 761.

303. In this sentence προτροπάδην is the emphatic word; although the Trojans are repulsed (φύβηθεν, 294) they are not yet in headlong flight (cf. οὐτέ ποτε προτρέποντο E 700) and the Greeks dare not relax their efforts—just as the clouds are not cleared away by the rift in their midst. So ἀνάγκῃ almost = σπουδῇ, *perforce*, not from any anxiety to escape; O 655.

ἔνθα δ' ἀνὴρ ἔλεν ἄνδρα κεδασθείσης ὑσμίνης
 ἡγεμόνων, πρῶτος δὲ Μενoitίου ἄλκιμος υἱός.
 αὐτίκ' ἄρα στρεφθέντος Ἀρηϊλύκου βάλε μηρὸν
 ἔγχρῃ ὀξύνοντι, διαπρὸ δὲ χαλκὸν ἔλασσε·
 ῥήξεν δ' ὁστέον ἔγχος, ὃ δὲ πρηνὴς ἐπὶ γαίῃ 310
 κάππεσ'. ἀτὰρ Μενέλαος ἀρήϊος οὔτα Θόαυτα
 στέρνον γυμνωθέντα παρ' ἀσπίδα, λῦσε δὲ γυῖα.
 Φυλεΐδης δ' Ἀμφικλον ἐφορμηθέντα δοκεύσας
 ἔφθη ὀρεξάμενος πρυμνὸν σκέλος, ἔνθα πάχιστος
 μυὼν ἀνθρώπου πέλεται· περὶ δ' ἔγχος αἰχμῇ 315
 νεῦρα διεσχίσθη, τὸν δὲ σκότος ὅσσε κάλυψε.
 Νεστορίδαι δ' ὁ μὲν οὔτασ' Ἀτύνμιον ὀξείῃ δουρὶ
 Ἀντίλοχος, λαπάρης δὲ διήλασε χάλκεον ἔγχος·
 ἤριπε δὲ προπάροιθε. Μάρις δ' αὐτοσχεδὰ δουρὶ
 Ἀντιλόχῳ ἐπόρουσε κασιγνήτῳ χολωθείς, 320
 στὰς πρόσθεν νέκυσ· τοῦ δ' ἀντίθεος Θρασυμήδης
 ἔφθη ὀρεξάμενος πρὶν οὔτάσαι, οὐδ' ἀφάρμarten,
 ὦμον ἄφαρ· πρυμνὸν δὲ βραχίονα δουρὸς ἀκωκῇ

306. ἔνε' ἀνὴρ PR. 308. αὐτίκα δ' ἄρ R: αὐτίκα δ' ἄρα P. 310.
 γαίης ACQS. 313. ὑφορμηθέντα Aph. 315. μυῶν ADP Cant. Mosc. 2,
 Ven. B. || αἰχμῇ: ὀρμη Q Mor. and γρ. Lips.: ἀκμῇ Harl. a. 317. τινὲς
 οὔτας (?) T. 319. μάρης J Bar. Lips. Vr. A Mosc. 2. 321. πρόσθεν:
 προπάροιθε Harl. a.

306=O 328. In 307 the full stop is usually placed after ἡγεμόνων, but the punctuation of the text is suggested by Nikanor (αὐτίκ' ἄρα· τοῦτο καὶ ἀπ' ἄλλης ἀρχῆς δύναται λέγεσθαι, ἵνα στίζωμεν ἐπὶ τὸ υἱός), and is supported by the use of αὐτίκ' ἄρα, which regularly begins the clause—generally an apodosis after ἐπεὶ or ὅτε; but in δ 220 it is used exactly as here, after an independent sentence beginning with ἐνθα. Note the variant αὐτίκα δ' ἄρ.

313. ἐφορμηθέντα, Aph. ὑφορμηθέντα, which Nauck adopts in the sense *clani aggreddientem*. But this use of ὑπό in composition is very rare, if not unknown, in H.; ὑπόδρα approaches most nearly to it, and even there the meaning is rather different. Schol. T' explains the form by ὑποχωρήσαντα, so that ὑπο= before him, as often, e.g. 303.

314. ὀρεξάμενος, cf. Δ 307 ἔγχρῃ ὀρεξάμενος. The use with the acc. in the sense to reach, i.e. strike, with a weapon

recurs only in 322, Ψ 805, and always with a form of φθάνω.

316. The scholia remark that a wound at the root of the thigh (apparently in the *gluteus maximus*, which is in fact the 'thickest muscle' in the human body) would hardly produce immediate death, which seems to be implied. If the femoral artery were severed however, the victim would soon die. νεῦρα, *tendons*.

317. ὁ μὲν, as though ὁ δὲ Θρασυμήδης were to follow, in distributive apposition; the construction is altered in 321. So μ 73 οἱ δὲ δύο σκόπελοι, ὁ μὲν κ.τ.λ. is followed by τὸν δ' ἕτερον σκόπελον, 101.

321. τοῦ is gen. after ὦμον, which is governed by ὀρεξάμενος, as in 314; οὐδ' ἀφάρμarten being parenthetical, as Δ 350. But Brandreth's conj. τὸν for τοῦ is very probable.

323. ἄφαρ seems here, as in some other places, to have merged the sense of *quickly* into a general asseverative force, such as 'right into the shoulder.' See note on Δ 418.

δρύψ' ἀπὸ μυνώνων, ἀπὸ δ' ὀστέον ἄχρισ ἄραξε.
 δούπησεν δὲ πεσών, κατὰ δὲ σκότος ὅσσε κάλυψε. 325
 ὥς τὼ μὲν δοιοῖσι κασιγνήτοισι δαμέντε
 βήτην εἰς ἔρεβος, Σαρπηδόνος ἐσθλοὶ ἑταῖροι,
 υἱὲς ἀκοντισταὶ Ἀμισωδάρου, ὅς ῥα Χίμαιραν
 θρέψεν ἀμαιμακέτην πολέσιν κακὸν ἀνθρώποισιν.
 Αἴας δὲ Κλεόβουλον Ὀϊλιάδης ἐπορούσας 330
 ζῶν ἔλε, βλαφθέντα κατὰ κλόνον· ἀλλὰ οἱ αὖθι
 λῦσε μένος, πλήξας ξίφει αὐχένα κωπήεντι.
 πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.
 Πηνέλεως δὲ Λύκων τε συνέδραμον· ἔγχεσι μὲν γὰρ 335
 ἥμβροτον ἀλλήλων, μέλεον δ' ἠκόντισαν ἄμφω,
 τὼ δ' αὖτις ξιφέεσσι συνέδραμον. ἔνθα Λύκων μὲν
 ἵπποκόμου κόρυθος φάλον ἤλασεν, ἀμφὶ δὲ καυλὸν
 φάσγανον ἐρραίσθη· ὁ δ' ὑπ' οὐατος αὐχένα θείνε
 Πηνέλεως, πᾶν δ' εἴσω ἔδω ξίφος, ἔσχεθε δ' οἶον 340
 δέρμα, παρηέρθη δὲ κάρη, ὑπέλυντο δὲ γυῖα.
 Μηριόνης δ' Ἀκάμαντα κιχεῖς ποσὶ καρπαλίμοισι
 νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὄμον·
 ἥριπε δ' ἐξ ὀχέων, κατὰ δ' ὀφθαλμῶν κέχυντ' ἀχλὺς.

324. μυιώνων ADPTU Vr. A Mose. 2. 328. ἀμισαδάρου P. 330.
 ἀπορούσας J. 331. αὐθις Q. 335. συνέδραμεν PU¹. ἔγχεῖ Harl. a.
 337. αὐθις C. 338. καυλὸν [G ?]JQR¹T: καυλῶι Mor. Bar.: θάλον S: καλόν
 (καλον) Ω. 339. ἐρράσθη JR. | ὑπ': ἀπ' Vr. b. 340. ἔσχε δὲ οἶον GH (δ').
 344 om. Lips.

324. δρύψ' ἀπὸ μυνώνων, *tore away from the muscles* which join it to the shoulder. ἄχρισ, *completely*, Δ 522.

326-29. These lines, besides falling under the suspicion which hangs over the presence of Sarpedon in the original Μῆνις, contain several unusual expressions, and were rejected by P. Knight. Βήτην εἰς ἔρεβος is a phrase which does not occur elsewhere, though we have ἱεμένων ἐρεβόσδε, v 356. ἀκοντισταὶ recurs only in σ 262. Ἀμισωδάρος is not named in the other passage referring to the Chimaira (Z 179-83), which is apparently a wild beast and not one 'nurtured' by a human being. It has been noticed that Amisodaros is a genuine non-Greek name; the form resembles Pixodaros of Karia (Herod. v. 118), Pandaros, and Akestodaros in a Cyprian inscription. The name is probably connected with the town of Amisos

in Pontos. For the rationalizing history of him see Plut. *Mor.* 247 F.

329. ἀμαιμακέτην, see on Z 179.

333-34. See E 82-83. ὑπεθερμάνω, the ὑπό implies 'thereat.' A 417.

338. φάλον, App. B, vii. 2; καυλόν. N 162. mss. generally give καλόν, but the separation of adjective and substantive by the end of a line is not Homeric (see N 611). The accentuation καλόν shows that some took it to mean *wood*, cf. Hes. *Opp.* 427 ἐπικάμπελα κάλα. The word is found only in plur.

340. ἔσχεε, *held fast*, intrans., as M 461, etc. We cannot supply κάρη as object, on account of the manner in which it is mentioned immediately afterwards; nor ξίφος, because the skin would not be said to stop the sword.

341. παρηέρην, *hung down at the side*; see on ἄορτο Γ' 272.

343-44. See E 46-47, with notes.

Ἴδομενεὺς δ' Ἐρύμαντα κατὰ στόμα νηλεῖ χαλκῶι 345
 νύξε· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε
 νέρθεν ὑπ' ἐγκεφάλοιο, κέασσε δ' ἄρ' ὅστέα λευκά·
 ἐκ δ' ἐτίναχθεν ὀδόντες, ἐνέπλησθεν δέ οἱ ἄμφω
 αἵματος ὀφθαλμοί· τὸ δ' ἀνὰ στόμα καὶ κατὰ ῥίνας
 πρῆσε χανών· θανάτου δὲ μέλαν νέφος ἀμφεκάλυψεν. 350
 οὗτοι ἄρ' ἡγεμόνες Δαναῶν ἔλον ἄνδρα ἕκαστος.
 ὥς δὲ λύκοι ἄρνεσσιν ἐπέχραον ἢ ἐρίβοισι
 σίνται, ὑπὲκ μῆλων αἰρεύμενοι, αἶ τ' ἐν ὄρεσσι
 ποιμένος ἀφραδίησι διέτμαγεν· οἱ δὲ ἰδόντες
 αἶψα διαρπάζουσιν ἀνάλκιδα θυμὸν ἐχούσας· 355
 ὥς Δαναοὶ Τρώεσσιν ἐπέχραον· οἱ δὲ φόβοιο
 δυσκελάδου μνήσαντο, λάθοντο δὲ θούριδος ἀλκῆς.
 Αἴας δ' ὁ μέγας αἰὲν ἐφ' Ἑκτορι χαλκοκορυστῇ
 ἵετ' ἀκοντίσσαι· ὁ δὲ ἰδρεΐηι πολέμοιο,
 ἀσπίδι ταυρεΐηι κεκαλυμμένος εὐρέας ὄμους, 360
 σκέπτειτ' ὅστων τε ῥοῖζον καὶ δοῦπον ἀκόντων.
 ἦ μὲν δὴ γίνωσκε μάχης ἑτεραλκέα νίκη·
 ἀλλὰ καὶ ὥς ἀνέμιμνε, σάω δ' ἐρίηρας ἐταίρους.

345. Ἐρύμαντα: τινὲς Ὀρύμαντα T. 346. εἰσεπέρησε U. 347. κέασσε Q Lips. (γρ. κέασε). || λευκά: χαλκά L (χαλκός?). 348. ἐκ δ': ἐν δ' U: οὐδ' J. 349. ῥίνα J. 351. οὗτοι ἄμ' Harl. a (γρ. ἄρ). || ἔλεν C. || ἕκαστον Syr. Par. c e g: ἐν ἄλλωι ἄνδρας ἀρίστους A. 352. ἐπίχραον S. || ἐρίβοισι R. 353. αἰρούμενοι J: γρ. καὶ ἀγρεύμενοι X. || οὕτως αἶ τε θηλυκῶς, αἶ δι'ες Did. (others οἱ τε). 354. διέτμαγεν Ar. Ω: διέτμαγον S Syr. Par. b e g. 356. ἀπέχραον G. 358. ἐφ': ὑφ' L. 362. γινώσκε Syr. 363. ἀνάμιμνε J.

350. πρῆσε, *spirted* or even 'blew' out the blood; see on A 481.

353. The change of gender, *μῆλων* . . αἶ τε is harsh, but it may be paralleled by E 140, and is used as though *δῖες* had preceded. Fick would reject from ἢ ἐρίβοισι το αἰρεύμενοι, so getting rid of this harshness, and also of the Ionic contraction αἰρεύμενοι. Besides ὑπὲκ μῆλων, from among the herd, is inconsistent with διέτμαγεν, which makes them stragglers from the main body. There is, therefore, something in favour of his athetesis; though the words are not like the empty work of an interpolator. Agar's μητρώων for μῆλων is ingenious, but the form is not Homeric (J. P. xxv. 43). ἐπέχραον, β 50 μητέρι μοι μνηστῆρες ἐπέχραον, beset. See on E 138, Φ 369.

358. ὁ μέγας, the article occurs here only in this phrase, which is perhaps a mistake for Αἴας δὲ μέγας. Cf. Αἴας τε

μέγας καὶ διος Ὀδυσσεύς I 169, and so A 563, etc. The usual phrase is μέγας Τελαμώνιος Αἴας.

359. ἰδρεΐηι as H 198, and compare Hector's own boast in H 237-41.

361. σκέπτετο, so P 652 σκέπτεο. The only other instance in H. is σκεψάμενος μ 247, so that here there is no sign of the later preference of the aor. fut. and perf. over the pres. and imperf. of this verb. σκοπεῖν is not found in H. at all. The use of the verb with ῥοῖζον (*whistling*, ι 315, K 502) and δοῦπον, both expressing *sound*, is rather curious; 'he watched for' is of course the sense.

362. μάχης ἑτεραλκέα νίκη, the turn of the tide of victory; see note on H 26.

363. σάω, from the non-thematic form σάωμι, found again in Φ 238, and as an imper. in ν 230, ρ 595. See note on I 424.

ὥς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἴσω
αἰθέρος ἐκ δῆης, ὅτε τε Ζεὺς λαίλαπα τείνει, 365
ὥς τῶν ἐκ νηῶν γέμετο ἰαχὴ τε φόβος τε,
οὐδὲ κατὰ μοῖραν πέραον πάλιν. Ἴκτορα δ' ἵπποι
ἔκφερον ὠκύποδες σὺν τεύχεσι, λείπε δὲ λαὸν
Τρωϊκόν, οὓς ἀέκοντας ὀρυκτὴ τάφρος ἔρυκε.
πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματες ὠκέες ἵπποι 370
ἄξαντ' ἐν πρώτῳ ῥυμῶι λίπον ἄρματ' ἀνάκτων.

365. ἐκ δῆης: εὐδῆς P (γρ. ἐκ δῆης) R (supr. ei over i). τε: γε T. λαίλαπι Par. e and Ar. ἐν τοῖς ὑπομνήμασι. τείνει (P¹ ?) QRT: τείνειν (i.e. τείνει supr. η) D: τεινοί (P¹ ?) Bar. Mor. 367. πέραον P (πέρσων P^m): πέρσων U. 369. ἔρυκε: εέργε Syr. 370. ἐρυσάρματοι Lips. (supr. εκ').

364. The following passage contains many difficulties and inconsistencies. The opening simile is obscure. The unexcused and unexplained flight of Hector in 367 is strange after his very different attitude in 363. ἐκ νηῶν should rather be ἀπὸ νηῶν, as they are no longer *among* the ships, unless the phrase is meant to be a recapitulation of the whole retreat; but then the second mention of Hector would be out of place, as it must be meant to follow after what is said in 358-63. Again, to say nothing of the entire omission of the wall, it is hard to see how the trench can hinder the fugitives on foot while it causes no hindrance to Hector in his chariot; in M 61-79 the conditions are exactly the opposite. The filling up of the trench by Apollo in O 356 is entirely forgotten; but for this the absence of the wall might be explained from O 361. Linguistically the dual ἄξαντε in 371 is doubtful, and the omission of the digamma in ἄρματ' ἀνάκτων hardly remediable. It is clear, then, that there is some interpolation. Naber would reject only 367-71, but this, besides leaving the questionable simile, gives a very harsh repetition, ἰαχὴ τε φόβος τε . . ἰαχῇ τε φόβῳ τε separated only by a single line. The least that can be condemned is therefore, as it would seem, 364-71. The interpolation of the last four lines is easily explicable, if it be admitted that the original Μῆνις knew nothing of the wall; when it had once been inserted into the poem, it needed mention in a retreat as much as in an advance.

365. On the phrase αἰθέρος ἐκ δῆης see App. II. The variant εὐδῆς is interesting; it might mean 'amid clear

weather,' but it does not help the metaphor. εὐδῆς is not a Homeric word, and in later poets the ε is always short, except rarely in arsis.—The simile is very vague and inappropriate; 'as a storm-cloud appears on the face of heaven, such was their shouting and panic out of the ships.' It is hard to see what the point of comparison is. A crowd of men is sometimes called a νέφος, but there the similarity seems to end. The interpolator of the allusion to the trench seems to have aimed at a counterpart to the great cloud simile of 297 ff.; because the coming of the Myrmidons is there compared to the breaking of clouds, the departure of the Trojans may be compared to the coming of clouds. The result hardly justifies the argument. λαίλαπα, ἐν τοῖς ὑπομνήμασι κατὰ δοτικὴν τὸ "λαίλαπι," ἔν' ᾗ ὅταν ὁ Ζεὺς ἐν λαίλαπι παρατείνῃ τὰ νέφη, Schol. T.

367. οὐ κατὰ μοῖραν, cf. M 225 οὐ κόσμῳ παρὰ ναῦφι ἐλευσόμεν' αὐτὰ κέλευθα. Schol. B (Porph.) on Z 488 οὐ κατὰ τὸ καθήκον, ἀλλὰ αἰσχροῦς. πέραον, crossed, but whether the wall or the moat is meant we are not told.

368. σὺν τεύχεσι seems to mean 'in spite of the weight of his armour.'

371. 'The Dual is used of a group of pairs . . the Dual ἄξαντε like the sing. ῥυμῶι refers to *one* chariot. Probably too we should read ἄρμα ἀνάκτων (i.e. Φανάκτων), H. G. § 170, comparing Ψ 362 πάντες ἐφ' ἵππων μάλιστα αἶψαν, γ 348 ὅσσε δ' ἄρα σφρων δακρυόφρων πίμπλαντο, I 503, γ 444. But it must be noticed that the sing. ῥυμῶι, as describing generally a single spot belonging to each chariot, is not really a support for this; the poet would hardly have said ἐν

Πάτροκλος δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων,
 Τρωσὶ κακὰ φρονέων· οἳ δὲ ἰαχῇ τε φόβῳ τε
 πάσας πλησαν ὁδοὺς, ἐπεὶ ἄρ τμάγεν· ὕψι δ' ἀέλλη
 σκίδναθ' ὑπαὶ νεφέων, τανύοντο δὲ μώνυχες ἵπποι 375
 ἄψορρον προτὶ ἄστῳ νεῶν ἄπο καὶ κλισιάων.
 Πάτροκλος δ' ἦι πλεῖστον ὀρινόμενον ἶδε λαόν,
 τῇ ρ' ἔχ' ὁμοκλήσας· ὑπὸ δ' ἄξοσι φῶτες ἔπιπτον
 πρηνέες ἐξ ὀχέων, δίφροι δ' ἀνακυμβαλίζον.
 ἀντικρὺ δ' ἄρα τάφρον ὑπέρθορον ὠκέες ἵπποι 380

372. σφεδανὸν Ar. Ω: others σφεδανῶν (see on Φ 542). 376. ποτὶ LR. ||
 ἐν ἄλλῳ ἄψορρον προτὶ ἄστῳ ἐλιχθέντων ὑπ' ἀχαιῶν A. 379. ἐξ ὀχέων :
 ἐξοπίω H. || ἀνακυμβαλίζον Ar. A Syr.: ἀνεκυμβαλίζον Ω. 380. ἄρα :
 ἀνα GR. || ὑπέκθορον Q Cant.

πρώτοις ῥυμοῖς in any case when he meant that all were broken at the same place. It looks as though the interpolator (see Introd.) had adapted a line, perhaps from an old Epic, which applied to the breaking of a single chariot, by simply reading ἄρματ' ἀνάκτων for ἄρμα ἀνακτος, under the belief supported by Zen. (probably not without ancient tradition) that the dual could be used as a plural; or the line may merely be made up of Z 40 (q.v.) and II 507. The harshness of the constr. will be somewhat softened if we read πολλῶν for πολλοί. ἐν πρώτῳ ῥυμῷ, at the front end of the pole, where the yoke was attached, see App. M. This would of course be the likeliest place for the pole to break; and as the horses were attached by the yoke only, without traces, a fracture there would at once set them free.

374. ὁδοὺς, probably the tracks across the plain. τμάγεν, were cut up into straggling bodies, cf. 354. ἀέλλη, so mss.; edd. have generally altered it to ἀελλα, on the analogy of θέλλα. The nom. sing. does not occur elsewhere, and there is no justification for deserting ms. authority. For the use of the word to signify a cloud of dust cf. Ψ 366, and κονισαλος ἀέλλης Γ 13.

375. ὑπαὶ νεφέων, up to the clouds, see on O 625. Editors unanimously read ὑπό, mss. unanimously (so far as is known) ὑπαί. Of course the former is metrically adequate; but the latter is quite firmly established and is found occasionally in Trag. (e.g. Soph. El. 711, Aisch. Ag. 892 etc.), doubtless as an archaism. Cf. also ὑπαιθα, and παραι-, μεταί- in composition. Prepositions

originally being adverbs, the locative termination is unobjectionable. There seems to be no reason therefore for favouring one form at the expense of the other. It is likely enough that in many places the antiquated form in -αι has had to give place to the more familiar.

379. ἀνακυμβαλίζον occurs only here in Greek. It is commonly explained 'turned over with a rattle,' as from κύμαλον. The analogy with κύμβαχος (E 586 ἔκπεσε δίφρον κύμβαχος ἐν κονίῃσιν) is very close, and the two words were doubtless connected; where both are so obscure it is useless to say more, or to correct the text, with Valkenaer and others, to ἀνακυμβαχίζον.

380-83. Here again we have a passage apparently interpolated in order to bring in an allusion to the trench. It will be seen that the simile in 384 which refers to the whole Trojan cavalry comes in far more appropriately after the account of the confusion of the Trojan horses at large in 378-79 than where a transition has been made to two single teams in 380 (Patroklos') and 383 (Hector's). The transition, too, from δίφροι (379), the chariots of the enemy, to ὠκέες ἵπποι, P.'s horses, is harsh, because when we first read 380 we suppose that the horses meant are those belonging to the chariots in question; it is only when we come to the end of 382 that we find that we are wrong. The phrase ἐπὶ Ἑκτορὶ κέκλετο θυμός, his heart bade him attack Hector, is quite unlike any of the uses of the very frequent κέλομαι, which requires the infin. to be expressed, and the omission of the object (Patroklos? or his horses?) makes the phrase doubly obscure.

[ἄμβροτοι, οὓς Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα,]
 πρόσσω ἰέμενοι, ἐπὶ δ' Ἑκτορι κέκλετο θυμός·
 ἴετο γὰρ βαλέειν· τὸν δ' ἔκφερον ὠκέες ἵπποι.
 ὥς δ' ὑπὸ λαίλαπι πᾶσα κελαινὴ βέβριθε χθών
 ἡματ' ὀπωρινῶι, ὅτε λαβρότατον χέει ὕδωρ
 Ζεὺς, ὅτε δὴ ἀνδρεσσι κοτεσσάμενος χαλεπήνηι,
 οἱ βίηι εἰν ἀγορῇ σκολιάς κρίνωσι θέμιστας,
 ἐκ δὲ δίκην ἐλάσωσι, θεῶν ὅπιν οὐκ ἀλέγοντες·
 τῶν δέ τε πάντες μὲν ποταμοὶ πλήθουσι ῥέοντες,

385

381 *om.* ACDHSU Syr. || ἄμβροτοι Q. 384. *ως δ* *οο'* *υπο* Syr. *βεβρυχε*
 R Bar. Mor. Vr. A: *βέβριχε* T. 385. *ἡματι χειμερίῳ* PR (*χαμ-* R). *χεν* I.
c corr. 386. *ΘΗ* ACH Syr. Mosc. 2 Lips.: *ΘΗ τ' Ω.* 387. *εἰν om.* Q: *ἐν* J:
εἰ G. || *κρίνουσι* Harl. a. 388. *ἐλάουσι* Harl. a.

381. This line is interpolated from 867, evidently because the ambiguity of *ὠκέες ἵπποι* (see above) was felt to require immediate correction.

384. This very remarkable simile, with which we may compare that in Δ 450 ff., has been roughly treated by many critics; Fick goes so far as to call it 'simply absurd' (sogar abgeschmackt). The picture is surely a very fine and appropriate one. The Trojan horses, broken from their chariots and galloping in wild confusion across the plain, are compared to the torrents in a mountain country during a time of rain so excessive that it can only be regarded as a divine judgment. The only lines to which exception can fairly be taken are 387-88 (see note). The comparison of mountain torrents to galloping horses has not improbably given rise to the legend of the Centaurs. *κελαινή*, dark with the clouds that cover it. Spitzner conj. *κελανῆι*, comparing Δ 747 *κελανῆι λαίλαπι ἴσος*, but the change is needless, and the order of the words is against it. *βέβριθε*, as though the clouds were a heavy weight upon the earth—a most vigorous and picturesque expression. The variant *βέβρυχε*, *groans*, is also possible, and corresponds well with the *στενάχοντο* of 393; see μ 242 (of Skylla) *ἀμφὶ δὲ πέτρῃ δεινὸν βεβρίχει*.

385. The variant *χειμερίῳ* is perhaps a reminiscence of the fine simile in M 279. It is less appropriate here, for the winter is a comparatively fine season in Greece, autumn being the time of heavy rain. *ὀπωρινῶι*, see on E 5.

386. Edd. generally read *δὴ β'* without authority. *ΘΗ* remains long before a

vowel in the same position in Z 306, K 536, Λ 171, N 633.

387-88. There are many reasons for thinking this couplet spurious. It entirely spoils the balance of the simile by laying weight on a point which is far removed from the required picture. The phrase *κρίνειν ὀέμιστας* for *δικας* is not Homeric in expression or thought; to H. the *θέμιστας* are rather laws or principles than judgments to be given, and they are in the keeping of the kings, not, as seems here to be implied, in the power of the community. *ὅπιν* is a word occurring elsewhere only in the *Od.* (twice in ξ, once each in ν and φ), and in Hesiod, Pindar, etc. (see L. and S., s.v.). The couplet is evidently made up from Hesiod (*Opp.*, cf. 221 *σκολιῆς δὲ δίκης κρίνωσι θέμιστας*, 223 *Δίκη κακὸν ἀνθρώποισι φέρονσα οἱ τέ μιν ἐξέλδωσι καὶ οὐκ ἰθεῖαν ἐνεμαν*, and the following passage concerning the blessings given by Zeus to men who give righteous judgments. Again in 250 we find *ὅσοι σκολιῆσι δίκησιν ἀλλήλους τρίζονσι, θεῶν ὅπιν οὐκ ἀλέγοντες*. The excellent opportunity for a sententious interpolation was evidently too much for a poet of the Hesiodic school.

389. *τῶν* must mean 'the rivers of these men,' a strange expression, but less harsh than the alternative which regards *τῶν* as referring in a collective sense to *ὕδωρ* above, 'these floods.' Possibly the word may have been altered by the interpolator: e.g. it may have been *τοῦ* (sc. *ὑδατος*), which would seem to have too distant a reference when the two lines had been added.

πολλὰς δὲ κλιτύς τότ' ἀποτμήγουσι χαράδραι,
 ἐς δ' ἄλα πορφυρέην μεγάλη στενάχουσι ῥέουσαι
 ἐξ ὁρέων ἐπὶ κάρ, μινύθει δέ τε ἔργ' ἀνθρώπων·
 ὥς ἵπποι Τρωαὶ μεγάλα στενάχοντο θέουσαι.

390

Πάτροκλος δ' ἐπεὶ οὖν πρῶτας ἐπέκερσε φάλαγγας,
 ἄψ' ἐπὶ νῆας ἔεργε παλιμπετές, οὐδὲ πόλῃος
 εἶα ἰεμένους ἐπιβαινέμεν, ἀλλὰ μεσηγὺ
 νηῶν καὶ ποταμοῦ καὶ τείχεος ὑψηλοῖο
 κτεῖνε μεταΐστων, πολέων δ' ἀπετίνυτο ποιμήν.
 ἔνθ' ἦτοι Πρόνοον πρῶτον βάλε δουρὶ φαεινῷ,
 στέρνον γυμνωθέντα παρ' ἀσπίδα, λῦσε δὲ γυῖα·
 δοῦπησεν δὲ πεσών. ὁ δὲ Θέστορα Ἥνοπος υἱὸν

395

400

391. εἰς Syr. || ῥέοντες Q. 393. τρώων D. 394. πρῶταις ἐνέκερσε
 φάλαγξι Syr. || ἐπέκυρσε DJT Lips. Vr. d: ἀνέκερσε Q Cant.: δ' ἀνέκερσε S.
 396. ἐπιβαίνειν PR. 398. ἀπετίνυτο CPR: ἀπαίνυτο Q. 399. πρῶτον
 πρόνοον H. || ἐν ἄλλῳ βάλε ποιμένα λαῶν Δ.

390. ἀποτμήγουσι, the torrent beds divide the hill-sides. The force of ἀποτμήγειν is not necessarily the same as our 'cut off', i.e. it does not always imply the separation of the thing cut from something else, but may mean merely a division within it by a deep cleft as we say 'cut up'; see note on λαϊμόν ἀποτμήξειε (ἀπαμήσειε) § 34.

391. πορφυρέην, the epithet is only here applied to the ἄλς or shallow water of the coast; when used of water it elsewhere belongs only to κύμα. Virgil imitates the line, *Georg.* iv. 373 *In mare rutilaveunt violentior effluit amnis*. For the personification in στενάχουσι cf. Ψ 230 Ὁρηγίον κατὰ πόντον, ὁ δ' ἔστανεν οἰδματι θύων. §.

392. ἐπὶ κάρ, an obscure phrase; the ancients doubted if it should be written in one word or two, and explained *headlong* (as from ἐπὶ κάρᾳ) or *sideways*. The adj. ἐπικάρσαι (ι 70), of ships in a storm, is equally doubtful. The sense *headlong* certainly suits this place best; but the adj. (like ἐγκάρσιος) always means *athwart* in later Greek. The derivation of this sense is obscure. μινύθει, intrans., as P 738, δ 374. ἔργα, chiefly or solely *tillage* in this connexion. Cf. B 751, E 92, M 283, T 131, β 22, § 344 Ἰθάκης ἔργα=the fields of Ithaka.

394. ἐπέκερσε, cf. O 467, II 120, where the verb is used in a metaphorical sense. Here we may equally translate 'cut off, thwarted'; the sense seems to be that

Patroklos outstrips the foremost battalions of the Trojans and stops their career. The variant πρῶταις ἐνέκερσε φάλαγξι of Syr. is probably a reminiscence of πικνῆς ἐνέκυρσε φάλαγξι, N 145 (cf. ἐπέκυρσε in T, etc.). ἀπέκερσε of QS would exactly represent our *cut off* from retreat, and is what we should expect to find. The word recurs only in the literal sense, K 456, etc., but cf. ἀποτμήγειν K 364, Δ 468, X 456.

395. πόλῃος ἐπιβαίνεμεν, to set foot in the city, as § 262 ἐπὶν πόλιος ἐπιβείομεν.

397. τείχεος clearly means the wall of Troy, not the Greek wall, as many have supposed; in the latter case it is impossible to get any sense out of the words, whereas the line as it stands is free from objection if we consider that in the original Μῆνις there was only one wall—that round Troy; so that after the excision of 364–71, 380–83 there is no longer any ambiguity in the words. Almost all editors regard the line as a mere gloss, because they hold that τείχεος necessarily means the Greek wall.

398. πολέων ἀπετίνυτο ποιμήν, exacted vengeance for many fallen Greeks. This is the regular sense of the mid. ἀποτίνυμαι (β 73) with ἀπετίσμεν and ἀποτίσμαι, the act. ἀποτίνω being=to pay back. Cf. note on N 745. 400=312.

401. Ἥνοπος υἱόν, cf. Ξ 445. The constr. is dropped and resumed again with Νῦξε, 404.

δεύτερον ὀρμηθεῖς—ὁ μὲν εὐξέσται ἐνὶ δίφρῳ
 ἦστο ἀλείς· ἐκ γὰρ πλήρη φρένας, ἐκ δ' ἄρα χειρῶν
 ἠνία ἤχθησαν· ὁ δ' ἔγχεϊ νύξε παραστάς
 γναθμὸν δεξιτέρῳ, διὰ δ' αὐτοῦ πείρειν ὀδόντων, 195
 ἔλκε δὲ δουρὸς ἐλὼν ὑπὲρ ἄντυγος, ὥς ὅτε τις φῶς
 πέτρῃ ἐπι προβλήτι καθήμενος ἱερὸν ἰχθύν
 ἐκ πόντοιο θύραζε λίνῳ καὶ ἥνοπι χαλκῶι·
 ὥς ἔλκ' ἐκ δίφροιο κεχηνότα δουρὶ φαινώι,
 καδ' δ' ἄρ' ἐπὶ στόμ' ἔωσε· πεσόντα δέ μιν λίπε θυμός. 410
 αὐτὰρ ἔπειτ' Ἐρύλαον ἐπεσσύμενον βίαλε πέτρῳ

402. δεύτερος R. 403. ἐκ γὰρ: καὶ γὰρ L. 405. ὀδότας T Vr. A.
 406. ἔλκε Ar. Ω: εἶλκε GQ. 408. οἴνοπι Q. 409. ἔλκ' Ar. Ω: εἶλκ'
 CDGJSTU: εἶκ' Q: εἶλκεν Lips.: ἔλκετ' P. 411. ἐρύλαον DJ Harl. a.
 Mosc. 2^o: εὐρύλαον LS: εὐρύαλον APQRT Cant. Mor. Lips.: ἐρύαλον CGHU.
 ἐπεσσύμενος (A suprv.) D, γρ. T. | πέτρῳ: δουρὶ R (γρ. πέτρῳι; πέτρῳι ἢ
 πέτρῃ Eust.

403. ἐκ . . πλήρη as N 394.

404. Note the hiatus at the end of the first foot; van L. writes ἠνία F'(oi), Brandreth ἠνία Foi ἤχθεν. But see on B 87.

405. πείρειν, *drove it through*; the word generally means *to pierce*, the object being the thing pierced, not, as here, the spear. It is possible here, however, to make ἔγχος the subject, *it pierced through the teeth*. αὐτοῦ is a suspicious word, as it seems to mean 'his' in the weakest sense, Ἀττικῶς as the Schol. say. Bekk. conj. αὐτῶν, *through the very teeth*.

406. δουρὸς, *by the spear*, as though it were a part of the man, like χειρὸς ἐλεῖν. ὥς ὅτε sc. ἔλκε or ἔλκει. The simile from angling is worked out at greater length in μ 251-54, where ἐπι προβόλῳι and θύραζε remind one of the present passage. See also on Ω 80-82.

407. For the use of ἱερὸν here see note on A 366 and App. D (vol. i. p. 592). ὅτι οὐκ ἐπὶ τι εἶδος ἰχθύος φερόμενος εἶρηκεν ἱερὸν ἰχθύς, καθάπερ τινὲς ἀποδεῶν κασι τὸν πομπύλον, οἱ δὲ τὸν κάλ-λιχθον (v. Lex.). ἀλλὰ κοινότερον τὸν ἀνετὸν καὶ εὐτραφῆ, ὡς ἱερὸν βοῦν λέγομεν τὸν ἀνειμένον, An., i.e. fat as a sacred ox which has no work to do. So Pāṇi explains the adj. to mean 'living an idle life' like sacred cattle, *nullo mortali opere contacti* (Tac.), and owing allegiance only to the god of the sea. But all this is needlessly far-fetched. There is in fact abundant evidence for the

sanctity of fish both in Greece and elsewhere; Frazer gives it with his usual wealth of reference in *Paus.* iv. 153-54. The Homeric Greeks had only partially outgrown the superstitious dislike to eating the sacred fish; they would do so under the stress of necessity (see δ 368-69), but they still retained the epithet which implied that it was wrong.

408. ἥνοπι, only here, Σ 349, κ 360, always in the same phrase, like νάροψ (see on B 578), and equally uncertain in origin and meaning with that word. As καί is not shortened, the word was presumably *ἥνοψ*.

410. στόμα F' ὥσε Brandreth.

411. βάλε πέτρῳι, he is therefore on foot; in 378 (ἔχε=*drove*) he was still on the chariot, and in 427 he is again mounted. This illustrates the rapid mounting and dismounting of the heroes, which is a constant characteristic of Homeric warfare. Dintzer is wrong in taking it as evidence that 411-17 are interpolated; this does not do away with the difficulty, for it is not clear that παραστάς in 404 can be used of 'coming up' in a chariot. The passage, however, is an insignificant and mechanical production, made up of names and repetitions of lines from other places (411 cf. T 288: 412=T 387: 413 cf. Φ 118: 414=N 544: 418=M 194), and can be perfectly well dispensed with. Another Ἐρύλας (115) was killed a short time back (345): repetition within such

μέσσην κακ κεφαλὴν· ἢ δ' ἄνδιχα πᾶσα κεάσθη
 ἐν κόρυθι βριαρῇ· ὁ δ' ἄρα πρηνὴς ἐπὶ γαίῃ
 κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής.
 αὐτὰρ ἔπειτ' Ἑρύμαντα καὶ Ἀμφοτερόν καὶ Ἐπάλτην 415
 Τληπόλεμόν τε Δαμαστορίδην Ἐχίον τε Πύριν τε
 Ἰφέα τ' Εὐπιπόν τε καὶ Ἀργεάδην Πολύμηλον
 πάντας ἐπασσυντέρους πέλασε χθονὶ πουλυβοτείρῃ.

Σαρπηδὼν δ' ὡς οὖν ἴδ' ἀμιτροχίτωνας ἐταίρους
 χέρσ' ὑπο Πατρόκλοιο Μενoitιάδαο δαμέντας, 420
 κέκλετ' ἄρ' ἀντιθέοισι καθαπτόμενος Λυκίοισιν·
 “αἰδώς, ὦ Λύκιοι, πόσε φεύγετε; νῦν θοοὶ ἔστε·
 ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ὅφρα δαείω
 ὅς τις ὅδε κρατεεὶ καὶ δὴ κακὰ πολλὰ ἔοργε
 Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν.” 425

ἢ ῥα καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε.
 Πάτροκλος δ' ἐτέρωθεν, ἐπεὶ ἶδεν, ἔκθορε δίφρου.
 οἱ δ', ὥς τ' αἰγυπιοὶ γαμφώνυχες ἀγκυλοχέηλαι

416. πύρην G: πύρον Lips. 418. πολυβοτείρῃ U. 419. δ' om. Bar. Mor. ||
 οὖν ἴδ': εἶδεν Lips.: εἶδ' Q. 420. δαμέντας: θανόντας PR. 423. γάρ:
 δ' ἄρ' Vr. A. 428. οἱ δ' ὥς τ': ὥς δ' ὅτε Bar.

narrow limits is usually avoided, even with unimportant names.

419. For the position of the following episode in the story see Introd. ἀμιτροχίτωνας, App. B, iv. 5. This seems to be regarded as a national peculiarity of the Lykians. There are but few other similar allusions in H., see B 542, Δ 533. The Greeks do not differ from their neighbours in dress. There is evidently no difference between the arms of Diomedes and the Lykian Glaukos when they exchange in Z: see Helbig *H. E.*² p. 6 ff.

421. καθαπτόμενος is here absolute, the dat. being taken with κέκλετο.

422. ἔστε imper.; we can equally read ἐστέ [indic.], and the choice is not easy. The latter gives a tone of bitter sarcasm well suited to the passage, 'now ye are swift' (viz. when running away); the point depending on the fact that *θοός* when used of men is properly a word of praise, 'keen in attack'; its use of flying, or at least reluctant, warriors is therefore a strong oxymoron. It is, however, perhaps better to accept the simple and straightforward imper. 'now be swift to fight'; γάρ in the next line has a more natural connexion if it ex-

presses a continuation, not an opposition, to what immediately precedes.

423. ἀντήσω, here only with gen. of meeting an opponent (and σέθεν ἀντι-άσαιμεν H 231), the dat. being the regular case, Z 399, H 423, and so with ἀντιάαν Z 127, Φ 151, 431; we have ἀντήσειε μάχης H 158 and ἀντιάαν πολέμοιο frequently, when the gen. is clearly partitive; here it is to be explained from the 'improper preposition' ἄντα, and is probably the 'pure' gen. (*H. G.* § 152). These words of Sarpedon's are the only indication of any doubt on the Trojans' part as to who Patroklos really is; they clearly intimate that he is not mistaken for Achilles (οἶδε μὲν ὅτι οὐκ Ἀχιλλεύς· ἀγροεὶ δὲ εἰ Πάτροκλός ἐστιν, Sch. T).

424-25 = E 175-76.

428. αἰγυπιοί, see on H 59. ἀγκυλοχέηλος recurs in τ 538, χ 302, lit. *with curved lips*, of the hooked beak, cf. Eur. *Ion* 1199 of doves ἐς αὐτὸ χεῖλη . . καθῆκαν. Still the phrase is an odd one. ἀγκυλοχῆλαι has been proposed (χηλή of birds' claws Aisch. *Pers.* 208, Soph. *Ant.* 1003, Eur. *Ion* 1208) but this would be a mere repetition of γαμφώνυχες (so *Et. Mag.* s.v.).

πέτρῃ ἐφ' ὑψηλῇ μεγάλη κλάζοντε μάχωνται,
ὥς οἱ κεκλήγοντες ἐπ' ἀλλήλοισιν ὄρουσαν. 439
τοὺς δὲ ἰδὼν ἐλέησε Κρόνου πάϊς ἀγκυλομήτεω,
Ἥρην δὲ προσέειπε κασιγνήτην ἰλοχὺν τε·
“ὦ μοι ἐγὼν, ὃ τέ μοι Σαρπηδόνα φίλτατον ἀνδρῶν
μοῖρ' ὑπὸ Πατρόκλοιο Μενoitιάδαο δαμῆναι.
διχθὰ δέ μοι κραδίη μέμονε φρεσὶν ὀρμαίνοντι, 435
ἥ μιν ζῶν ἐόντα μάχης ἄπο δακρυοέσσης
θεῷ ἀναρπάξας Λυκίης ἐν πίοιι δῆμωι,
ἥ ἤδη ὑπὸ χερσὶ Μενoitιάδαο δαμάσσω.”
τὸν δ' ἡμέμβετ' ἔπειτα βοῶπις πότνια Ἥρη·
“αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες; 440
ἄνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἴσῃ,
ἂψ ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι;
ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆμισιν·
αἶ' κε ζῶν πέμψῃς Σαρπηδόνα ὄνδε δόμονδε, 445

429. κλάζοντες PQRT. | μάχονται CGHQSU. 430. κεκληγότες JPQRS
Harl. a, King's Par. c e g j: κεκληγότες T: κεκληγώτες Par. h: ἐν τῇ ἐτέραι
τῶν Ἀριστάρχου κεκληγώτες Did. 431. κρόνου κ.τ.λ.: πατὴρ ἀνδρῶν τε
θεῶν τε JT. 432-58 om. Zen. 433. ὦ μοι: αἶ αἶ Plat. Rep. iii. 388 c.
435. μέμον' ἐν JS (μαίμον'). 437. λυκίων Q. || ἐνὶ GQ. 440. ἔειπας ἢ
ἔειπες Eust. 442. ἐσέλοισ Vr. b. 445. ζῶν (ζῶν) Ar. Ω: ζῶν DHPQRSTU
Harl. a b d, King's Par. a b c¹ e f g j, and ἄλλοι ar. Did.

430. κεκληγόντες, see M 125.
432. ὅτι Ἱηρόδοτος καθόλου περιγράφει
(ejects) τὴν ὁμίλιαν τοῦ Διὸς καὶ τῆς Ἥρας
(432-58, or 431-61?) An. His ground
was that Hera had left Ida and gone to
Olympos (O 79), and we have heard
nothing of her return; to which Ar.
replied, ὅτι πολλὰ κατὰ συμπέρασμα
λέγει ὁ ποιητὴς σιωπωμένως γεγονότα. A
more important consideration for us lies
in the probability that the whole of the
Διὸς ἀπάτη is of later origin than the
present passage. We have therefore no
special ground for regarding Hera as
anywhere but with Zeus; possibly the
poet thinks of both as still on Olympus,
just as in the very similar scene X 167-
87. See note on 677. There are no
linguistic faults, and the only serious
objections are those which apply to the
single passage 444-49 (see note on 445).
It is true that the lines 439-44 occur
in other passages, and that there seems
to have been a tendency on the part
of later rhapsodists to interpolate scenes

in Olympus. This does not justify any
serious doubt as to the position of the
passage in the original form of the
Sarpedon episode. See also note on
666.

435. διχθὰ, so α 23 (in the literal
sense); elsewhere δίχα Σ 510, etc., and
once διχθάδια Ξ 21.

436. ἄπο, *far away* (as A 242), with
θεῖω.

439-40 = A 551-52; 441-43 = X 179-
81; 443 = Δ 29, γ.ν.; 444 = A 297, etc.
For πεπρωμένον αἴσῃ see on O 209,
and for δυσηχέος B 686.

445. ζῶν, see note on ζῶς E 887—the
only other instance of this short form.
Probably we should read εἰ ζῶν πέμψῃς
—note that more than half of our mss.
read εἰ κε ζῶν. εἰ κε σῶν Bentley (αἶ κε
σῶν van L.). Perhaps Fick is right in
regarding the form as evidence of the
later origin of 444-49—lines which are
certainly excessively weak, and would
be better away. The sons of gods war-
ring before Troy are only a few, not

φράζω μὴ τις ἔπειτα θεῶν ἐθέλῃσι καὶ ἄλλος
πέμπειν ὃν φίλον υἷον ἀπὸ κρατερῆς ὑσμίνης·
πολλοὶ γὰρ περὶ ἄστυ μέγα Πριάμοιο μάχονται
υἱέες ἀθανάτων, τοῖσιν κότον αἰνὸν ἐνήσεις.
ἀλλ' εἴ τοι φίλος ἐστί, τεὸν δ' ὀλοφύρεται ἦτορ,
ἦτοι μὲν μιν ἔασον ἐνὶ κρατερῇ ὑσμίνῃ
χέρσ' ὑπο Πατρόκλοιο Μενoitιάδαο δαμῆναι·
αὐτὰρ ἐπεὶ δὴ τὸν γε λίπῃ ψυχὴ τε καὶ αἰὼν,
πέμπειν μιν Θάνατόν τε φέρειν καὶ νήδυμον Ὕπνον,
εἰς ὃ κε δὴ Λυκίης εὐρῆϊς δῆμον ἴκωνται,
ἐνθά ἐταρχύσουσι κασίγνητοὶ τε ἔται τε
τύμβωι τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.”
ὥς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε.
αἱματοέσσας δὲ ψιάδας κατέχευεν ἔραζε
παῖδα φίλον τιμῶν, τὸν οἱ Πάτροκλος ἔμελλε
φθίσειν ἐν Τροίῃ ἐριβόλακι, τηλόθι πάτρης.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,

450. εἴ τι P: ἦ τοι AJ Harl. a. φίλος Ar. Ω: φίλον ADLU Mor. Cant.
Vr. A Harl. b d, Par. a c d f g¹. 453. ἐπεὶ δὴ (ἐπειδὴ mss.) ACHJQT Bar. Mor.
Lips. Mosc. 2, Harl. a: ἐπὶ δὴ Ω. || λίποι P¹R. || τε om. PR. 454.
TE: GE LQU. 455. δὴ om. C. || ἴκνται 'Vat. 10': ἐν ἄλλωι ἴκοιτο A. 456.
ἔνεά: ὄφρα Stob. Flor. 123. 7. ταρχύουσι JPR: ταρχύωσι HQ Bar. Lips.
Vr. b A. || κασίγνητός G.

'many' (as 448); there are Ialmenos, son of Ares, B 512 (Askalaphos being dead), Menesthios, son of Spercheios, and Eudoros, son of Hermes (II 174, 185)—all belonging to very late passages—as well as Achilles and Aineias. With the exception of the two last these are entirely insignificant. The passage seems to be a reminiscence of O 139–41, which is also probably interpolated.

449. τοῖσιν, sc. the immortals. κότον, jealousy.

453. ἐπεὶ with subj. as A 478, O 363, 680, v 86. See H. G. § 296. The form ἐπὶν is not to be approved in H. in spite of the mss.

454. Θάνατον must be acc. after πέμπειν, μιν after φέρειν. On the analogy of 681 πέμπε δέ μιν . . φέρεσθαι, as well as from the order of the words, it might seem more natural to take πέμπειν μιν together, φέρειν being added exegetically, send him, for Death and

Sleep to carry; but this would require the dat. Θανάτῳ, cf. πέμπον ἀγειν ἀλιεύσι ω 419. For the order Monro compares Φ 347 χαίρει δέ μιν ὅστις ἐθέλῃ. There is always a tendency to put enclitic pronouns as close as possible to the beginning of a clause. ὅτι σαφῶς νήδυμον μετὰ τοῦ ν. καὶ ἐπὶ τῶν ἀμφιβόλων ἄρα τόπων (e.g. B 2 where see note) σὺν τῷ ν ἐκληπτέον, An. The line is of archaeological importance in connexion with early vase-pictures representing a dead hero carried by Death and Sleep. Reference may be made on this point to Robert Bild und Lied p. 104, Schneider Tro. Sagenkreis p. 146.

456. ταρχύουσι, see on H 85.

459. Cf. A 53 ἐέρσας αἵματι μυδαλέας, where the significance of the portent as a sign of coming slaughter is shewn.

460. τιμῶν, Fick τείων to avoid the contraction.

462 seems weak after 430. If 432–61 are rejected, this must go too.

ἐνθ' ἦτοι Πάτροκλος ἀγακλειτὸν Θρασύδημον,
 ὅς ῥ' ἡὺς θεράπων Σαρπηδόνοσ ἦεν ἄνακτος,
 τὸν βύλε νείαιραν κατὰ γαστέρα, λῦσε δὲ γυῖα· 465
 Σαρπηδὼν δ' αὐτοῦ μὲν ἀπήμβροτε δουρὶ φαιινῶι
 δεύτερος ὀρμηθεῖς, ὁ δὲ Πηδάσον οὔτασεν ἵππον
 ἔγχεϊ δεξιὸν ὦμον· ὁ δ' ἔβραχε θυμὸν αἴσθων,
 καδ' δ' ἔπεσ' ἐν κονίησι μακῶν, ἀπὸ δ' ἔπτато θυμός.
 τῷ δὲ διαστήτην, κρίκε δὲ ζυγόν, ἡνία δέ σφι 470

463. πάτροκλος μὲν CG Ven. B. ὁρασύδημον DHP *surp.* μηλον) QS
 Lips. Vr. b, ἐν ἄλλωι A: ὁρασυμήδων R: ὁρασυμήδην G Cant.: ὁρασύμηλον Ω.
 464. ἄνακτος: ἄριστος S. 467. δεύτερον Ar. (A *surp.*) CDH. οὔτασεν:
 ἤλασεν Philemon. || γρ. Ἀρίσταρχος (? see below) ὁ δὲ πηδάσον ἀγλαῶν ἵππον, τὸν
 ῥά ποτ' ἡτίωνος ἔλων πόλιν ἦγαγ' ἀχιλλεύς, <ὅς> καὶ θνητὸς ἔων ἔπει' ἵπποις
 ἀσάνάτοισ, τὸν βάλε δεξιὸν ὦμον, Sch. T. 468. αἵττων Lips. 469. ἀπὸ:
 ὑπὸ R. 470. κρίκε: καὶ κρίκε καὶ τρίκε T. : ζυγὸς (U *e corr.*) Vr. A: οὐδετέρως
 ἀναγνωστέον τὸ ζυγόν P^m.

463. There is not much to choose between the readings **Θρασύδημον** and **Θρασυμήλον**. It is true that the conjunction 'flock-bold' may raise a smile; but such combinations arise not uncommonly in Greek from the practice of joining elements taken from the family names of both father and mother. Pheidippides naturally suggests himself; but instances from real life (e.g. **Ῥόδιππος**) are quoted by Brugmann *Gr.* ii. p. 33. The construction is resumed by **τόν** in 465 after the parenthesis.

465. **νείαιραν**, see note on E 539.

467. **δεύτερος**, not **δέντερον**, is the Homeric constr. (see I 349, E 855, H 248, P 45), though Ar. curiously supported the neuter here. **οὔτασεν**, elsewhere in H. used only of a thrust, is here applied to a wound given by a weapon cast. This troubled the Aristarchean school greatly, as an exception to a canon of the master—δοκεῖ διὰ τούτων συγγεῖσθαι ἡ διαφορά τοῦ βαλεῖν καὶ οὔτασαι· βέβληται γὰρ ὁ Πηδάσος. καὶ μήποτε γραφὴ τις ἐφέρετο δι' ἧς τὸ τῆς λέξεως σύνθησις ἐφύλασεν "Ουμρος" οὐ γὰρ ἂν αὐτὸ ἀπαραινύθητον ὁ Ἀρίσταρχος ἀφῆκεν. ἐν τοίνυν τῇ Φιλήμονος οὔτως ἐφέρετο "ὁ δὲ Πηδάσον ἤλασεν ἵππον"· ἔστι γὰρ ὅτε ἐπὶ τῆς (πύρρωθεν add. Lehrs) πληγῆς τὸ "ἤλασεν" κείται, ὡς ἐπὶ τοῦ Ἀρήτου (P 517) "καὶ βάλεν Ἀρήτοιον," εἰτα (519) "νείαιρην δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασεν," Did. The statement of Schol. T that Ar. to escape the difficulty entirely altered the text, adding two lines (see above) is tacitly contradicted by Did. and is so

unlike all that we know of Ar. as to be unworthy of credence. In all probability Ἀρίσταρχος has, as often elsewhere, supplanted the name of some less known critic. We have merely to register a departure in an insignificant matter from the usual Homeric practice. To make **οὔτασεν** a ground for the rejection of 463-76 (Fick) or 467-77 (Lachmann) is going too far. These critics wish to expel the mortal horse Pedasos from the text, mainly because the trace-horse is not found elsewhere; but the linguistic arguments against this passage come to very little, and the narrative shews an obvious gap after either excision. Fick leaves αὐ in 477 without any meaning; Lachmann produces a false antithesis between αὐτοῦ μὲν (466) and Πατρόκλου δέ (478). The whole episode is particularly vigorous and picturesque, and cannot be dispensed with.

468. **ἔβραχε**, *crashed down*, as E 859. αἵττων (also T 403), *gasping out* his life; perhaps related to αἰω (αἰων ἦτορ O 252, where see note), as βιβάζω to βῆ. 469=κ 163, τ 154.

470. **τῷ**, the immortal horses—though they have not been named. **κρίκε**, *cracked* with the strain. The horses are harnessed to the yoke alone; they spring as far apart as possible with their hind-quarters in their terror. The form **κρίκε** appears to occur only here in Greek. Bentley prefers *κρίγε* on the analogy of the later *κρίγη* and *κεκριγότες* (Ar. *Aves* 1521), but all the forms are too rare to form a basis for argument.

σύγχυτ', ἐπεὶ δὴ κείτο παρήγορος ἐν κονίησι.
 τοῖο μὲν Αὐτομέδων δουρικλυτὸς εὔρετο τέκμωρ·
 σπασσάμενος ταυνῆκες ἄορ παχέος παρὰ μηροῦ,
 αἶξας ἀπέκοψε παρήγορον οὐδὲ μάτησε,
 τῷ δ' ἰθυνήτην, ἐν δὲ ῥυτῆρσι τάνυσθεν·
 τῷ δ' αὖτις συνίτην ἔριδος πέρι θυμοβόροιο.

475

ἐνθ' αὖ Σαρπηδὼν μὲν ἀπήμβροτε δουρὶ φαεινῶι,
 Πατρόκλου δ' ὑπὲρ ὦμον ἀριστερὸν ἤλυθ' ἀκωκῇ
 ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὠρνυτο χαλκῶι
 Πάτροκλος· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,
 ἀλλ' ἔβαλ' ἐνθ' ἄρα τε φρένες ἔρχαται ἀμφ' ἀδινὸν κῆρ.
 ἥριπε δ', ὡς ὅτε τις δρῦς ἥριπεν ἢ ἀχερωῖς
 ἡὲ πίτυς βλωθρή, τήν τ' οὖρεσι τέκτονες ἄνδρες
 ἐξέταμον πελέκεσσι νεήκεσι νήϊον εἶναι·
 ὡς ὁ πρόσθ' ἵππων καὶ δίφρου κείτο τανυσθεῖς,
 βεβρυχῶς κόνιος δεδραγμένος αἵματοέσσης.

480

485

472. εὔρατο CQ Lips. 473. τανῆκες Vr. A. 475. γρ. ῥυτῆρι T. ||
 τάνυσθεν R. 476. αὖθις C. || συνίτην Cant. Vr. A. 477. ἐν δ' αὖ P.
 479. ὠρνυτο Q. 482. τις om. PR. 483. τ' om. L. 484 om. Ut. || ἐξέτεμον
 Vr. A. 486. βεβρυχῶς: τμῆς διὰ τοῦ κ (βεβρυκῶς) Sch. T. || κονίης Vr. A.

472. τοῖο, 'of this confusion A. found the end' at which he was aiming (see on H 30). The mid. εὔρεσαι recurs only in *Od.* (ι 422, τ 403, φ 304), and seems to imply finding for one's own benefit. 473 = κ 439, λ 231.

474. οὐδὲ μάτησε, *lost no time*; see Ξ 110. Compare the description of the similar emergency in Θ 87.

475. ἰουνητήν, *ranged themselves* again beside the pole, ἐν δὲ ῥυτῆρι τάνυσθεν, *and pulled at* (in the line of) *the reins*. Compare note on Ψ 323 οὐδέ ἐ λήθει ὅπως τὸ πρῶτον ταυόση βοέοισιν ἱμάσιν, and see Helbig *H. E.* p. 128, note 7. The reins are called ῥυτά in *Scut. Herc.* 308; cf. σπεύδειν ἀπὸ ῥυτῆρος, *immissis habenis*, Soph. *O. C.* 900. It would seem more natural to translate 'traces,' but there is no reason to suppose that the horses were harnessed to the car by anything but the yoke. Grashof preferred the variant ῥυτῆρι, which he took to mean the *pole* (ῥυμός); he understood κρῖκε to mean *broke*, and supposed that Automedon was obliged to harness the horses to the pole, the yoke being gone. But the epic style would require that such a process should be mentioned and not left to be inferred from its results.

476. Cf. H 301.

478-80 = E 16-18.

481. ἔρχαται, a strange form recurring in P 354 (ἐρχατο); if for *Fe-Férx-αται* from *Férgω*, it shews neither *F* nor redupl. In E 89 it has lost *F* only (ἐ-εργμένοι); in ι 221, κ 283 it stands at the beginning of the line, in ξ 73 after the bucolic caesura, so that we cannot judge of the presence or absence of *F*. ἔρκος has entirely lost the *F* as far as we can tell; *Ferκίων* has it in σ 102 but not in I 476. It would appear that this root began to lose the *F* at a very early period. See Knös *Dig.* p. 97, van L. *Ench.* §§ 133, 230. But Monro suggests that initial *F* was not originally reduplicated in perf., and that ἐ-*Ferγ-* is a primitive form, *Fé-Foika*, etc., being analogical (*H. G.* § 23. 5). In that case we ought perhaps to read εἶρχαται, -ατο with von Christ (cf. ἐέρχατο κ 241). ἐργω properly = *to keep off* as a fence; for the transition by which it means in pass. *to be made a fence* compare the double constr. of καλύπτειν E 315 (and note on E 89). Cf. also ι 301 ὅθι φρένες ἥπαρ ἔχουσι. ἀδινόν, B 87. This is the only place where κῆρ is used in the literal physical sense.

482-86 = N 389-93.

ἥυτε ταῦρον ἔπεφνε λέων ἀγέληφι μετελθών,
 αἰθωνα μεγάρθυμον, ἐν εἰλιπόδεσσι βόεσσιν,
 ὦλετό τε στενάχων ὑπὸ γαμφηλῆσι λέοντος,
 ὡς ὑπὸ Πατρόκλῳ Λυκίων ἀγὸς ἀσπιστῶν 490
 κτεινόμενος μενέαινε, φίλον δ' ὀνόμηνεν ἑταῖρον·
 “Γλαῦκε πέπον, πολεμιστὰ μετ' ἀνδράσι, νῦν σε μάλι χρὴ
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν·
 νῦν τοι ἐελδέσθω πόλεμος κακός, εἰ θοός ἐστι.
 πρῶτα μὲν ὄτρυνον Λυκίων ἡγήτορας ἄνδρας, 495
 πάντῃ ἐποιχόμενος, Σαρπηδόνος ἀμφιμάχεσθαι·
 αὐτὰρ ἔπειτα καὶ αὐτὸς ἐμεῦ πέρι μάρναο χαλκῶι.
 σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείῃ καὶ ὄνειδος
 ἔσσομαι ἤματα πάντα διαμπερές, εἴ κέ μ' Ἀχαιοὶ
 τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα. 500
 ἀλλ' ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.”

488. ἐν Ἀρ. Ω: ἐπ' (A *supr.*) HQ Mor. Bar. Vr. b A, Harl. b d, King's Par.
 a c d f g j, γρ. Sch. T. 489. τε om. P. 492. ΠΕΠΟΝ: ἀμεινον γράφειν πάρος,
 Sch. T. 494. ΚΑΚΟΣ: τινὲς θραύς γρ. Sch. T. 496. ΠΑΝΤΗ: ταῦτῃ P:
 πάντας Harl. a. 497 om. C¹. 499. ΚΕ Μ': ἐν Ἀλλὰ KEN Sch. A.

487. ἀγέληφι, locative. The juxtaposition of the two similes has caused suspicions of the first, as being repeated from N. But without 482 we have no actual statement of Sarpedon's fall, which could hardly be omitted in the epic style. The two evidently describe different moments—first the fall, then the struggle on the ground. The question as to which of the identical passages is borrowed can only be solved by a decision on other grounds as to the relative antiquity of N and the Sarpedon episode; the simile is certainly quite suitable to its place here.

491. μενέαινε, this verb seems to imply any violent mental passion, whether of wrath or desire; cf. X 10. Here then it will mean *struggled* mentally, wrestled with his fate. Paley compares Aisch. Ag. 1388 οὕτω τὸν αὐτοῦ θυμὸν ὀρμαίνει πεσών. Ar. strangely explained μενέαινε by ἐλιποθύμει.

492. πολέμιστὰ μετ' ἀνδράσι, *soldier among men*, recognized as a man of war. Cf. N 461 ἐσθλὸν ἐόντα μετ' ἀνδράσιν. πολέμιστὰ is used pregnantly, as a word of honour, like αἰχμητῆς below, A 290, etc.

494. ἐελδέσσω, in passive sense, *let war be thy desire*; a quite unique use. It might be supposed that there was an oxymoron in the use of κακός in this

connexion; but the adjective is commonly used of πόλεμος that it is no more than an *epitheton ornans*. θοός, see on 422.

497. Some read περιμάρναο, but the division is recommended by the bucolic diaeresis as well as by the general considerations mentioned in H. G. § 180 ad fin.

498. κατηφείῃ, cf. I¹ 51 δισμενέσιν μὲν χάσμα, κατηφείην δὲ σοὶ αὐτῶι. So P 556. The origin of the word is doubtful; the old derivation from κάτω-φάος, *with downcast eyes*, though it gives the required sense, is impossible; nor is the connexion with καθάπτεσθαι more probable. Cf. X 293, Ω 253.

500. ΝΕΩΝ ἐν ἀγῶνι, see on O 428, where the expression is more appropriate than it is here. Perhaps it conveys a rhetorical reproach: it is more shameful that he should be despoiled just when he has stormed the enemy's stronghold. The reading νέων, *in the gathering of young men*, mentioned in the scholia, is of course unacceptable.

501. ἔχεο, *hold thy ground*. This absolute use of the mid. recurs in the identical line P 559, but is elsewhere hardly found except in the ambiguous phrase οὐδ' ἔτ' ἔφαντο σχήσεσθαι (M 107, and see I 235).

ὥς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν
ὀφθαλμοὺς ῥίνας θ'. ὁ δὲ λαξ ἐν στήθεσι βαίνων
ἐκ χροὸς ἔλκε δόρυ, προτὶ δὲ φρένες αὐτῷ ἔποντο.
τοῖο δ' ἅμα ψυχὴν τε καὶ ἔγχεος ἐξέρυσ' αἰχμὴν. 505
Μυρμιδόνες δ' αὐτοῦ σχέθον ἵππους φυσίωοντας,
ιέμενους φοβέεσθαι, ἐπεὶ λίπεν ἄρματ' ἀνάκτων.

Γλαύκῳ δ' αἰνὸν ἄχος γένετο φθογῆς αἰοντι.
ὠρίνθη δέ οἱ ἦτορ, ὃ τ' οὐ δύνατο προσαμῦναι.
χειρὶ δ' ἐλὼν ἐπιέζεε βραχίονα· τείρε γὰρ αὐτὸν 510
ἔλκος, ὃ δὴ μιν Τεύκρος ἐπεσσύμενον βάλεν ἰῶι
τείχεος ὑψηλοῖο, ἀρὴν ἐτάροισιν ἀμύνων.

503. ὀφθαλμοὺς τε Q Lips. Vr. A. 504. ἔλκε Ar. P : εἴλκε Ω. || ποτὶ (Ar. ? Sch. T) CDHQT Lips. Vr. A. || ἔποντο : ἔχοντο Ar. 506. αὐτοὺς L. 507. λίπεν Ar. ADHJTU Mosc. 2 Par. c¹ d g (*supr.* on) h j : λίπον Zen. Ω. 509. προσαμύνειν U. 510. δ' ἐλὼν : λαβὼν δ' Vr. d : δ' ἔχων Cramer *Ep.* 291. 6. || ἐπιέζεε Ar. Ω : others ἐπίαζε. || τείρε : πείρε H. || γὰρ : τε Vr. A. 511. ἐπεσσύμενος C¹. 512. ἀρὴν : ἀνήρ S.

503. ὀφθαλμοὺς ῥίνας τε, because open eyes and breathing are the two visible signs of life (so the scholia). Some have supposed that ῥίνας alludes to the 'pinching in' of the nose, which is a well-known sign of approaching death in the *facies Hippocratica* (as the dying Falstaff's nose was 'as sharp as a pen'); but this is too fanciful for H., and the symptom belongs rather to gradual dissolution than to a violent and rapid death.

505. The curious Zeugma in this line is without a parallel in H., and to a modern reader has almost a comic effect. It was natural enough to those who conceived the soul as actually escaping from the body through the wound.

507. Authority is fairly divided between λίπεν and λίπον : but the latter makes no good sense, as the meaning evidently is that the Myrmidons capture chariot and horses; there is nothing whatever in the narrative to explain how or why the horses could have broken away, as for instance in Z 39-41. On the other hand, there are formidable difficulties in the way of Ar.'s reading. He took λίπεν to be the 3rd plur. of a passive aor. ἐλίπην, of which there are no other traces in Greek (in the pass. sense H. always uses the mid. λιπέσθαι), and understood it to mean either *since the chariots of their lords were deserted*, or, taking ἀνάκτων with λίπεν, *were deserted by their lords* (cf. Soph. *Ant.*

548 σοῦ λελειμμένη), a construction which is quite without analogy in H. There would be no difficulty as to sense or construction if we could read with Jortin (*ap.* Heyne) ἐπεὶ λίπον ἄρμα ἀνάκτες, but we can say with confidence that if such a reading ever existed it had entirely disappeared before the time of Ar.; and it is one which could hardly have been misunderstood or corrupted. Bayfield's suggestion λίπεν . . . ἀνάκτωρ deserves consideration; the noun does not occur in H., but we have ἀνακτορήσι in ο 397.

508. The following episode with its explicit reference to the τειχομαχία, is of course at least as late as M : see *Introd.* As Heyne pointed out, the lines to be omitted are 509-31, if any.

510. ἐπιέζεε, either to relieve the tension of the inflamed part, or perhaps to vent his vexation at the wound—a not unnatural process. αὐτὸν at the end of the line in no more than the anaphoric sense is terribly weak; the Florentine edition reads αἰνῶς as in E 352, and this is clearly preferable. It probably exists in some ms. (G?) though not quoted by collators. It is hardly possible to take αὐτὸν as emphatic; 'he was himself suffering' (Monro).

511. For the double acc. ὃ μιν βάλεν see E 361 ἔλκος ὃ με βροτὸς οὐτάσεν, and cf. Θ 405 ἔλκεα . . . ἃ κεν μάρπητῃσι κερανός. The constr. ἐπεσσύμενον τείχεος is the same as in M 388, q.v.

εὐχόμενος δ' ἄρα εἶπεν ἐκηβόλῳ Ἀπόλλωνι·
 “ κλῦθι, ἄναξ, ὅς που Λυκίης ἐν πίοιι δῆμῳ
 εἰς ἣ ἐν Τροίῃ· δύνασαι δὲ σὺ πάντοσ' ἀκούειν 515
 ἀνέρι κηδομένῳ, ὥς νῦν ἐμὲ κῆδος ἱκάνει.
 ἔλκος μὲν γὰρ ἔχω τόδε καρτερόν, ἀμφὶ δέ μοι χεῖρ
 ὀξείης ὀδύνῃσιν ἐλήλαται, οὐδέ μοι αἷμα
 τερσῆναι δύναται, βαρύθει δέ μοι ὤμος ὑπ' αὐτοῦ·
 ἔγχος δ' οὐ δύναμαι σχεῖν ἔμπεδον, οὐδὲ μάχεσθαι 520
 ἐλθὼν δυσμενέεσσιν. ἀνὴρ δ' ὠριστος ὄλωλε,
 Σαρπηδὼν Διὸς υἱός· ὁ δ' οὐδ' οὐ παιδὸς ἀμύνει.
 ἀλλὰ σύ πέρ μοι, ἄναξ, τόδε καρτερόν ἔλκος ἄκεσσαι,
 κοίμησον δ' ὀδύνας, δὸς δὲ κράτος, ὄφρ' ἐτάροισι
 κεκλόμενος Λυκίοισιν ἐποτρύνῃ πολεμίζειν, 525
 αὐτός τ' ἀμφὶ νέκνι κατατεθνηῶτι μάχωμαι.”

513. εὐεάμενος P. || ἐκηβόλον ἀπόλλωνα Harl. a. 515. ἐν PRS : ἐνὶ Ω.
 δὲ cū : δέ τε GQ. || πάντοσ' Ar. : παντός others? : πάντ' ἑακούειν Zen. : πάντες
 πάντοσι Sch. T. 517. μοι : μιν Q Eust. 519. βαρύθει : βρῖθι J : βαρύθη(ι)
 I. Lips. : βαρύνθην Q : βαρύνθαι U (nō in ras.). ὑπ' αὐτοῦ : ὑπ' αὐτῷ U :
 ὑπερθε H. 521. ὠριστος : ἄριστος U : ὥς ἄριστος Harl. a. 522. οὐ παιδὸς
 Ar. Q : ὦι παιδὶ Ω. 523. ἔλκος : ἄλγος C Harl. a. ἄκεσαι U. 524. κοίμω(ς)ον
 CGPQST Vr. A Harl. a, Lips. 526. αὐτὸς δ' J Vr. d. | νέκνι LL' Lips.
 ΚΑΤΑΤΕΘΝΗΩΤΙ Ar. A (supr. εἰ) H (supr. εἰ) JR Vr. A : ΚΑΤΑΤΕΘΝΕΙΩΤΑ P Lips. :
 ΚΑΤΑΤΕΘΝΗΩΤΑ L : ΚΑΤΑΤΕΘΝΕΙΩΤΙ Ω.

515. ἐν is better than ἐνὶ of most MSS., as the shortening of ἧ (ἡφέ) is always doubtful; see on Φ 576. For πάντοσς where we should have expected πάντοθεν see notes on Δ 455, Α 21; Zen. read πάντ' ἑακούειν, i.e. παντί (Schol. B). ἀκούειν with dat. of the person whose prayer is heard, see 531 below, and Ω 335. It is precisely analogous to κλῦθι μοι E 115, where see note, and cf. H. G. § 143. 3. The dat. as compared with the gen. gives the idea of hearing *with favour*.

518. ἐλήλαται is pierced, ἀμφὶ from side to side. ἐλαύνεσθαι is more regularly used of the weapon itself than of the thing pierced (Δ 135, E 400, etc.); cf. note on πείρεν, 405, where a similar ambiguity is remarked.

519. τερσῆναι, a pass. form, like τερσήμεναι, § 98, as if from ἐτέρσην, an aor. of τέρσμαι, not occurring elsewhere; and not to be confused with the trans. τερσαίνω, which is found in H. only in 529. βαρύθει here only; intrans. like μινύθω (see 392), φθινύθω, etc. αὐτοῦ is

another instance of the weak anaphoric use of the pronoun. The variant ἱπερθεν is perhaps preferable; cf. Α 421 and the common phrase πόδας καὶ χεῖρας ἱπερθεν.

521. The variant of Harl. a suggests Brandreth's ὁς ἄριστος in place of ὠριστος, see note on Α 288.

522. The gen. οὐ παιδός is sufficiently defended by N 110, where see note. The hiatus of the vulg. ὦι παιδὶ is inadmissible. Compare also note on Σ 171. For οὐδ' Heyne read οἶ, and for μοι in the next line με.

526. νέκνι is a disyll. also in 565, Ω 108; cf. πληθύν X 458 and four or five other words in *Od.*; *νι* remains uncontracted in σινεῖ, δριεῖ, νηδιεῖ (!) T 486 (van L. *Ench.* § 75). It is tempting to accept the variant νέκνι κατατεθνηῶτα; but the acc. is only twice found in this sense after ἀμφὶ (715, P 388), and the dat. is the regular case, Γ 70, 254, etc., while the compound ἀμφιμάχεσθαι takes the gen. (e.g. 533)—a case which is almost unknown to H. with the separate preposition, see on 825.

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 αὐτίκα παῦσ' ὀδύνας, ἀπὸ δ' ἔλκεος ἀργαλείοιο
 αἶμα μέλαν τέρσῃνε, μένος δέ οἱ ἔμβαλε θυμῶι.
 Γλαῦκος δ' ἔγνω ἥσιν ἐνὶ φρεσὶ, γήθησέν τε, 530
 ὅττι οἱ ὦκ' ἤκουσε μέγας θεὸς εὐξαμένοιο.
 πρῶτα μὲν ὥτρυνεν Λυκίων ἡγήτορας ἄνδρας,
 πάντῃ ἐποιχόμενος, Σαρπηδόνοσ' ἀμφιμάχεσθαι·
 αὐτὰρ ἔπειτα μετὰ Τρῶας κίε μακρὰ βιβιάσθων,
 Πουλυδάμαντ' ἔπι Πανθοῖδην καὶ Ἀγήνορα δῖον, 535
 βῆ δὲ μετ' Αἰνείαν τε καὶ Ἑκτορα χαλκοκορυστήν.
 ἄγχου δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 “Ἑκτορ, νῦν δὴ πάγχυ λελασμένος εἰς ἐπικούρων,
 οἷ σέθεν εἵνεκα τῆλε φίλων καὶ πατρίδος αἴης
 θυμὸν ἀποφθινύθουσι, σὺ δ' οὐκ ἐθέλεις ἐπαμύνειν. 540
 κεῖται Σαρπηδὼν Λυκίων ἀγὸς ἀσπιστῶν,
 ὃς Λυκίην εἵρυτο δίκησιν τε καὶ σθένει ὦι·
 τὸν δ' ὑπὸ Πατρόκλῳ δάμασ' ἔγχεϊ χάλκεος Ἀρης.
 ἀλλά, φίλοι, πάρστητε, νεμεσσήθητε δὲ θυμῶι,
 μὴ ἀπὸ τεύχε' ἔλωνται, ἀεικίσσωσι δὲ νεκρὸν 545
 Μυρμιδόνες, Δαναῶν κεχολωμένοι ὅσσοι ὄλοντο,
 τοὺς ἐπὶ νηυσὶ θοῇσιν ἐπέφρομεν ἐγχείησιν.”

527 *om.* R. 528. αὐτίκ' ἔπαυσ' Q. 531. μέγας: ἄνας S: μέγα U
 (c *add.* U³). 532. ὥτρυνε(ν) AD. 534. βιβιάσκων L. 540. ἐπαμύναι D Cant.
 Harl. a (κρείττον ἐπαμύνειν, *marg.*), Vr. A. 544. δὲ *om.* H Vr. A: τε Q.

531. For the dat. οἱ see on 515. **εὐξαμένοιο** is a change to the more common constr. with the gen., see *H. G.* § 243. 3 (*d*). The transition is rather harsh as the pronoun and participle are so close together; as a rule, when they stand in different cases they are in different lines. δ 646 ἢ σε βίηι ἀέκοντος ἀπύρα is not really similar, as ἀέκοντος goes closely with βίηι, leaving σε to be construed with the verb (see however M. and R.'s note there). So in ξ 527 ὅττι ῥά οἱ βίῃου περικήδετο νόσφιν ἔντος the part. is gen. after βίῃου. It is needless to read εὐ with Düntzer; still less can we, with La Roche, take οἱ as dat. after εὐξαμένοιο, sc. Ἀπόλλωνι.

540. **εὐμῶν** is perhaps 'acc. of respect,' as φθινύθειν is generally intrans.; so also A 491 (cf. however κ 485, σ 204, where the verb must be trans.).

542. **εἵρυτο**, of the protection given to his country by a king, as I 396, cf. Ω 499,

Z 403. The addition of δίκησι shews that in this connexion the word really means no more than 'govern.' Schol. T well quotes a fragment of Aisch. ὅπου γὰρ ἰσχύς συζυγοῦσι καὶ δίκαι, ποῖα ξυνωρίς τῶνδε καρτερωτέρα;

543. For Πατρόκλῳ, Döderlein conj. Πατρόκλου, which is very likely right; as the text stands the spear must be the spear of Ares in a purely metaphorical sense, like the scourge of Zeus (M 37), unless indeed we can regard Πατρόκλῳ . . . ἔγχεϊ as in apposition by a sort of 'whole and part' figure. This however is not natural.

545. μὴ F' ἀπό Cobet, rightly no doubt. It is indifferent whether we take μὴ as dependent, 'lest they take,' or paratactic, 'let them not take,' the more primitive constr. In the former case νεμεσσήθητε δὲ θυμῶι will be parenthetical.

ὥς ἔφατο, Ἴρῳας δὲ κατακρῆθεν λάβε πένθος
 ἄσχετον, οὐκ ἐπιεικτόν, ἐπεὶ σφισιν ἔρμα πόλῃος
 ἔσκε, καὶ ἀλλοδαπὸς περ ἑών· πολέες γὰρ ἄμ' αὐτῷ 556
 λαοὶ ἔποντ', ἐν δ' αὐτὸς ἀριστεύεσκε μάχεσθαι.
 βὰν δ' ἰθὺς Δαναῶν λελημένοι· ἦρχε δ' ἄρα σφιν
 Ἴκτωρ χυόμενος Σαρπηδόνοιο. αὐτὰρ Ἀχαιοὺς
 ὤρσε Μενoitιάδew Πατροκλῆος λίσσιον κῆρ·
 Αἴαντε πρῶτω προσέφη, μεμαῶτε καὶ αὐτῷ 557
 "Αἴαντε, νῦν σφῶϊν ἀμύνεσθαι φίλον ἔστω,
 οἰοί περ πάρος ἦτε μετ' ἀνδράσιν, ἣ καὶ ἀρείους.

548. κατὰ κρῆθεν Ar.: κατ' ἄκρῃσιν others. 553. ***μενος (χωρό in
 ras.) U: μαχόμενος P. 554. μενοιτιάδew JPRSTU Harl. a: μενοιτιάδew G.
 556. αἴαντες PR. || φίλον: ἐν ἄλλοις μένος Δ. 557. μετ' ἀνδρῶν P.

548. κατακρῆθεν, a puzzling word. Ar. divided κατὰ κρῆθεν, lit. down from the head, from head to foot: cf. κακ κεφαλῆς Σ 24. For κρη- as one of the numerous related stems meaning head cf. κρη-δemon. κατὰ κρῆθεν is clearly used in the literal sense in Hes. Theog. 574 (κατὰ κρῆθεν δὲ καλύπτειν), Hymn. Cer. 182 (κατὰ κρῆθεν κεκαλυμμένη), probably in λ 588 κατὰ κρῆθεν χέει καρπὸν, and ἀπὸ κρῆθεν (Scut. II. 7) is unambiguous; so that this interpretation is at least very old. Yet it is difficult to separate κατακρῆθεν from κατακρη- which is precisely identical in sense (see note on N 772), and was yet to the linguistic sense of the Greeks a derivative of ἄκρος (see Delbrück Gr. iii. p. 636). It would seem then that κατὰ κρῆθεν was originally felt as two words, from the head down; but that as early as this passage confusion with κατ' ἄκρης had already come in.

549. οὐκ ἐπιεικτόν (also E 892, O 32) commonly explained as unyielding, from (F)είκω. But Schulze (Q. E. p. 495) has plausibly suggested that *Feukτός* here = Lat. *vietus*, so that the meaning is unconquered. ἔρμα, buttress, as ἔρματα νηῶν A 486, B 154 (cf. note on Δ 117). So Theron is ἔρεισθ' Ἀκράγαντος Pindar O. ii. 6; cf. Soph. O. C. 58.

554. The variant Μενoitιάδew is not acceptable here, as the stem πατρο- never has α (see Z 479). For the synizesis of -ew see on 72-73. λίσσιον κῆρ, A 189, B 851.

555. The following passage, with another allusion to the τεichoμαχία, must go with 509 ff. Köchly condemns 555-62, but we must carry on the athetesis

to 568. 555 = N 46, where πρῶτω is in place, for the words spoken to the Aiantes are the beginning of Poseidon's plan of action; here there is nothing to account for the word. ἀρείους 557 is probably a post-Homeric form; though the neuter in -ous recurs several times the masc. -ous is found again only in β 277, ι 48 (a suspicious line, see Menrad Contr. et Syn. p. 81), ω 464. 558 = M 438, where it is used not of Sarpedon but of Hector. 562 = O 565. The discrepancy in the application of the identical words in 558 and M 438 is certainly striking, but too much stress cannot be laid upon it; a reminiscence of the prominent part there played by Sarpedon in attacking the wall might easily suggest a phrase in the immediate context. The contradiction in fact is rather within the twelfth book than between that and this (see Introd. to M). The supernatural darkness in 567-68 is introduced only to be forgotten again, though it could not but change the whole character of the fighting. It is no more than a rhapsodist's cheap device to produce an effect of awe; we find similar attempts in O 668, P 368, perhaps by the same hand.

557. μετ' ἀνδράσιν, cf. 492 above. ἀρείους is best regarded as a nom., for it would be felt to be really co-ordinate with οἱ in sense, though grammatically the constr. is not exact. It might be possible to take it as an acc. supplying ἔστω. The acc. would then follow the dat. as in A 541-42 αἰεὶ τοὶ φίλον ἔστιν . . . φρονέοντα δικάζειν. This however is less simple. 'Ecquid ἀρεῖον?' van L.

κεῖται ἀνὴρ ὃς πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν,
 Σαρπηδῶν· ἄλλ' εἴ μιν ἀεικισσαίμεθ' ἐλόντες,
 τεύχεά τ' ὅμοιον ἀφελοίμεθα, καί τιν' ἐταίρων 560
 αὐτοῦ ἀμυνομένων δαμασσαίμεθα νηλεῖ χαλκῶι."

ὥς ἔφαθ', οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον.
 οἱ δ' ἐπεὶ ἀμφοτέρωθεν ἐκάρτυναντο φάλαγγας,
 Τρῶες καὶ Λύκιοι καὶ Μυρμιδόνες καὶ Ἀχαιοί,
 σύμβαλον ἀμφὶ νέκυι κατατεθνηῶτι μάχεσθαι 565

δεινὸν ἄυσαντες· μέγα δ' ἔβραχε τεύχεα φωτῶν.
 Ζεὺς δ' ἐπὶ νύκτ' ὅλοην τάνυσσε κρατερῇ ὑσμίνῃ,
 ὄφρα φίλῳ περὶ παιδὶ μάχης ὀλοὸς πόνος εἴη.

ὦσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιοὺς·
 βλήτο γὰρ οὐ τι κάκιστος ἀνὴρ μετὰ Μυρμιδόνεσσιν, 570
 υἱὸς Ἀγακλῆος μεγαθύμου, δῖος Ἐπειγεύς,
 ὃς ῥ' ἐν Βουδείῳ ἐν ναιομένῳ ἥρασσε
 τὸ πρίν· ἀτὰρ τότε γ' ἐσθλὸν ἀνεψιὸν ἐξεναρίζας

558. ἐσήλατο Ar. A: ἐπήλατο J: ἐσύλα Thom. Mag. 335. 11. 559. εἴ Ar. Ω: εἶ Rhianos. 560. τεύχε' ἀπ' S. || ὥμοισιν Q. || ἀφελώμεθα DH (*supr.* οι) U Vr. b'. || ἐταίρων Q. 561. δασσαίμεθα Q. 562. ἀλέξεσθαι R. 565. ΚΑΤΑΤΕΘΝΗΩΤΙ JPR T Mor. Vr. A: ΚΑΤΑΤΕΘΝΕΙΩΤΙ Ω. 567. ΚΡΑΤΕΡῇ ὙΣΜΙΝῃ S. 568. παρὰ S *supr.* 569. πρότερον Bar. Mor. 571. ἐπειγεὺς AHSU Harl. a, Lips.

558. Ἀρίσταρχος καὶ οἱ ἀπ' αὐτοῦ δασύνοσι (i.e. read ἐσήλατο to shew that it was from ἄλλομαι), Λυσανίας δὲ ψιλοῖ, προσνέμων τὸ σ τῷ η' σήλασθαι γὰρ φησι σημαίνειν τὸ ἀποσπᾶν καὶ σαλευίνειν, ὃ δὲ σαλεύσας πρῶτος τὸ τεῖχος Σαρπηδῶν ἐστίν, ὃ δὲ εἰσπηδήσας Ἐκτωρ (Herodianos). It is needless to say that Ar. was right in rejecting this extraordinary expedient for reconciling the difference. He took the word to mean 'leapt upon,' without the idea of passing through. See Lehrs, Ar. p. 307.

559. εἰ with opt. expresses a wish, as K 111, q.v. The edition of Rhianos had εἶ, which is hardly to be explained.

561. αὐτοῦ ἀμυνομένων, *defending the body* (as opposed to the arms). For the gen. see 522; it is commoner with the mid. than with the act.; see I 531, M 155, 179, N 700. Ar. thought that αὐτοῦ might also be taken in a local sense, *there*: but this is too weak.

565. Cf. 526. σύμβαλον, perhaps we should supply φάλαγγας from 563, as T 55 τοὺς ἀμφοτέρους θεοὶ σύμβαλον, Γ 70 ξμ' ἐν μέσσω . . . καὶ Μενέλαον συμβάλετε . . . μάχεσθαι. The act. of this aor. does not occur absolutely in H., in the sense

to join battle, though the mid. is thus used in T 335 and ξυμβλήμεναι, ξυμβλήτην (Φ 578, φ 15) are act. forms. In later Greek the act. is common enough (e.g. Aisch. Cho. 461 "Ἄρης Ἄρει ξυμβαλεῖ δίκᾳ δίκαι, and often in Herodotos).

567-68. The repetition ὅλοην . . . ὀλοός is disagreeable; Nauck conj. ἄλιος πόνος. For ὅλοη νύξ cf. the same phrase in λ 19 of the Kimmerian darkness.

568. περὶ with dat. as ε 310 περὶ Πηλεΐωνι θανόντι, ρ 471 ἀνὴρ περὶ οἷσι μαχεύμενος κτεάτεσσιν. The use, however, is very rare, the gen. being the regular case of the object of a contest. In P 4, 133 the dat. is used of an object protected, and is therefore probably a true dative, whereas here it must be locative. With μάχης πόνος cf. φυλόπιδος ἔργον, 208.

572. Βούδειον was variously localized by the ancients in Phthia (Sch. A), Magnesia (Steph. Byz.), Epeiros (*Et. Mag.*), Boiotia (Eust.)—all mere guesses, the first an obviously bad one.

573. τότε re has no very clear reference; taken with the context it seems to mean 'at the moment' when Achilles

ἐς Πηλὴν ἰκέτευσσε καὶ ἐς Θέτιν ἀργυρόπεζαν·
 οἱ δ' ἄμ' Ἀχιλλῇ ρήξηνορι πέμπον ἔπεσθαι 575
 Ἴλιον εἰς ἐύπωλον, ἵνα Ὑρώεσσι μάχοιτο.
 τὸν ῥα τόθ' ἀπτόμενον νέκνος βάλε φαίδιμος Ἔκτωρ
 χερμαδίῳ κεφαλὴν· ἥ δ' ἀνδιχα πᾶσα κεῖσθη
 ἐν κόρυθι βριαρῇ· ὁ δ' ἄρα πρηνὴς ἐπὶ νεκρῷ
 κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής. 580
 Πατρόκλῳ δ' ἄρ' ἄχος γένετο φθιμένου ἐτάριοι,
 ἴθυσεν δὲ διὰ προμάχων ἶρηκι ἐοικῶς
 ὠκέϊ, ὅς τ' ἐφόβησε κολοιούς τε ψῆράς τε·
 ὥς ἰθὺς Λυκίων, Πατρόκλεις ἵπποκέλευθε,
 ἔσσυο καὶ Ὑρώων, κεχόλωσο δὲ κῆρ ἐτάριοι. 585
 καὶ ῥ' ἔβαλε Σθενέλαον Ἰθαιμένεος φίλον υἱὸν
 αὐχένα χερμαδίῳ, ῥῆξεν δ' ἀπὸ τοῦο τένοντας.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ.
 ὄσση δ' αἰγανὴς ῥιπὴ ταναοῖο τέτυκται,
 ἦν ῥά τ' ἀνὴρ ἀφένη πειρώμενος ἢ ἐν ἀέθλῳ 590
 ἦε καὶ ἐν πολέμῳ δῆϊον ὕπο θυμοραϊστέων,

575. οἱ: ὁ D². || πέμπον D. 579. νεκρῷ: γαῖνι S. 585. κεχόλωτο
 G Cant. 586. ἔβαλε Lips. || σθενέλον (sic) Q: σθενέλεον U. 587. τένοντες
 (A *supr.*) GR. 588. ὑπὸ: ἀπὸ Vr. b. 589. ὄσση γ' J. | τέτυκτο GP.
 590. ἀφένκε PQRS: ἀφᾶκε Lips.: προένη Vr. A. 591. θυμοραϊστέων R.

was leaving for Troy. Epeigeus, like Phoinix and Patroklos, is a 'retainer' who gives his services in return for protection against the avengers of blood. These 'broken men' are an important factor in early nation-making. It will be noticed that the blood shed is a kinsman's, and therefore cannot be commuted; the homicide must save himself by flight, as B 662. I 632-34 implies a later stage; see on Σ 498 (App. I, § 24). Ar. remarked *ὅτι οὐκ ἀπολελοῖται ἡ Θέτις τὸν Πηλέως οἶκον, ὡς οἱ νεώτεροι, ἀλλὰ συνώκει αὐτῷ*.

578-80=412-14. 582, cf. O 237.

586. Fick remarks that the first syllable of Ἰθαιμένεος cannot be short. We must therefore read Σθενέλον for Σθενέλαον.

587. τένοντας, perhaps rather τένοντες. The dual occurs in Δ 521. E 307, K 456, Ξ 466, P 290, X 396, and as a variant in T 478. The only passage where the tradition is unanimous for the plural is γ 449. See note on Δ 521, and for the tendons of the neck, K 456. 588=Δ 505.

589. For the αἰγανή cf. note on B

774, and for the spear-cast as a measure, O 358-59.

590. ἀφένι is a doubtful form, as it is the only instance of this class of aor. subjunctives with a short vowel in the sing. (cf. ἀφῆνι, ἀνήνι, θῆνι, etc.; in the plur. it is commoner, *II. G.* § 80). Schulze (*Q. E.* p. 278 n. 3) ingeniously suggests that we should write ἀφένη as indic. (like ἔστη, ἔβη), an old form supplanted by ἀφένκε. Cf. Ψ 432 δίσκου, *ὃν τ' αἰζῆος ἀφῆκεν ἀνὴρ πειρώμενος ἡβῆς*—which further illustrates πειρώμενος here. So also σθένεος πειρώμενος O 359. Here it seems to imply casting for a man's own satisfaction in practice as opposed to a contest.

591. This awkward line has almost certainly been added, partly from Σ 220. by some one who did not see the antithesis of πειρώμενος and ἐν ἀέθλῳ above. The αἰγανή is a hunting-spear not used in war and πειρώμενος distinctly excludes real earnest; while the constr. of ὕπο, *under the stress of* (cf. *II. G.* § 204. 3), is very harsh at such a distance from the verb. Fick rejects 590 as well, but

τόσσον ἐχώρησαν Τρῶες, ὥσαντο δ' Ἀχαιοί.
 Γλαῦκος δὲ πρῶτος, Λυκίων ἀγὸς ἀσπιστῶν,
 ἐτράπετ', ἔκτεινεν δὲ Βαθυκλῆα μεγάλθυμον,
 Χάλκωνος φίλον υἱόν, ὃς Ἑλλάδι οἰκία νείων 595
 ὄλβωι τε πλούτῳι τε μετέπρεπε Μυρμιδόνεσσι.
 τὸν μὲν ἄρα Γλαῦκος στήθος μέσον οὔτασε δουρί,
 στρεφθεὶς ἐξαπίνης, ὅτε μιν κατέμαρπτε διώκων·
 δούπησεν δὲ πεσών· πυκινὸν δ' ἄχος ἔλλαβ' Ἀχαιοὺς,
 ὡς ἔπεσ' ἐσθλὸς ἀνὴρ· μέγα δὲ Τρῶες κεχάροντο, 600
 στὰν δ' ἀμφ' αὐτὸν ἰόντες ἀολλέες· οὐδ' ἄρ' Ἀχαιοὶ
 ἀλκῆς ἐξελάθοντο, μένος δ' ἰθὺς φέρου αὐτῶν.
 ἔνθ' αὖ Μηριόνης Τρώων ἔλεν ἄνδρα κορυστήν,
 Λαόγονον θρασὺν υἱὸν Ὀνήτορος, ὃς Διὸς ἱρεὺς
 Ἰδαίου ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμῳ· 605
 τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὐατος· ὦκα δὲ θυμὸς
 ὦιχετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.
 Αἰνεΐας δ' ἐπὶ Μηριόνηι δόρυ χάλκεον ἦκεν·
 ἔλπετο γὰρ τεύξεσθαι ὑπασπίδια προβιβώντος.
 ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος· 610
 πρόσσω γὰρ κατέκυψε, τὸ δ' ἐξόπιθεν δόρυ μακρὸν
 οὔδει ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμήχθη
 ἔγχεος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης. 613
 Αἰνεΐας δ' ἄρα θυμὸν ἐχῶσατο φώνησέν τε· 616

592. ἐχώρησαν: ἐχώσαντο S. 599. ΠΥΚΙΝΟΝ: ΔΕΙΝΟΝ Q, γρ. Lips. 604.
 οὐατος: γρ. φίλον T. || ἱερεὺς JR Lips. 606. ΤΕΝ Ρ' ἔβαλεν κεφαλὴν ὑπὲρ
 οὐατος Sch. BT on Δ 461. 607. ἀπαὶ L. || ἔν τισιν ἐπεφέρετο ΜΗΡΙΟΝΗΣ Δ'
 ἀνέπαλτο φίλον ΔΕ Οἱ ἦτορ Ἰάνην, Sch. T (omitted by Maass). 608. ΜΗΡΙΟΝΗΣ S.
 609. τεύξασθαι GQRS Vr. b. || ὑπ' ἀσπίδα PQR. || προβιβῶντι U. 612. ἐνὶ
 σκίμφη GJ: ἐνὶ σκίφῃ Vr. A. || πολεμήχῃ JQU. 613 om. Ar. in his first edition,
 ab. in his second. || ἀφίη Mor. Bar. || ὄβριμος C. || After this D^mH^mGJ P^mR add
 αἰχμὴ δ' αἰνεΐας κραδαινομένη κατὰ γαῖαν 614
 ὦιχετ', ἐπεὶ ρ' ἄλιον στιβαρῆς ἀπὸ χειρὸς ὄρουσεν. 615

this is needless (Schulze *Q. E.* p. 278); he raises a further objection against the synzesis of -εων, but this may represent -ᾶν, the regular Aiolic form; cf. note on -εω, 74.

595. Ἑλλάδι, in the narrow sense, B 683, I 447.

598. κατέμαρπτε, just as he was catching him up. Compare the story of Abner and Asahel, 2 Sam. ii. 23.

600. ὦς, exclamative used subordinately, and so = 'when they saw how'; *H. G.* § 267. 3.

602. Cf. E 506 οἱ δὲ μένος χειρῶν ἰθὺς φέρου.

604-05, see E 77-78. Here also ὄς refers to the non-combatant father. 606-07 = N 671-72; 610 = N 184; 610-13 = P 526-29; 613 = N 444; 614-15 = N 504-05; 619 = N 254. It will be seen that 613 lay under grave suspicion in ancient times. 614-15 are obviously a needless repetition of the preceding lines.

609. ὑπασπίδια, see N 158; προβιβώντος. O 307.

“Μηριόνη, τάχα κέν σε καὶ ὄρχηστίην περ ἔοντα
ἔγχος ἐμόν κατέπανσε διαμπερές, εἴ σ’ ἔβαλόν περ.”

τὸν δ’ αὖ Μηριόνης δουρικλυτὸς ἀντίον ἤδεα·

“Αἰνεία, χαλεπὸν σε καὶ ἴφθιμόν περ ἔοντα 620

πάντων ἀνθρώπων σβέσσαι μένος, ὅς κέ σευ ἄντα

ἔλθῃ ἀμυνόμενος· θνητὸς δέ νυ καὶ σὺ τέτυξαι.

εἰ καὶ ἐγὼ σε βάλοιμι τυχὼν μέσον ὀξείῃ χαλκῶι,

αἰψά κε καὶ κρατερός περ ἔων καὶ χερσὶ πεποιθὸς
εὐχος ἐμοὶ δοίης, ψυχὴν δ’ Ἀῖδι κλυτοπόλῳι.” 625

ὥς φάτο, τὸν δ’ ἐνένιπε Μεινοίτιον ἄλκιμος υἱός·

“Μηριόνη, τί σὺ ταῦτα καὶ ἐσθλὸς ἔων ἀγορεύεις;

ὦ πέπον, οὐ τοι Ἵρῳες ὀνειδείους ἐπέεσσι

νεκροῦ χωρήσουσι· πάρος τινὰ γαῖα καθέξει.

ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ’ ἐνὶ βουλῇ· 630

τῷ οὐ τι χρὴ μῦθον ὀφέλλειν, ἀλλὰ μάχεσθαι.”

617. ΚΕΝ: ΜΕΝ Mor. Bar. 618. ΠΕΡ: ΓΕ P: ΔΗ Harl. a *supr.* 618 20 om.
S Vr. d: 620 om. H^l. 622. ΤΕΤΕΥΞΑΙ Lips. 623. ΚΑΙ: ΜΗ P. 624. ΚΕ
om. R: ΤΕ S. 625. ΘΩ(Η)HC GU Harl. a, Par. a e f j (*supr.* οἱ, ἐν ἄλλωι A:
δῶκεσι Lips. 626. ΕΝΕΝΙCΠΕ(N) HJST Vr. b: ΕΝΕΝΙΠΤΕ G. 628. ΟΥΤΙ DGP.
629. ΚΑΘΕΞΕΙ: ΚΑΛΥΨΕΙ Mor. 631. ΟΥ ΤΙ: ΟΥ ΤΟΙ P: ΟΥ IT.

617. ὄρχηστίην, a taunt directed at Meriones' agility, and containing perhaps a special allusion to his Cretan origin; for Crete was celebrated for the sword-dance (see on Σ 590). Compare Patroklos' banter in 745 ἢ μάλ' ἐλαφρὸς ἀνὴρ, ὥς ρεῖα κυβιστάι. The thought of the war-dance is doubtless at the bottom of the expression, as in Hector's words δῆμωι μέλπεσθαι Ἀρῇ H 241 (though these contain no disparagement). See also Ω 261 ψενσάτ' ὄρχησάτ' τε, χοροῖν ὑπὲρ σιν ἄριστοι.

618. διαμπερές, for good and all, cf. K 89, 331, O 70, II 499, X 264. εἴ . . περ, if indeed, if only. This is of course not to be confused with the somewhat commoner sense of εἴ περ, 'even if.' In the latter use the particles are always together, in the former, since περ emphasizes the clause rather than the single word, they are generally separated; but this is by no means an invariable rule; compare Λ 580 εἰ περ γὰρ κ' ἐθέλῃσι, if indeed he wish, X 461, etc. (In Λ 391 καὶ εἰ κ' ὀλίγον περ ἐπαύρηι, περ is to be taken with ὀλίγον, even if it touch but a very little.)

620. ce for σοι, attracted by the strong influence of the growing acc. cum infin. construction; the remarkable point being

that the acc. is so far separated from its infin. and is so close to the adj. which naturally requires a dat.

623. καὶ ἐγὼ, I too, in allusion to εἰ σ' ἔβαλόν περ above. As so often it is indifferent whether we take εἰ βάλοιμι as an independent wish, or as a regular conditional protasis.

625. See note on E 654.

626. ΕΝΕΝΙΠΕ, see on O 546.

629. ΤΙΝΑ, μανηῖα man. γαῖα καθέξει as κάτεχεν φασίφοος αἶα I' 243.

630. The sense of this line is clear enough though the expression is not very accurate; in might of hand lie the issues of war, [not in words]; the time for words is in the council. A formally balanced antithesis would require for the second member ἐν ἔπειν δέ (τέλος βουλῆς, but this would lose in vigour something of what it gains in accuracy. In fact, τέλος ἐπέων, 'the sum of words,' is in itself little more than a periphrasis for ἔπεια, cf. S 3 μῦθον τέλος, just as θανάτοιο τέλος=θάνατος often. The dislocation of the sentence, such as it is, is clearly due to the prevalence of the feeling for the external form of the favourite chiasmic arrangement (dat.-gen. —gen.-dat.) over that for the internal form of the antithetic thought.

ὥς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἄμ' ἔσπετο ἰσόθεος φῶς.
 τῶν δ', ὥς τε δρυτόμων ἀνδρῶν ὀρυμαγδὸς ὄρωρεν
 οὖρεος ἐν βήσσηις, ἔκαθεν δέ τε γίνετ' ἀκούη·
 ὥς τῶν ὄρνωτο δοῦπος ἀπὸ χθονὸς εὐρυοδείης, 635
 χαλκοῦ τε ῥινοῦ τε βοῶν τ' ἐνποιητάων,
 νυσσομένων ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύνοισιν.
 οὐδ' ἂν ἔτι φράδμων περ ἀνὴρ Σαρπηδόνα δῖον
 ἔγνω, ἐπεὶ βελέεσσι καὶ αἵματι καὶ κούρησιν
 ἐκ κεφαλῆς εἴλυτο διαμπερὲς ἐς πόδας ἄκρους. 640
 οἱ δ' αἰεὶ περὶ νεκρὸν ὀμίλειον, ὥς ὅτε μύλαι

632. ἦρχεν PRU. 633. ὀρυμαγδός CGHJPR. || ὄρωρε(ν) DGU Harl. a b, Par. a e f g j, ἐν τισιν Δ, γρ. T: ὀρώρει Ar. Ω. 634. γίγνετ' L. || ἀκούη: αὐτῇ Aph. 635. ὄρνωτο DQRS. 636 om. U^b. || ῥινοῦ: ἐν τισι ῥινῶν Sch. A. || τ' om. Par. j: see the note of Did. below. 638. σαρπηδόνη δῖω Ar. U.¹ 640. εἴλυτο: εἴρυτο D.

633. τῶν is taken up after the parenthetic simile by τῶν in 635. ὄρωρεν has not much authority. ὀρώρει, if right, can only be taken as coming from a present *ὀρώρω, analogous to other present forms with perf. stem (e.g. γεγωνεῖν M 337), which has some support in the forms ὀρώρεται, ὀρώρεται (H. G. § 27). It is more probable, however, that it is a mere itacistic error for ὀρώρη (see note on Δ 483), and this Bekker, followed by most edd., has introduced into the text. Ar. appears to have understood τῶν δὲ ὀρυμαγδὸς ὀρώρει ὥς (ὀρυμαγδὸς ὄρωρε) δρυτόμων ἐν βήσσηις. But this is clearly not Homeric.

634. ἀκούη is a word which recurs only in the *Od.* in the phrase (ἐβη) μετὰ πατρὸς ἀκουήν β 308, etc. It means *hearing*; the phrase ἔκαθεν γίνετ' ἀκούη is thus the counterpart of τηλόσε δοῦπον ἐν οὐρεσιν ἔκλυε ποιμήν Δ 455 (q.v.). The 'hearing' being regarded as a power going out from the ear, the hearer hears to a distance, his hearing comes to the source of sound from a distance. See also on 515 above.

635. εὐρυοδείης, here only in *Il.*; three times in *Od.* In sense it is substantially the same as εὐρεῖα χθών. Cf. εὐρύναυαν, εὐρύχορος, εὐρύπορος of the sea. Plut. *Mor.* 485 c quotes a lyric verse εὐρυνόδον γ' ὅσοι καρπὸν αἰνέμεθα χθονός.

636. ἀμεινον <ἀν> εἶχε, φησὶν ὁ Ἀρίσταρχος, εἰ ἐγέγραπτο "βοῶν εὐποιητάων" ἔξω τοῦ τέ συνδέσμου, Did. i.e. the noise of bronze and of the leather of shields. Ar.'s reading—for which it is clear that

he could find no authority—avoids the obvious difficulty of a distinction between leather and shields, for it is hard to see what other leather than that of the shields is in question; and indeed ῥινός means a shield in Δ 447, Θ 61 (see also M 263). Schol. T can hardly be right in thinking that ῥινοῦ means the rough unworked λαισθήϊα as opposed to the carefully-worked ἀσπίδες (βόες εὐποιήται). Ar. suggested as an alternative ἐξ ἐπαναλήψεως νοητέον λέγεσθαι τὸ αὐτὸ ὥς "πυκνοὶ καὶ θαμέες" (μ 92) καὶ "πόλεμόν τε μάχην τε" (Π 251) (An.). This would be more satisfactory if there were not a third term co-ordinated with the two by τε. Clearly χαλκοῦ includes weapons of offence, and must not be restricted to the metal facing of the shields. After all the difficulty is insignificant, for the slight redundancy of expression in the text is easily pardonable. For βοῦς in the sense of *shield* see H 238.

637 = Ξ 26, q.v.

638. Ar. read Σαρπηδόνη δῖω· οὐδὲ ὁ πᾶν γνῶριμος καὶ συνήθης τῷ Σαρπηδόνη ἡδύνατο γνωρίσαι αὐτὸν (Nikanor). Such a use of φράδμων cannot be supported; and the text is perfectly simple, φράδμων being *observant, shrewd*; cf. Ω 354 φραδέος νόον ἔργα τέτυκται, Hes. *Theog.* 626 Γαίης φραδοσύνησιν, by the cleverness of Gaia. On ἄν . . ἔγνω see H. G. § 324.

640. εἴλυτο, was wrapped up, a rather bold metaphor to express 'was hidden.'

641. For the simile compare B 469 ff. (471 = 643 here). περιγλαφάς, overflowing with milk.

σταθμῶδι ἐνὶ βρομέωσι περιγλαγέας κατὰ πέλλας
 ὥρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγχεα δεύει·
 ὥς ἄρα τοὶ περὶ νεκρὸν ὀμίλειον. οὐδὲ ποτε Ζεὺς
 τρέφειν ἀπὸ κρατερῆς ὑσμίνης ὅσσε φαεινῶ, 645
 ἀλλὰ κατ' αὐτοὺς αἰὲν ὄρα, καὶ φράζετο θυμῶι
 πολλὰ μάλ' ἰμφὶ φόνωι Πατρόκλου μερμηρίζων,
 ἣ ἤδη καὶ κεῖνον ἐνὶ κρατερῇι ὑσμίνῃ
 αὐτοῦ ἐπ' ἀντιθέωι Σαρπηδόνι φαίδιμος Ἴκτωρ
 χαλκῶι δηιώσῃ ἀπὸ τ' ὤμων τεύχε' ἔλῃται, 650
 ἣ ἔτι καὶ πλεόνεσσιν ὀφέλλειεν πόνον αἰπύν.
 ὦδε δέ οἱ φρονέοντι δοῦσσατο κέρδιον εἶναι,
 ὄφρ' ἥνς θεράπων Πηληϊάδεω Ἀχιλῆος
 ἐξαυτίς Τρώας τε καὶ Ἴκτορα χαλκοκορυστήν
 ὥσαιτο προτὶ ἄστυ, πολέων δ' ἀπὸ θυμὸν ἔλοιτο. 655
 Ἴκτορι δὲ πρωτίστῳ ἀνάλκιδα φύζαν ἐνῶρσεν·
 ἐς δίφρον δ' ἀναβὰς φύγαδ' ἔτραπε, κέκελετο δ' ἄλλους
 Τρώας φευγέμεναι· γινῶ γὰρ Διὸς ἱρὰ τάλαντα.

642. ἔνι: ἐπὶ G. || βρομέουσι U Lips. Vr. A: βρεμείωσι Harl. a, Cramer *Epim.* 50. 17. || εὐγλαγέας Athen. xi. 495: πολυγλαγ[γ]έας Ap. *Lex.* 55. 1. 646. αὐτὰς P. || ἐφράζετο S. 648. καὶ κεῖνον Ar. Ω: κάκεϊνον DGLQSU Harl. a b. 650. δι(ι)ώκει CQU. 651. ὀφέλλειεν: ὀφέλλει δὴ G. 653. ποδώκεος αἰακίδαο Q. 654. ἐξαοίσι C. 655. ἔλῃται Q (*supr.* οἶτο). 656. φύζαν QS Lips. (*supr.* θυμὸν) Vr. b, Cant. Mor. Bar. Vr. A: θυμὸν Ω. ἐνῶρσεν S (Lips. *supr.*) Cant. Mor. Bar. Vr. A: ἐνῆκεν Ω. φύζαν ἐνῆκεν ἢ κατὰ τινας θυμὸν ἐνῶρσεν Eust. 657. ἔτραπε P Lips. Vr. d. 658. γὰρ: δὲ R.

650. For the subj. **διιώσει, ἔλῃται** followed by the opt. **ὀφέλλειεν**, see *H. G.* § 298 ad fin. **δηιώσει** may represent an original **δηιώσει(ε)**, but the change of **ἔλῃται** to **ἔλοιτο** would be more violent. **ὀφέλλειεν** (also β 334) for the regular **ὀφέλλειεν** (*H. G.* § 39. 3) is unique in H. It is possible that the later (but not Homeric) distinction of the pres. **ὀφέλλειν** and **ὀφέλλειν** has reacted on the aor. The subject of the verb is evidently Patroklos.

653. The use of **ὄφρα** is to be compared with Δ 465 **λελιημένος ὄφρα τάχιστα τεύχεα συλήσειε**, Ξ 361 **θυμὸς ἐπέσσεται ὄφρ' ἐπαμύνω**, where see notes. The word has passed through the stage of introducing an object-clause till it is weakened to the modern 'that,' and really takes the place of the infinitive. Van L. however regards it as final, taking 656 to explain ὦδε, as though **Ἴκτορι δὲ . . ἐνῶρσεν** = **Ἴκτορι ἐνῶρσαι**. This is no doubt possible—perhaps best;

but we should have expected **μέν** for **δέ** in 656.

656. **φύζαν ἐνῶρσεν**, though not strongly supported, seems preferable to the vulg. **θυμὸν ἐνῆκεν**, which as Heyne suggests may have been wrongly taken from the line above; cf. O 62, 366. But it is going too far to call the vulgate 'intolerable' with van L. The use of **θυμὸς** in H. is elastic enough to permit of such a phrase; cf. 691. **θυμὸν ἐνῶρσεν** is probably a transitional form which was altered to **ἐνῆκεν** on the analogy of **μένος, θάρσος**, etc. **ἐνῆκεν**.

657. **ἔτραπε**, sc. **δίφρον** or **ἵππους**.

658. **τάλαντα**, see O 69. Here the word practically means little more than *will*. The backward and forward movement of the battle, which Hector perceives, answers to the fluctuations of Zeus' will, which themselves are typified by the figure of a balance swinging up and down.

ἐνθ' οὐδ' ἴφθιμοι Λύκιοι μένον, ἀλλὰ φόβηθεν
 πάντες, ἐπεὶ βασιλῆα ἴδον βεβλημένον ἦτορ
 κείμενον ἐν νεκύων ἀγύρει· πολέες γὰρ ἐπ' αὐτῷ
 κάππεσον, εὖτ' ἔριδα κρατερὴν ἐτάνυσσε Κρονίων.
 οἱ δ' ἄρ' ἀπ' ὤμοιιν Σαρπηδόνος ἔντε' ἔλοντο
 χάλκεα μαρμαίροντα· τὰ μὲν κοίλας ἐπὶ νῆας
 δῶκε φέρειν ἐτάροισι Μενoitίου ἄλκιμος υἱός.
 καὶ τότε Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς·

660

665

659. ἀλλὰ φόβηθεν DPR: ἀλλ' ἐφόβηθεν Ω. 660. ΒΕΒΛΗΜΕΝΟΝ QU
 Cant. Bar. Mor. Lips. Par. c e g: ΒΕΒΛΗΜΜΕΝΟΝ DG: ΒΕΒΛΑΜΜΕΝΟΝ AC Par. a:
 ΒΕΒΛΑΜΕΝΟΝ S Harl. d, Par. d f: ΒΕΒΟΛΗΜΕΝΟΝ Π: ΘΕΘΑΪΓΜΕΝΟΝ JPR T Mosc. 2.
 Harl. a, Par. h j, γρ. A: ΘΕΘΑΪΓΜΕΝΟΝ ᾗ ΒΕΒΛΗΜΕΝΟΝ Eust. 661. γὰρ: ΔΕ P. ||
 ἐπ': ἄμ' Q Mor. Vr. d, A. 663. ὤμοιοι Q. 666. ἀπόλλωνι D. || καὶ τότε ἄρ'
 ἔξ Ἰδης προσέφη Ζεὺς ὃν φίλον υἱόν Zen. (athetizing at the same time 666-83).

660. Both the reading and interpretation of this line involve difficulties. Why do the Lykians only now perceive that their king is stricken? The fight over his body has been going on for more than 100 lines; yet the wording of the sentence implies that the sudden change is due not to the flight of Hector, as we should expect, but to the recognition of Sarpedon's fall. Two theories seem possible: (1) The lines belong to an earlier recension of the story, in which the fight over the body was described only summarily in 661-62; 659 originally followed immediately after Sarpedon's fall (perhaps after 505), all the intervening lines being later expansion. (2) 661-62 are a later addition; βασιλῆα in 660 is Hector, not Sarpedon (Paley). In favour of (1) it may be urged that of the intervening lines we have already had on other grounds suspected a large portion as a later addition (see on 508, 555); while the rest from 569 on is quite colourless; the short battle-pictures relating the deaths of unimportant warriors are of a type which could easily be made to order, and in fact shew a suspiciously large proportion of borrowed lines (see e.g. the note on 604-05). If this solution is adopted, as I think it should be, then we must read either θεθαΐγμένον or βεβλημένον: the balance of authority is rather in favour of the former, but the latter best explains the variant βεβλαμμένον. If on the other hand we adopt (2), the last form is right. βεβλαμμένον ἦτορ might indeed mean 'brought to a stop in his life,' but the phrase is unique and by no means natural. βλάβω is commonly used (a) in the

literal sense, of impeding; (b) in the metaphorical, of divine interference causing mental blindness—O 724 βλάβη φρένας Ζεὺς, X 15 ἐβλάψας μ' ἐκέργε, cf. I 507, 512, ψ 14, and note on O 484. In this sense of course Hector is βεβλαμμένος in heart, for Zeus has sent panic upon him. We must then separate πάντες from Λύκιοι, and take it to mean *all the* (Trojan) *army*. This is not satisfactory; and though Hector might perhaps be called a βασιλεύς (cf. Δ 96 Ἀλεξάνδρῳ βασιλῆϊ, T 84 Τρώων βασιλεῦσι), as a matter of fact the title is never applied to him; least of all should it be used here, where, after the (*ex hypothesi*) ambiguous πάντες, it cannot but be referred to the king of the Lykians. It is of course this ambiguity which is held to explain the addition of 661-62; but it is much easier to suppose that 506-658 are a later addition, and that βεβλαμμένον is a mere corruption of βεβλημένον (note the transitional variants βεβλαμένον, βεβλημμένον).

661. ἐν νεκύων ἀγύρει, lit. *in the gathering of the corpses*, a bold and vigorous expression. ἀγυρίς recurs only in the phrase ἐν νηῶν ἀγύρει, Ω 141, and in γ 31=ἀγορή. αὐτῷ emphatic, *their lord*.

662. Note that εὖτε=at the time when; we cannot translate 'had fallen since.' There is a sudden slaughter. ἔριδα . . ἐτάνυσσε, see on H 102, N 358.

666. See on 431. The saving of Sarpedon's body at least is indispensable; after all the fighting over it, we must hear what becomes of the body itself. Zen., who entirely expunged 431-61, contented himself with an athetesis of

“εἰ δ’ ἄγε νῦν, φίλε Φοῖβε, κελαινεφὲς αἶμα κάθηρον
 ἐλθὼν ἐκ βελέων Σαρπηδόνα, καί μιν ἔπειτα
 πολλὸν ὑποπρὸ φέρων λούσον ποταμοῖο ῥοῇσι,
 χρίσόν τ’ ἀμβροσίῃ, περὶ δ’ ἀμβροτα εἴματα ἔσسون· 670
 πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
 “Ὕπνω καὶ Θανάτῳ διδυμάοσιν, οἳ ῥά μιν ὄκα
 θήσουσ’ ἐν Λυκίης εὐρείης πίοιι δῆμῳι,
 ἔνθά ἐ ταρχύσουσι κασίγνητοί τε ἔται τε
 τύμβῳι τε στήλῃι τε· τὸ γὰρ γέρας ἐστὶ θανόντων.” 675
 ὡς ἔφατ’, οὐδ’ ἄρα πατὴρ ἀνηκούστησεν Ἀπόλλων.
 βῆ δὲ κατ’ Ἰδαίων ὄρεων ἐς φύλοπιν αἰνὴν,
 αὐτίκα δ’ ἐκ βελέων Σαρπηδόνα δῖον αἰείρας,
 πολλὸν ὑποπρὸ φέρων λούσεν ποταμοῖο ῥοῇσι
 χρίσέν τ’ ἀμβροσίῃ, περὶ δ’ ἀμβροτα εἴματα ἔσσε· 680
 πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
 “Ὕπνω καὶ Θανάτῳ διδυμάοσιν, οἳ ῥά μιν ὄκα
 κάτθεσαν ἐν Λυκίης εὐρείης πίοιι δῆμῳι.

668. μελέων Q Harl. a, Vr. A. || σαρπηδόνη Ar. P Par. c². 670. χρίσον δ’
 (A *supr.*) JQST Lips.: χρεῖσον τ’ Syr. || ἀμβροσίῃ H. 671. κραιπνοῖσιν
 ἔπεσσαι Q. 672. διδυμάοσι τοί PR. 673. θήσουσι(n) λυκίης DGPR Vr. b,
 γρ. A. || θήσε(ς)ουσ’ εὐρείης λυκίης ἐν π. δ. Q Lips. 674. ταρχύσῳι Vr. b:
 ταρχύσῳι Vr. A: ταρχύσουσι JR Lips. 677. Ζηνόδοτος καὶ τοῦτον περιήρκε An.
 680. χρίσεν δ’ (A *supr.*) HJST Lips.: χρεῖσεν τ’ Syr. 682 om. Lips.
 διδυμάοσι τοί HPR. 683. ἔθκαν λυκίης εὐρείης ἐν π. δ. Q.

666-83, combined with alteration of 666 (he thought that Apollo was on the battlefield). The passage contains, however, some internal difficulties. The narrative in 676-83 is clear, but the same can hardly be said of the preparation for it in 667-75. ἐλθὼν ἐκ βελέων (668) is far less natural than ἐκ βελέων αἰείρας (678); and in 667, 669 two cleansings are sharply distinguished, though there is no apparent reason for them, and in 679 we hear of one only. This rather suggests that originally Apollo as god of Lykia intervened on his own account to carry off the king of his land—676 may have superseded τὸν δὲ ἰδὼν ἐλέησε ἀναξ Διὸς υἱὸς Ἀπόλλων or the like—and that 666 ff., with the preparatory scene in 431 ff. were added by a poet who thought that Zeus ought to take the initiative on behalf of his son.—Zen. raised a general objection to the whole passage, παράλογον γὰρ τὸν ἀπενθῆ τοιαῦτα διακονεῖσθαι—the bright Apollo should not be defiled by dealings with corpses. This seems to have im-

pressed Ar. (μήποτε Ζηνόδοτος ὀρθῶς ἠθέτηκε τοῦτους, Did.), but it applies only to the later Apollo, not to the Homeric.

668. Ar. read Σαρπηδόνη, but the acc. is regular, see K 572, Σ 345, Φ 122, Ψ 41. For ἐλθὼν Bentley conj. ἔλκων, but this word is used only of enemies. Some take ἐκ βελέων as attributive to αἶμα, the blood coming from the wounds, which is not satisfactory. But the variant ἐκ μελέων, cleanse from his limbs is well worth consideration.

670. For ambrosia as a purifying agent see Ξ 170.

671-75. See on 454-57. διδυμάοσιν. cf. Ξ 231 “Ὕπνω, κασίγνητῳ Θανάτῳ.

676-77 = O 236-37, 679-83 = 669-73.

677. This is the only hint to indicate that the gods are on Ida rather than Olympus (see on 431). It may well have been added after the introduction of the Διὸς ἀπάτη, though even thus the presence of Apollo on Ida is not less unexpected than that of Hera before. Zen. expunged the line.

Πάτροκλος δ' ἵπποισι καὶ Αὐτομέδοντι κελεύσας
 Τρῶας καὶ Λυκίους μετεκίαθε, καὶ μέγ' ἀάσθη 685
 νήπιος· εἰ δὲ ἔπος Πηληϊάδαο φύλαξεν,
 ἦ τ' ἂν ὑπέκφυγε κῆρα κακὴν μέλανος θανάτοιο.
 ἀλλ' αἰεὶ τε Διὸς κρείσσων νόος ἢ ἐπερ ἀνδρός·
 [ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην
 ῥηϊδίως, ὅτε δ' αὐτὸς ἐποτρύνησι μάχεσθαι.] 690
 ὅς οἱ καὶ τότε θυμὸν ἐνὶ στήθεσσιν ἀνῆκεν.
 ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξας,
 Πατρόκλεις, ὅτε δὴ σε θεοὶ θανάτόνδε κέλεσσαν;
 "Ἀδρηστον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ἐχέκλον
 καὶ Πέριμον Μεγάδην καὶ Ἐπίστορα καὶ Μελάνιππον, 695
 αὐτὰρ ἔπειτ' Ἐλασον καὶ Μούλιον ἠδὲ Πυλάρτην·
 τοὺς ἔλεν, οἱ δ' ἄλλοι φύγαδε μνώοντο ἕκαστος.
 ἔνθά κεν ὑψίπυλον Τροίην ἔλον νῖες Ἀχαιῶν
 Πατρόκλου ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχεϊ θύεν·
 εἰ μὴ Ἀπόλλων Φοῖβος ἐνδμήτου ἐπὶ πύργου 700
 ἔσθη, τῷ ὀλοὰ φρονέων, Τρώεσσι δ' ἀρήγων.
 τρις μὲν ἐπ' ἀγκῶνος βῆ τείχεος ὑψηλοῖο

686. ΠΗΛΗΪΑΔΕΩ DHJQST Harl. a. || ΕΦΥΛΑΞΕΝ JT Harl. a. 688. Αἰεὶ U Vr. A. ||
 TE: γε Syr. Bar. Mor. || ΠΙΝΕΣ ΚΡΕΙΣΣΩ An. || ΑΝΔΡΟΣ A (γρ. ἀνδρῶν) HQTU Syr.
 Lips. Harl. a, Vr. b A: ἀνδρῶν Ω. 689-90 om. AD Syr.: ἐν τισι τῶν ἀντιγράφων
 οὐ κεῖνται Eust. 690 om. Ht. || ΤΟΤΕ Aph., cf. P 178: ΠΟΤΕ Par. c supr. by
 man. 1. || ΕΠΟΤΡΥΝΕΙ CJTU: ΕΠΟΤΡΥΝΗΣΕ H. || ΜΑΧΕΑΣΘΑΙ Harl. a. 691. ΕΝΗΚΕ(Ν)
 DGSU Syr. Harl. a, Vr. A, Mosc. 2. 693. ΘΑΝΑΤΟΝ ΓΕ Q. 694. ΑΝΤΙΝΟΟΝ
 Q Lips. || ΕΧΕΚΛΟΝ: ΟΠΙΣΤΗΝ JTV Harl. a, Lips., γρ. ΕΧΕΚΛΟΝ Harl. a, Lips.
 697. ἔλεν Zen. 699. ἔγχεσι P. | ΘΥΙΕΝ AHU. 702. ἐπ' ἢ ἢ Eust.: ὑπ' Mor.

684. It will be seen that this line is hardly consistent with the will of Zeus in 648-51.

685. ἀάσθη, see note on ἀάσατο A 340.

686. ἔπος, the μύθου τέλος of 83-96.

688. For the gnomic TE see H. G. § 332. ἀνδρός, vulg. ἀνδρῶν. The change to the plur. was evidently made to avoid ambiguity when the following couplet was interpolated.

689-90 are a mere interpolation from P 177-78. ἐποτρύνησι μάχεσθαι is the reading of mss.; it cannot be construed, but under the circumstances it is not worth while to correct it to ἐποτρύνει μαχέσασθαι, which is given by all mss. in P 178. It is not easy to see how the change came about.

692=E 703; cf. Virgil *Aen.* xi. 664 *Quem telo primum, quem postremum aspera virgo Deicis?*

697. ἔλεν, Zen. ἔλες. But for the

change from apostrophe to narrative cf. 586. φύγαδε μνώοντο, turned their thoughts to flight; a pregnant expression like μή τι φόβονδ' ἀγόρευε, E 252.

698. The following passage (to 711) is athetized by Payne Knight and others, probably rightly, as the idea of an actual assault upon the wall is quite unprepared, and seems hardly consistent with the attitude of Hector in 713. There are several lines which appear elsewhere and may be borrowed; 698=Φ 544; 699=Λ 180 (where, however, see note); 703, cf. E 437; 705-06=E 438-39; 710-11=E 443-44. The passage in E describing Diomedes' repulse by Apollo was evidently before the poet of these lines. Compare also the similar wording of T 445-48.

699. ὑπὸ χερσὶ is elsewhere used only with a passive, or a verb of quasi-passive meaning (πεσεῖν, etc.).

702. ἀγκῶνος, either the salient angle

Πάτροκλος, τρὶς δ' αὐτὸν ἀπεστυφέλιξεν Ἀπόλλων,
 χεῖρεςσ' ἀθανάτησι φαεινὴν ἀσπίδα νύσσων.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος, 705
 δεινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·
 “χάζεο, διογενὲς Πατρόκλεις· οὐ νύ τοι αἶσα
 σῶι ὑπὸ δουρὶ πόλιν πέρθαι Ἰρώων ἀγερῶχων,
 οὐδ' ὑπ' Ἀχιλλῆος, ὅς περ σέο πολλὸν ἀμείνων.”
 ὡς φάτο, Πάτροκλος δ' ἀνεχάζετο πολλὸν ὀπίσσω, 710
 μῆνιν ἀλευόμενος ἐκατηβόλου Ἀπόλλωνος.
 “Ἐκτωρ δ' ἐν Σκαίῃσι πύλης ἔχε μώνυχας ἵππους·
 δίξε γὰρ ἡὲ μάχοιτο κατὰ κλόνον αὖτις ἐλάσσας,
 ἥ λαοὺς ἐς τείχος ὁμοκλήσειεν ἀλῆναι.
 ταῦτ' ἄρα οἱ φρονέοντι παρίστατο Φοῖβος Ἀπόλλων 715
 ἀνέρι εἰσάμενος αἰζηῶι τε κρατερῶι τε,
 Ἀσίῳι, ὃς μήτρως ἦν Ἐκτορος ἵπποδάμοιο,

703. ὑπεστυφέλιξεν J. 704. χείρεσιν GQ: χείρεσι T S. 706. δεινὰ δ':
 δεινὸν PR. ἔπεα πτερόεντα προσηύδα ACH Cant. Harl. 1: προσέφη ἑκαεργος
 ἀπόλλων Ω, γρ. A Harl. a. 707. χάζεο: φράζεο Vr. d. νύ τοι: νύ πο
 Ar. Par. a (supr. τοι and coi): νύ τοι πο P: τι πο R. 708. πέρσαι P Harl. a.
 709. οὐδ': οὐχ H. || ὅπερ JPQR Lips. Vr. A. 710. ἀναχάζετο (i. πολλὸν:
 τυτθὸν Zen. H. 711. ἀλευόμενος (A supr.) GH. 712. δ' ἐν: δὲ Q. 713.
 αὖτις GPQ Cant. Bar. 715. παρέστη P. 716. εἰσάμενος Ar. Ω: ἐεισάμενος
 Q King's Lips.: εἰδόμενος Par. a f (the variant implied by Did.). 717. ἦν JT.

of the tower itself, or the re-entering angle where the tower abutted on the main wall. Or the reference may be to a construction such as that of the walls at Hissarlik, where the lower part is on a comparatively easy slope, the upper vertical; the angle where the two joined may be the *ἀγκών*.

704. *νύσσων* seems here to imply no more than a blow from the hand. Elsewhere it means a *stab* with a pointed instrument.

708. *πέρσαι*, a non-thematic aor. for *πέρθ-σ-σθαι*, related to *ἐπερσα* as *δέχθαι* to *ἐδεξάμην*, *ὄρθαι* to *ὤρσα*; see II. G. § 40. The variant *πέρσαι* is also possible; it is *not fated for thee to sack* etc. Van L. would read *Ἰρώων πέρθεσθ'*, needlessly (*Ench.* § 211. 9).

710. *πολλόν*, Zen. τυτθόν as E 443. Ar. thought the difference justified because Diomedes had the words of Athene to urge him on, whereas Patroklos has the words of Achilles to hold him back.

711. Perhaps we should accept the variant *ἀλευόμενος* (future) as elsewhere (E 444).

713. *δίξε*, *doubted*, only here and in an oracle, Herod. i. 65; no doubt from *δφι*, connected with *δύο*, *dis*, in the sense *to be of two minds*; cf. *δοῖ* (I 230 with note), *διστάζειν*. It is probably not related to *δίξηναι* where the root is *ζη-* and *δι-* is reduplication.

717. This Asios, who is not heard of again, is of course not to be confused with Asios, son of Hyrtakos, in M and N. It appears from this that Hekabe was her-self daughter of Dymas; whereas the later tradition (traceable as far back as Euripides) made her daughter of Kisseus and sister of Theano. So Virgil calls her Cisseis (*Aen.* vii. 320). Apollodoros names Sangarios for her father (see next line), while we have choice between no less than six claimants to the position of her mother. No wonder the Emperor Tiberius wrote a dissertation (*Quae mater Iphitiae fuerit*).

αὐτοκασίγνητος Ἑκάβης, υἱὸς δὲ Δύμαντος,
 δὲ Φρυγίῃ ναίεσκε ῥοῆις ἐπὶ Σαγαράϊοι·
 τῶι μιν ἐεισάμενος προσέφη Διὸς υἱὸς Ἀπόλλων· 720
 “Ἐκτορ, τίπτε μάχης ἀποπαύεαι; οὐδὲ τί σε χρή.
 αἴθ’ ὅσον ἦσσαν εἰμί, τόσον σέο φέρτερος εἶην·
 τῶ κε τάχα στυγερώς πολέμου ἀπερωήσειας.
 ἀλλ’ ἄγε Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους,
 αἶ κέν πῶς μιν ἔλῃς, δώῃ δέ τοι εὖχος Ἀπόλλων.” 725
 ὥς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἅμ’ ἰόνον ἀνδρῶν,
 Κεβριόνη δ’ ἐκέλευσε δαΐφρονι φαίδιμος Ἐκτωρ
 ἵππους ἐς πόλεμον πεπληγέμεν. αὐτὰρ Ἀπόλλων
 δύσεθ’ ὅμιλον ἰών, ἐν δὲ κλόνον Ἀργείοισιν
 ἦκε κακόν, Τρῳσὶν δὲ καὶ Ἐκτορι κῦδος ὅπαζεν. 730
 Ἐκτωρ δ’ ἄλλους μὲν Δαναοὺς ἔα οὐδ’ ἐνάριζεν,
 αὐτὰρ ὁ Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους.
 Πάτροκλος δ’ ἐτέρωθεν ἀφ’ ἵππων ἄλτο χαμαῖζε
 σκαυῇ ἔγχος ἔχων· ἐτέρηφι δὲ λάζετο πέτρον
 μάρμαρον ὀκρίοντα, τόν οἱ περὶ χεῖρ ἐκάλυψεν· 735
 ἦκε δ’ ἐρείσάμενος, οὐδὲ δὴν ἄζετο φωτός,

718. δ’ ἐκάβης Bar. 719. φρυγίην G Syr. Harl. a, King’s Par. a f j. 720.
 προσεφώνεε φοῖβος ἀπόλλων (i. 721. ἔκτωρ JR Syr. 724. ἔφεπε: ἐπεχε P R.
 725. ἔλοισ C Bar. Vr. d. || δοῖν Q: θῶιοι Bar. 726. αὖεις C. || ἄν (ἀν) πόνον
 C JQR Lips. Cant. Vr. A. 728. ἐπ πόλεμον Vr. d. 731 om. S. || ἐνάριζε(ν)
 J Cant. Harl. a, Lips. Mosc. 2. 732. ἔφεπε: ἐπεχε GPR, ἐν ἄλλῳ A. 735.
 ὀκρούοντα J Harl. a, Vr. d A. 736. ἄζετο: χάζετο H (Par. j supr.).

723. *στυγερώς*, i.e. with grievous results to yourself; so φ 374 τῶ κε τάχα *στυγερώς τιν’ ἐγὼ πέμψαιμι νέεσθαι*, after a couplet closely resembling 722. Compare also μὴ τάχα *πικρὴν Αἴγυπτον καὶ Κύπρον ἵκηται*, p 448.

724. *ἔφεπε*, see note on E 329.

735. *μάρμαρον ὀκρίοντα*, M 380. Bentley conj. *ὀκρίονθ’*, ὅν οἱ, which is adopted by most edd., and is no doubt right if the line is genuine. The second part, however, is unusual, as it appears to describe a stone of small size, whereas those cast by heroes are elsewhere of heroic dimensions.

736. *ἄζετο* is the ms. reading, with one exception; *χάζετο*, which most edd. adopt, is doubtless only a conjectural emendation, and has not even the merit of giving good sense; after three lines and a half have been describing Patroklos’ vigorous attack it will not do to say that ‘he did not long yield before his foe.’ Nothing is explained by a

reference to the equally obscure Λ 539 *μίνυνθα δὲ χάζετο δούρος* (q.v.); and we must either accept the ms. reading or find some better emendation than this. So far as sense is concerned, we have no need to go beyond the ordinary sense of *ἄζομαι*, *to fear* (the gods), *to have a scruple* (with infin., Z 267, or μή, Ξ 261). The only difficulty is the gen. in place of the acc., and this is explicable, because ‘his foe’ is not the direct object of the verb; the sense is not ‘he did not long dread his foe,’ but *he was not long in awe for his foe*. *ἄζομαι* is used solely of terror or reverence of a religious nature (except perhaps ρ 401; cf. *ἅγιος*, *ἁγρός*); the word therefore here refers to the *divine* panic inspired by Apollo; the supernatural awe thus due to Hector has no long hold of Patroklos, and does not make him hesitate in his onslaught. The use of the gen. may be compared to that with *οἶδα* when meaning ‘to know about’ (see Λ 657), and with the double

οὐδ' ἀλίωσε βέλος, βάλε δ' Ἴεκτορος ἡμιοχῆα
 Κεβριόνην, νόθον υἱὸν ἀγακλῆος Πριάμοιο,
 ἵππων ἡνί' ἔχοντα, μετώπιον ὀξείῃ λαΐ.
 ἀμφοτέρας δ' ὀφρύς συνέλεν λίθος, οὐδέ οἱ ἔσχεν 740
 ὀστέον, ὀφθαλμοὶ δὲ χαμαὶ πέσον ἐν κονίησιν
 αὐτοῦ πρόσθε ποδῶν· ὁ δ' ἄρ' ἀρνευτῆρι εὐκικός
 κάππεσ' ἀπ' εὐεργέος δίφρου, λίπε δ' ὀστέα θυμός.
 τὸν δ' ἐπικερτομέων προσέφη, Πατρόκλεις ἵππευ·
 "ὦ πόποι, ἦ μίλ' ἐλαφρὸς ἀνὴρ, ὥς ρεῖα κυβιστῆι. 745
 εἰ δὴ που καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο,
 πολλοὺς ἂν κορέσειεν ἀνὴρ ὅδε τήθεα διφῶν,
 νηὸς ἀποθρώσκων, εἰ καὶ δυσπέμφελος εἴη,

738. **πριάμοιο** : **μεγάλουμον** C (ἀγακλῆος marked as a proper name). 742.
 ἄρ' om. Vr. A (ὅδ' ἄρ' νευτῆρι) *El. Mag.* 146. 51. 744. **προσέφη** T¹ Lips. Vr. A¹.
 ἱππέες Vr. A¹. 745. **ὥς** : **ὅς** G (ὅς) JPQRST Harl. a (Lips. *supr.*). 747.
κορέσῃ S. || **βέν** R¹m with ref. to **τήθεα** : i.e. **βένθεα**. 748. **δυσπέμφελοι** εἶεν Zen.

constr. of **μύνηται** (*II. G.* § 151 d) ; or it may be ablative, *had no awe* (to keep him) *from his foe*, as with **λείπεσθαι**, *διώκεσθαι*.

737. **ἀλίωσε**, so οὐχ ἡλίωσε τοῦπος, *Soph. Trach.* 258 ; cf. *Διὸς νόον* . . ἀλίωσαι c 104, 138.

739. **μετώπιον** (cf. A 95) on the analogy of **μεταμάξιον** should mean *between the eyes* ; see note on E 19. It is hardly possible to say whether the word is a neuter used adverbially, or a masc. accus.

740. **συνέλεν**, *συνέχεε καὶ εἰς ἐν συν-ἡγαγέν* Schol. T. But the use is a curious one. The compound recurs in H. only in ν 95 *χλαῖναν μὲν συνελών*, *gathering up*, and there seems to be no parallel use in later Greek. **ἔσχεν** intrans., as *ἔσχεθε* 340.

741. The 'falling out of the eyes' is anatomically impossible as the result of such a blow ; at most the eyeballs would be burst. Such errors are not common in H.

742. See note on M 385.

743. The synizesis in **εὐεργέος** is very doubtful in so ancient a passage. Various conjectures have been proposed ; Christ's **εὐφρεγέος** with the metathesis which we find in **ρέζω** = **φρέζω** is ingenious. He also suggests **εὐπλεκέος**, van L. **εὐ Φερκτοῦ**, Nauck **ἐνέξστοι**, Menrad **εὐέργου** (**εὐέργος** in pass. sense is found in Herod. and Theokr. ; **εὐεργός** in act. in *Od.*).

745. **ὥς**, see note on 600. **κυβιστῆι**

may imply only 'taking a header.' It is possible, however, that the metaphor is in this line not from diving, but from tumbling, as in Σ 605 ; from *Kebriones'* skill in tumbling on land Patroklos concludes that he would make a good diver at sea *as well* (καί).

747. **τήθεα**, a **ἄπαξ εἰρημένον** in Greek, though the form **τήθιον** occurs in Aristotle, where it is said to mean some ascidian. We can only say that **τήθεα** are some sort of food obtained by diving in the sea ; the recognized translation 'oysters' will do as well as any other. **διφῶν** is another rare word meaning *to seel* ; it occurs in Hes. *Όμη.* 374 and occasionally in later Greek ; e.g. *ἐρεβοδιφῶσιν* Aristoph. *Nub.* 192. The scholion of An. is interesting ; (ἡ **διπλή** ὅτι ἄπαξ εἴρηκε **τήθεα**. ἔστι δὲ εἶδος τῶν θαλασσίων ὀστρέων. πρὸς τοὺς χωρίζοντας· φασὶ γὰρ ὅτι ὁ τῆς Ἰλιάδος ποιητῆς οἱ παρεισάγει τοῖς ἥρωας χρωμένους ἰχθύων, ὁ δὲ τῆς Ὀδυσσεύς. φανερόν δὲ ὅτι εἰ καὶ μὴ παράγει χρωμένους, ἴσασι, ἐκ τοῦ τὸν Πάτροκλον ὀνομάζειν **τήθεα**. νοητέον δὲ τὸν ποιητὴν διὰ τὸ μικροπρεπὲς παρητήσθαι ('declines' to introduce them). καὶ μὴ οὐδὲ λαχάνους παρεισάγει χρωμένους· ἀλλ' ὅμως φασὶ "ὁμῶς Ὀδυσσεύς τέμνειν μέγα κοπρήσοντας" (p. 239).

748. **δυσπέμφελος**, sc. **πόντος**, *σύνθημ.* as Hes. *Theog.* 440 *γλαυκὴν δυσπέμφελον Όμη.* 618 *ραυτιλὴν δυσπειφέλον ἱμερος*. But in *Όμη.* 722 *μηδὲ πομπήσιν δαίτῳ δυσπέμφελος εἶναι* it probably means *justilious*, hard to please, a sense which

ὥς νῦν ἐν πεδίῳ ἐξ ἵππων ρεία κυβιστᾶι.
ἦ ῥα καὶ ἐν Ἰρῶεσσι κυβιστητῆρες ἔασιν.”

750

ὥς εἰπὼν ἐπὶ Κεβριόνηι ἥρῳ βεβίκει
οἴμα λέοντος ἔχων, ὃς τε σταθμοὺς κεραϊζὼν
ἔβλητο πρὸς στῆθος, ἐή τέ μιν ὤλεσεν ἀλκή·
ὥς ἐπὶ Κεβριόνηι, Πατρόκλεις, ἄλσο μεμαῶς.
Ἔκτωρ δ' αὖθ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμᾶζε.

755

τὼ περὶ Κεβριόναο λέονθ' ὥς δηρινθήτην,
ὦ τ' ὄρεος κορυφήσι περὶ καταμένης ἐλάφοιο,
ἄμφω πεινᾶοντε, μέγα φρονέοντε μάχεσθον·
ὥς περὶ Κεβριόναο δῶν μήστωρες αὐτῆς,
Πάτροκλός τε Μενoitιάδης καὶ φαίδιμος Ἔκτωρ,

760

ἔντ' ἀλλήλων ταμείιν χροά νηλεῖ χαλκῶι.
Ἔκτωρ μὲν κεφαλῇφιν ἐπεὶ λάβεν, οὐ τι μεθίει·
Πάτροκλος δ' ἐτέρωθεν ἔχεν ποδός· οἱ δὲ δὴ ἄλλοι
Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὕσμινην.
ὥς δ' Εὐρὸς τε Νότος τ' ἐριδαίνετον ἀλλήλοιν
οὔρεος ἐν βήσσησι βαθέην πελεμιζέμεν ὕλην,
φηγρόν τε μέλιν τε τανύφλοιόν τε κράνειαν,

765

749. ὥς: ὅς J Mor.: γρ. ὅς καὶ ὅστις ὅπερ κάλλιον Harl. a. 750. κυβιστῆρες A¹ (T.W.A.) PTU: κυβιστῆρες J. 754. ἄλτο U² Bar. 755. αὐθ': αὐ PQR Lips. Vr. A. 756. δηρινθήτην Par. j and ar. Eust. 757. ὦ τ': ὡς Q. 762. οὔτι PQRS Lips. King's: οὐχὶ Ω. || μεθείην CS Bar. Vr. d: μεθείει H. 765. ἀλλήλοισιν QS Mosc. 2. 766. zasēhn Bar. Mor. || πολεμιζέμεν DJPQ Vr. b.

explains Zen.'s reading *δυσπέμφελοι εἶεν*· οἶον εἰ καὶ *δυσάρεστοι* εἶεν οἱ *συνεσθίνοντες*, An.

752-54. Heyne, and others after him, have objected with some force to this simile that it is out of place as preceding a second lion-simile; and that Patroklos should not be compared to a lion wounded in ravaging the folds, but to one attacking the huntsmen.

754. *μεμαῶς*, the *α* is elsewhere found long only when followed by *ο* (*μεμαῶτες* B 818, where see note, *μεμαῶτε* N 197). The other passages all have *-ᾶω* (about eighty-five times in H.). We may compare *τεθνηῶτα* by *τεθνεῶτι*. See *H. G.* § 26. 1. The *α* is naturally short (*μα*=*μη*, weak form of *μον*-*μεν*-). The *ᾶ* in *μεμαῶτε* may be due to metrical necessity, and in *μεμαῶς* here to the analogy of that form. But see Schulze *Q. E.* p. 366 note, where he assumes another root *μα*: *μά*, cf. *μαιράει*.

756. *δηρινθήτην*, here only; but *δηρίσασθαι* P 734 (?), θ 76, and *ἀδήριτος*

P 42. On this analogy no doubt is founded the variant *δηρινθήτην* (*δηρινθήτην* κατὰ τινας, μάλιστα δὲ *δηρινθῆναι* δίχα τοῦ ν, Eust.); but there seems to be no analogy for such an aor. from an *-i-* stem. The usual form of the verb is *δηρίσασθαι*, and mss. are notoriously untrustworthy with regard to the insertion of ν before a dental (see on E 697). For the double stem cf. *τίνω* beside *τιώ*, *θύνω*, *δύνω* beside *θύω*, *δύνω*, *δηρίσμαι* (with ῥ) is found in Pindar *O.* xiii. 44, while *Ap. Rhod.* ii. 16 has *δηρινθῆναι*.

762. Compare O 716 with note. οὐ τι has good support here.

766. Nauck gets rid of the short form of the dat. by reading *βήσσησι βαθύν* (for *βαθύν* as fem. see *H. G.* § 116. 4).

767. *τανύφλοιον*, with smooth bark. *τανυήκεας*, elsewhere (like *παναήκης*) only of edged weapons, here = *with slender points*. The idea of 'stretching out' may give rise equally to the meanings 'long,' 'thin,' and 'smooth.' The two last generally suit the compounds

αἴ τε πρὸς ἀλλήλας ἔβαλον τανυήκεας ὄζους
 ἡχῇ θεσπεσίῃ, πάταγος δέ τε ἀγνυμενίων,
 ὡς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες
 δήιουν, οὐδ' ἕτεροι μνώοντ' ὀλοοῖο φόβοιο.
 πολλὰ δὲ Κεβριόνην ἀμφ' ὄξέα δοῦρα πεπήγει
 ἰοί τε πτερόεντες ἀπὸ νευρῆφι θορόντες,
 πολλὰ δὲ χερμάδια μεγάλ' ἀσπίδας ἐστυφέλιξαν
 μαρναμένων ἀμφ' αὐτόν· ὁ δ' ἐν στροφάλιγγι κονίης
 κέϊτο μέγας μεγαλωστί, λελασμένος ἵπποσυνάων.

ὄφρα μὲν ἥελιος μέσον οὐρανὸν ἀμφιβεβήκει,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός·
 ἦμος δ' ἥελιος μετενίσσето βουλυτόνδε,
 καὶ τότε δὴ ῥ' ὑπὲρ αἶσαν Ἀχαιοὶ φέρτεροι ἦσαν.
 ἐκ μὲν Κεβριόνην βελέων ἦρωα ἔρυσσαν

768. **ΤΑΝΥΗΚΕΑΣ** Q Ambr. Cant. Mose. 2. 772. **ΔΟΥΡ' ΕΠΕΠΗΓΕΙ** (A *supr.*) CHJS
 Harl. a, Vr. b A. 774. **ΕΣΤΥΦΕΛΙΞΑΝ** Ar. Ω: **ΕΣΤΥΦΕΛΙΞΕ(Ν)** DGQST Harl. a d,
 King's Par. c h j. 775. **Θ' ΕΝ** Ar. GPR Par. j: **ΘΕ Ω**. 778. **ΜΑΛ'**: **ΜΕΝ Α**.
 779. **ΜΕΤΕΝΙΣΕΤΟ** DG (Harl. a *supr.*): **ΜΕΤΕΝΙΣΕΤΟ** CT. 780. **Ῥ' om.** S. 781.
ΜΕΛΕΩΝ Q. || **ἦρωας** R.

of *τανυ-* indifferently, but are preferable to the first, which has, however, taken sole possession of *ταναός*. 'Long-barked,' the traditional interpretation of *τανύ-φλοιος*, is meaningless. See notes on I 228, Θ 297.

776. **ΜΕΓΑΣ ΜΕΓΑΛΩΣΤΙ** (also Σ 26), the adv. seems to have little force except as an emphatic reduplication of *μέγας*, and is to be compared with *οἶόθεν οἶος* II 39, *αἰνόθεν αἰνώς* II 97. For the plur. **ἵπποσυνάων**, *feats of horsemanship*, see note on I 700. So Ψ 307 *ἵπποσύνας ἐδίδαξαν*.

777. See A 84-86. With the explanation there given, if the theory of the expansion of the original *Μῆνις* be right, there is no longer any reason to say that we have 'two noons on the same day.' The narrative of A and II, with the short *μάχη ἐπὶ ταῖς νανσίῃ* from O, does not require more than two or three hours, at least for a poet; and the expression here gives room for even more; for it does not indicate a point of time, but a period, 'so long as the sun was high in heaven,' i.e. till some time not long after noon. But the development of the story at this point is involved in many difficulties, for which see *Introd.*

779=258. The time indicated is not evening (we do not reach sunset till

Σ 239), but early afternoon; see Frazer in *C. R.* ii. p. 260. The time is fixed, at least for Attica, by Aristoph. *Aves* 1498 ff. where *βουλυτός ἢ περαιτέρω* is consistent with *σμικρόν τι μετὰ μεσημβρίαν*. It is common in many places, as Frazer shews, to stop the day's ploughing at or soon after midday; hence the German *Morgen* as a measure of land=*a day's work* (see on K 351). For similar names for the time of day taken from agricultural or pastoral operations see note on A 62, A 86, μ 439; and cf. Hesiod (*Opp.* 581) ἥως . . πολλοῖσιν ἐπὶ ζυγὰ βοσὶ τίθησιν. Horace's *Sol ubi . . iugum demeret bobus fatigatis* (*C.* iii. 6. 41) and Milton's *What time the laboured ox In his loose traces from the furrow came*, are of course familiar.

780. **ὑπὲρ αἶσαν**, *beyond measure*, i.e. beyond expectation; cf. Γ 59. The phrase is to be distinguished from *ὑπὲρ Διὸς αἶσαν* Γ 321, *ὑπὲρ μοῖραν* Γ 336, *ὑπὲρ μόρον* Γ 30, Φ 517, *ὑπέρμορα* B 155 (where see note). These all mean 'contrary to destiny,' but they are never used of anything which is actually said to have happened; they are applied either to the future or to unrealized possibilities in the past. Z 487 is the only passage where *ὑπὲρ αἶσαν* seems to be used for *ὑπὲρ Διὸς αἶσαν*.

Τρώων ἐξ ἐνοπῆς, καὶ ἀπ' ὤμων τεύχε' ἔλοντο,
 Πάτροκλος δὲ Τρωσὶ κακὰ φρονέων ἐνόρουσε.
 τρὶς μὲν ἔπειτ' ἐπόρουσε θοῶι ἀτάλαντος Ἀρηϊ,
 σμερδαλέα ἰάχων, τρὶς δ' ἐννέα φῶτας ἔπεφνεν· 785
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
 ἔνθ' ἄρα τοι, Πάτροκλε, φάνη βιότοιο τελευτή·
 ἦντετο γάρ τοι Φοῖβος ἐνὶ κρατερῇ ὑσμίνῃ
 δεινός. ὁ μὲν τὸν ἰόντα κατὰ κλόνον οὐκ ἐνόησεν·
 ἡέρι γὰρ πολλῇι κεκαλυμμένος ἀντεβόλησε· 790
 στῇ δ' ὄπιθε, πληξεν δὲ μετάφρενον εὐρέε τ' ὤμω
 χειρὶ καταπρηνεῖ, στρεφεδίνθηεν δέ οἱ ὄσσε.
 τοῦ δ' ἀπὸ μὲν κρατὸς κυνέην βάλε Φοῖβος Ἀπόλλων·
 ἡ δὲ κυλινδομένη καναχὴν ἔχε ποσσὶν ὑφ' ἵππων
 αὐλῶπις τρυφάλεια, μίανθησαν δὲ ἔθειραι 795
 αἵματι καὶ κονίησι. πάρος γε μὲν οὐ θέμις ἦεν
 ἵππόκομον πῆληκα μιάινεσθαι κονίησιν,
 ἀλλ' ἀνδρὸς θείοιο κάρη χαρίεν τε μέτωπον

782. τρώων τ' Vr. b A. 783. δὲ : δ' ἐν Vr. d. || κακὰ τρωσὶ(ν) S Vr. A. ||
 καταφρονέων J. || ἐπόρουσε P. 784. ἐνόρουσε JRT Mosc. 2. 788. τοι om. D :
 οἱ T. 789. ἐόντα Vr. d. 791. πληξέν τε Mosc. 2. || μεταφρένω PR. ||
 εὐρέα PS. 792. στρέφε· δίνθηεν QR: στρεφεδίνθηεν Harl. a (glossed *ταραχθέντες*
ἐστράφησαν). 794. ὑφ' : ἐφ' S. 795. τρυφάλεια QR. || δέ : δὲ οἱ Lips.

784-86. Compare E 436-38 and 702-05 above. The passage is a fine climax in preparation for the catastrophe, and contrasts strongly with the meaningless exaggeration of carnage in A 747—and perhaps 810 below.

789. The position of *δεινός* produces an effect almost unique in the *Iliad*. It is a fine instance of the self-restraint of the Greek artist that so simple and easy a way of producing a cheap sensation should have been banished except from the few points where it is really justified. Compare *βάλλ' αἰεὶ δέ κ.τ.λ.* A 52.

792. *καταπρηνεῖ*, cf. *χερσὶ καταπρηνεσί* O 114. But the contraction -ει is not a form of the old epic dialect (see Menrad *Contr.* pp. 71-75). There is no probable correction; the word may indicate that the interpolation introducing the reference to Achilles' armour begins with this line (see Introd.). *στρεφεδίνθηεν* is a word of extraordinary formation, which appears to postulate a noun *στρεφεδίνη* (or -δίνος) in the sense of 'whirling.' Quintus has *στρεφεδίνεον* (with which compare the reading of Harl. a). There appears to be no really

archaic word of which this might be regarded as a mistaken imitation, and it remains as a proof that the Greek language in its most vital period was capable of forming compounds beyond the lines of its regular development. As to the meaning of the word, it may be either 'Patroklos' eyes grew dizzy,' or 'Apollo's eyes rolled' in fury. Of these the latter is rather the preferable as the effect upon Patroklos follows in 805. The variant *στρέφε· δίνθηεν* is grammatically possible, but not attractive. Agar (*J. P.* xxvii. 171) meets the difficulties boldly with *χερσὶ καταπρηνέσσω· ἐδίνθηεν δέ*.

795. The variant *δέ οἱ* for *δέ* is noticeable; it is very doubtful if *ἔθειραι* ever had an initial *F* (X 315 is the only other evidential passage, cf. T 382), and it is quite possible that we ought in fact to read *δέ F'(oi) ἔθειραι*, where *Φοι* = *Πατρόκλωι* as in 801.

798. *ἀνδρὸς θείοιο*, a unique phrase. *θεῖος* is used as an *epith.* *ornans* of Odysseus often, of Achilles in T 279, 297, and of other heroes N 694, Ξ 230, O 25, 333, T 145. With *ἀνῆρ* it seems

ῥύετ' Ἀχιλλῆος· τότε δὲ Ζεὺς Ἑκτορι δῶκεν
 ἦι κεφαλῇ φορέειν, σχεδόνθεν δέ οἱ ἦεν ὄλεθρος. 800
 πᾶν δέ οἱ ἐν χεῖρεσσιν ἄγῃ δολιχόσκιον ἔγχος,
 βριθὺν μέγα στιβαρὸν κεκορυθμένον· αὐτὰρ ἀπ' ὤμων
 ἀσπίς σὺν τελαμῶνι χαμαὶ πέσε τερμιόεσσα.
 λῦσε δέ οἱ θῶρηκα ἄναξ Διὸς υἱὸς Ἀπόλλων.
 τὸν δ' αἴτη φρένας εἶλε, λύθεν δ' ὑπὸ φαίδιμα γυνία, 805
 στῆ δὲ ταφῶν· ὅπιθεν δὲ μετάφρενον ὀξεῖ δουρὶ
 ὤμων μεσσηγὺς σχεδόνθεν βάλε Δάρδανος ἀνὴρ,
 Πανθοΐδης Εὐφορβος, ὃς ἡλικίην ἐκέκαστο.
 ἔγχρ' ἦ θ' ἵπποσύνηι τε πόδεσσί τε καρπαλίμοισι·
 καὶ γὰρ δὴ τότε φῶτας εἴκοσι βῆσεν ἀφ' ἵππων, 810

800. ἦι: ἐν S. 801. πᾶν: ἐν τισι τῶι Did. || χεῖρες Vt. A. || ἔαγν P Vt. A.
 803 om. G. 804. θῶρακα J. 806. δουρὶ: χαλκῶι Harl. a. 807. μεσσηγὺ
 G (U p. ras.) Syr. and ap. Eust. || σχεδὸν οὐτασε Zen. || λάβε R. 808. ἡλικίην Vt. A.
 810. δὴ τότε Ar. HPQR Syr. King's: δὴ ποτε Ω. || βῆσεν . . ἢ βῆσαν Sch. U.

to be more than this, and to refer to his divine parentage. It is only in virtue of his divine birth that he can wear divine armour without the nemesis which comes on Hector (800).

801. The change from οἱ=Hector to οἱ=Patroklos is violent, as P. has not been mentioned for seven lines. οὕτω (sc. Aristarchos) πᾶν δέ οἱ, ἐν δέ τισι τῶι (τὸ?) δέ οἱ, Did.; ὅτι τὸ πᾶν ἀντὶ τοῦ δλον, An.

802. κεκορυθμένον, sc. χαλκῶι, which is always added elsewhere. The heaping up of epithets is remarkable.

803. τερμιόεσσα, a word recurring only in τ 242 (and Hes. *Opp.* 537) *τερμίνεντα* χιτῶνα. It probably means *fringed*. As applied to the shield it may be= *θυσανόεσσα*, adorned with pendants round the edge; or more probably it refers to the (leather?) apron which is often represented as hanging from the lower edge of the shield in vase-paintings. But in neither case is the word applicable to the old Mykenaeen shield. *θυσανόεσσα* belongs only to the aegis (see on B 447); pendants and apron alike are incompatible with the shield reaching to the feet. The author of this interpolation evidently conceived Patroklos as carrying the small round buckler, and therefore also of necessity a *θῶρηξ* (804). The shield carried on the shoulder by a *τελαμών* can only have fallen to the ground through a blow on the back if the wearer leant his head so

far forward that the strap could slip over it. But the interpolator probably adopted the *τελαμών* from the older Epos without reflecting that it was not needed with the round buckler.

805. *αἴτη*, *stupor*; this purely physical sense is hardly found again (cf. Ω 480), but it must have existed before the moral connotation had been developed.

807. *σχεδόνθεν βάλε*, with a cast from close at hand. Zen. read *σχεδὸν οὐτασε*, i.e. with a thrust; but this contradicts 812, 819.

808. This is the Euphorbos who subsequently inhabited the body of Pythagoras, the *Panthoides iterum Orco demissus* of Horace, *Carm.* i. 28. 10.

810. *δὴ τότε*, the vulg. *δήποτε* is a combination not found in H. except A 40, where *ποτε* belongs to *εἰ*: whereas *δὴ τότε* is common, especially in *Od.* (forty-seven times against fifteen in *Il.*). *τότε* is explained by *πρῶτ' ἐλθών*, *now* on his first appearance in the war. Ar. is said to have explained the couplet as referring to a sham fight for practice (*διδασκόμενος*) which, oddly enough, would seem to require *ποτε*, not *τότε*: *ὅτι σύνητες ἦν τοῖς ἀρχαίοις ἀρματομαχεῖν, ἐσφαιρωμένοις* (tipped with 'buttons') *δόρασι χρωμένους. καὶ ἀνατρέπειν ἐκ τῶν ὀχημάτων*, An. Such an idea is ludicrously out of place in the midst of so grim a description: the intention evidently is to make out that Euphorbos, though he has not been heard of before, is no unworthy victor.

πρῶτ' ἐλθὼν σὺν ὄχεσφι, διδασκόμενος πολέμοιο·
 ὅς τοι πρῶτος ἐφήκε βέλος, Πατρόκλεις ἵππευ,
 οὐδὲ δάμασσ'· ὁ μὲν αὖτις ἀνέδραμε, μῖκτο δ' ὀμίλῳ,
 ἐκ χροὸς ἀρπάξας δόρυ μείλινον, οὐδ' ὑπέμεινε
 Πάτροκλον, γυμνὸν περ ἐόντ', ἐν δηϊοτήτι. 815
 Πάτροκλος δὲ θεοῦ πληγῇ καὶ δουρὶ δαμασθεῖς
 ἄψ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
 Ἔκτωρ δ' ὥς εἶδεν Πατροκλῆα μεγάθυμον
 ἄψ' ἀναχαζόμενον βεβλημένον ὀξεῖ χαλκῷ,
 ἀγχίμολόν ῥά· οἱ ἦλθε κατὰ στίχας, οὔτα δὲ δουρὶ 820
 νεΐατον ἐς κενεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσε.
 δούπησεν δὲ πεσών, μέγα δ' ἤκαχε λαὸν Ἀχαιῶν.
 ὥς δ' ὅτε σὺν ἀκάμαντα λέων ἐβίησατο χάρμη,
 ὦ τ' ὄρεος κορυφήσι μέγα φρονέοντε μάχεσθον
 πίδακος ἀμφ' ὀλίγης· ἐθέλουσι δὲ πιέμεν ἀμφω· 825
 πολλὰ δέ τ' ἀσθμαίνοντα λέων ἐδάμασσε βίηφιν·
 ὥς πολέας πεφνόντα Μενoitίου ἄλκιμον υἱὸν
 Ἔκτωρ Πριαμίδης σχεδὸν ἔγχεϊ θυμὸν ἀπηύρα,

812. τοῖς J. πρῶτον PR.	813. αὖτις CG.	816 om. H ^t .	817.
ἀψ δ' H Syr.	820. ῥά· θέ H Syr.	824. ὦ· τῷ G. ἐν κορυφῇ P.	
μάχεσθαι LQ Syr.	825. πιέμεν G.		

He has killed (or at least dismounted) twenty enemies as a first lesson in the art of war, a feat which closely resembles Nestor's in A 748-49. For the gen. πολέμοιο see *H. G.* § 151 *d*.

815 evidently refers to 793-804; it can well be dispensed with. Possibly 814 should go with it, for we expect to hear that the spear is plucked out after a thrust, not after a cast.

817. This line is used here, as A 585, of the wounded warrior; usually it refers to the successful assailant, who is more properly said κῆρ' ἀλεείνειν. The variant ἀψ δ' is no doubt a reminiscence of the six other places where the line recurs with the connecting particle, rather than an intimation that 813-16 were ever omitted.

820. The poet has evidently forgotten that when last we heard of Hector he was holding on to Kebriones' head, face to face with Patroklos (762-63).

823. ἀκάμαντα, the epithet is elsewhere in H. applied only to the river Spercheios and to the sun. The fierceness of the boar is not exaggerated when

he is made to fight the lion: a Mahratta proverb says 'a boar will drink between two tigers'; compare also P 21-22, and Hes. *Scut.* 168 ff., where a fight between boars and lions is represented on the shield.

825. ἀμφί with gen. recurs in H. only θ 267, though the case is common with the compound ἀμφιμάχεσθαι; see note on 526, and *H. G.* § 184. πιέμεν with ἰ only here and π 143, σ 3; in all other cases the aor. has ἰ (thirty-three times). It is easy here to adopt the variant πινέμεν, but Schulze (*Q. E.* p. 360) would read πίμεναι, from a non-thematic aor. *ἐπίν, of which we have imper. πῖθι, and subj. πίτομαι used as fut., like ἐδομαι beside ἐδμεναι.

826. For τ' Brandreth and van L. read F'.

827. Ar. and mss. accent πέφνοντα, apparently regarding it as a present. But Herodianos and Tyrannio preferred the regular aor. accentuation, and the sense requires that tense. πολέας πεφνόντα, as Paley remarks, answers to ἀκάμαντι, both implying the hitherto unconquered combatant.

καί οἱ ἐπευχόμενος ἔπεα πτερόεντα προσηύδα·
 “ Πάτροκλ', ἦ που ἐφῆσθα πόλιν κεραϊζέμεν ἀμύν, 830
 Τρωϊάδας δὲ γυναικάς ἐλεύθερον ἡμαρ ἀπούρας
 ἄξειν ἐν νήεσσι φίλην ἐς πατρίδα γαίαν,
 νήπιε· τάων δὲ πρόσθ' Ἑκτορος ὠκέες ἵπποι
 ποσσὶν ὀρωρέχεται πολεμίζειν· ἔγχεϊ δ' αὐτὸς 835
 Τρῳσὶ φιλοπτολέμοισι μεταπρέπω, ὃ σφιν ἀμύνω
 ἡμαρ ἀναγκαῖον· σὲ δέ τ' ἐνθάδε γυῖπες ἔδονται.
 ἂ δεῖλ', οὐδέ τοι ἐσθλὸς ἐὼν χραΐσμησεν Ἀχιλλεύς,
 ὅς πού τοι μάλα πολλὰ μένων ἐπετέλλετ' ἰόντι·
 ‘μή μοι πρὶν ἰέναι, Πατρόκλεις ἵπποκέλευθε,
 νῆας ἔπι γλαφυράς, πρὶν Ἑκτορος ἀνδροφόνοιο 840
 αἱματόεντα χιτῶνα περὶ στήθεσσι δαΐξαι.
 ὥς πού σε προσέφη, σοὶ δὲ φρένας ἄφρονι πεῖθε.”
 τὸν δ' ὀλιγοδρανέων προσέφησ, Πατρόκλεις ἵππευ·
 “ ἦδη νῦν, Ἑκτορ, μεγάλ' εὖχθε· σοὶ γὰρ ἔδωκε
 νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων, οἳ με δάμασσαν 845
 ῥήϊδίως· αὐτοὶ γὰρ ἀπ' ὤμων τεύχε' ἔλοντο.
 τοιοῦτοι δ' εἴ πέρ μοι ἐείκοσιν ἀντεβόλησαν,
 πάντῃς κ' αὐτόθ' ὄλοντο ἐμῶι ὑπὸ δουρὶ δαμέντες.

829. πτερόεντ' ἀγόρευε(ν) DGHRTU. 830. κεραϊζέμεν: κεραϊζέμεν Ω.
 ἀμύν: ἄμυν Harl. a: ἀμύν Cant.: αἰπὴν D sup.: ἐμὴν P. 834. πολεμι-
 ζέμεν Syr. 835. φιλοπολέμοισι J Vr. A. || ὃ: ὅς HP Syr. 837. οὐδέ τι
 τοι D: οὐ τοι Vr. d. 838. τοι ACHPR Harl. a: κοί (coi) Ω. || μένειν R.
 ἐπέτελ' J: ἐπέτελλεν PQR Cant. Harl. a, Vr. A. 840. ἔπι: ἀνὰ (ἀνα
 DGJSTU. || πρὶν γ' GPRSTU Syr. || ἀνδροφόνοιο: ἱπποδαμοιο Syr. 842.
 σε Ar. Ω: κοί DQ Syr. King's. || δέ: δ' οὐ Harl. a, Vr. A. 843. προσέφη Q.
 844. ἔκτωρ D. 848. κ': δ' R. || αὐτόθ': αὐτίκ' Q Cant. Vr. A. || δαμάντες J.

830. κεραϊζέμεν, MSS. κεραϊζέμεν, but the fut. is imperatively required (see ἄξειν 832). In this matter the MSS. have little authority; but the corruption must be an early one. The correction was made by Bekker. See note on X 644.

833. For the use by the speaker of his own name in proud self-consciousness see H 75.

834. ποσσὶν ὀρωρέχεται, stride, cf. τρίς μὲν ὀρέζατ' ἰών X 20, τανύοντο δὲ μώνυχες ἵπποι H 375.

836. ἀναγκαῖον, like δοῦλιον, ἐλευθερὸν (831) ἡμαρ, the day of compulsion; cf. ω 210 ὁμῶς ἀναγκαῖοι. ἀναγκαῖον is said to have been a Boiotian name for prison (Et. Mag.).

840. πρὶν rather than πρὶν γ', see on E 288.

841. See B 416, where this threat is actually made, but under circumstances very different from those imagined by Hector. The irony of Hector's sarcasm and its falseness is heightened when we find the same tone in Achilles' words to Hector himself when he lies dying in X 331-36. The two passages are closely parallel throughout; note that 855-58 = X 361-64. In both cases the dramatic effect of the contrast between the victor's taunt and the solemn prophecy of the dying man is extraordinarily fine. αἱματόεντα is proleptic, like ῥωγαλέον in B 417.

ἀλλὰ με μοῖρ' ὅλοῃ καὶ Λητοῦς ἔκτανεν υἱός,
 ἀνδρῶν δ' Εὐφορβος· σὺ δέ με τρίτος ἐξεναρίζεις. 850
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆμισιν·
 οὐ θην οὐδ' αὐτὸς δηρὸν βέηι, ἀλλὰ τοι ἦδη
 ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή,
 χερσὶ δαμέντ' Ἀχιλῆος ἀμύμονος Αἰακίδαο."
 ὥς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψε· 855
 ψυχὴ δ' ἐκ ρεθέων παμένη Ἀϊδόσδε βεβήκει,
 ὃν πότμον γοώωσα, λιποῦσ' ἀνδροτῆτα καὶ ἥβην.
 τὸν καὶ τεθνηῶτα προσηύδα φαίδιμος Ἑκτώρ·
 "Πατρόκλεις, τί νύ μοι μαντεύειαι αἰπὺν ὄλεθρον;

850. ἐξεναρίζεις Q (U¹?). 851. τοι: σοι PR. 852. βέηι: βίη U:
 βαίη C Vr. A. 856. αἰδόςδε κατὰλθεν Athen. xi. 507. 857. ἀδροτῆτα
 G King's: ἀδροτῆτα Cant. Mor. 858. τεθνηῶτα Ar. JPRT Mor.: τεθ-
 νεῶτα Ω.

849. The singular ἔκτανεν shews that
 μοῖρα and Λητοῦς υἱός are to be joined
 in a sort of hendiadys, 'fate by the hand
 of Apollo'; compare Ζεὺς καὶ Ἀπόλλων
 above. There is therefore no reason to
 take offence at τρίτος in the next line.
 But many critics, from Heyne onwards,
 have suspected 849-50 as mere repeti-
 tion. The latter at least could be well
 spared.

852. βέηι, see note on O 194. We
 should of course read βέε'(αι), or βίε'(αι)
 if βίομαι is the right form.

854. δαμέντ' clearly for δαμέντι, which
 Ar. accordingly wrote ἐκ πλήρους. Others
 took it to be for δαμέντα, but we can
 only explain this by some such violent
 means as an 'ellipse of θανείν.' See
 H. G. § 376. 3. For the dying man's
 power of prophecy Schol. A quotes
 Artemo of Miletos ἐν τῷ περὶ οὐνείρων,
 "ὅταν ἀθροισθῇ ἡ ψυχὴ ἐξ ὅλου τοῦ
 σώματος πρὸς τὸ ἐκκριθῆναι, μαντικωτάτη
 γίνεται." καὶ Πλάτων ἐν ἀπολογίαι Σω-
 κράτους (39 c) "καὶ γάρ εἰμι ἐνταῦθα ἐν
 οἷ μάλιστα ἄνθρωποι χρησμοῖδουσιν, ὅταν
 μέλλωσιν ἀποθανεῖσθαι." See also Cic.
 Div. i. xxx. 63.

856. ρεθέων· ὅτι πάντα τὰ μέλη ρέθη
 "Ομηρος προσαγορεύει, οἱ δὲ Αἰολεῖς μόνον
 τὸ πρόσωπον, An. The word is of doubt-
 ful origin, and we have no information
 about it but this. It recurs X 68, 362,
 and in the sing. = face, Soph. Ant. 529,
 Eur. H. F. 1204. There is no reason

but tradition to shew that it means
limbs here; *mouth* would suit equally
 well and explain how it came to mean
face; cf. the double meaning of *os*. So
 Ap. Rhod. uses ρεθέων = face, ii. 68.

857. ἀνδροτῆτα, see note on B 651.
 The word recurs only in X 363, Ω 6.
 Here and in Ω there is some slight
 evidence for ἀδροτῆτα or ἀδροτῆτα. The
 former can be only another way of
 spelling ἀνδροτῆτα. Neither ἀδροτῆτα,
ripeness, nor ἀρετῆτα, Bekker's con-
 jecture, is at all likely. Still less can
 Clemm's λιποῦσα δροτῆτα (= ἀνδροτῆτα,
 on the analogy of Hesych. δρώψ· ἄνθρω-
 πος), with the forbidden caesura, be
 accepted. We have in fact no choice
 but to acquiesce in the ordinary reading.
 As to the meaning of the word Ar.
 pointed out (on Ω 6) οὐδέποτε ἀνδροτῆτα
 εἶρηκε τὴν ἀνδρείαν, ἀλλ' ἡγορήν, and on
 this ground athetized Ω 6-9. Schol. B
 shews what he thought the word did
 mean: ἀνδροτῆτα οὐ τὴν ἀνδρείαν, ἀλλὰ
 τὴν ἀνθρωπότητα, τὴν ἀνδρὸς φύσιν. ἀν-
 δρείαν γὰρ οὐ καταλείπει, ἀρετὴν οὖσαν
 ἰδίαν. This is too metaphysical for
 Homer, but it is likely enough that
 between ἡγορή and ἀ(ν)δροτής there may
 have been the vague difference of con-
 notation which separates 'manliness'
 from 'manhood'; the former being
 specialized in the direction of physical
 courage, the latter retaining the vaguer
 sense.

τίς δ' οἶδ' εἴ κ' Ἀχιλεὺς Θέτιδος παῖς ἠνκόμοιο 860
 φθήῃ ἐμῶι ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσαι ;''
 ὥς ἄρα φωνήσας δόρυ χάλκεον ἐξ ὠτειλῆς
 εἶρυσσε, λὰξ προσβάς, τὸν δ' ὕπτιον ὥς ἀπὸ δουρός.
 ἀντίκα δὲ ξὺν δουρὶ μετ' Αὐτομέδοντα βεβήκει,
 ἀντίθεον θεράποντα ποδώκεος Λιακίδαο. 865
 ἴετο γὰρ βαλέειν· τὸν δ' ἔκφερον ὠκέες ἵπποι
 ἄμβροτοι, οὓς Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα.

861. φρεῖν JS: φρεῖν(ι) Q Cant. Harl. a: φρήν ἤγουν φρεῖν Eust. 863.
 προβάς CGQRSU Lips.: προβιβάς Vr. A. 864. ἐπ' ἡ μετ' Eust. 867. ἄβροτο
 LT. || τινὲς <προσ>γράφουσιν ἡματι τῶι ὅτ' ἔγχευ θέτιν λιπαροκράδεμον Sch. T.

861. It might seem most natural to
 join φρεῖνι with ὀλέσσαι, *be first to lose*
his life. But the constr. with the
 infin. instead of the part. is unknown

in H., and is so rare in later Greek
 as to oblige us to join φθήῃ τυπεῖς,
 taking ὀλέσσαι as consecutive, *so as to*
lose.

INTRODUCTION

THE Seventeenth Book offers to the analyst a very difficult and complicated problem. The weakness of the narrative as a whole is patent. A continual want of clearness and grasp of the situation culminates in the four successive 'false starts' of 366-423. The larger part of the book is taken up with resultless combats; it is not till the heroes send Antilochos to bring Achilles the news of Patroklos' death and start off bearing the body to the camp that any advance is made with the main story. Only two famous episodes occur in the book—the 'elegiac' account of the mourning of Achilles' horses over the body of Patroklos (426-58), and the prayer of Aias, 'Give but light, and slay us, if thou wilt.' The latter of these is found amid surroundings which forbid us to regard it as very ancient; the former, beautiful though it is, betrays a sentimental tone foreign to the oldest Epic, and is moreover bound up inextricably with one of the most languid and uninteresting battle-scenes in the *Iliad*. The futile tactics of Automedon (459-65) may perhaps be regarded as shewing the unnerving effects of grief, though we should have expected to find this stated if it was in the poet's mind. But the following fight, in which heroes of the first class, like Hector and Aineias, the two Aiantes and Menelaos, are brought together only to walk away again after a couple of spear-casts, of which only one takes effect, and that upon the otherwise unknown Aretois, is a near approach to bathos.

The opening episode, the duel of Euphorbos and Menelaos, coheres closely with the end of II; indeed it really begins with II 864, the last four lines of the book being designed to clear the ground by removing Hector for a time. But we saw reason in II for suspecting that Euphorbos had originally no hand in the death of Patroklos. This supposition is confirmed when we examine the end of the duel in this book. Hector is expressly summoned back by Apollo for the sake of Euphorbos, whom Menelaos is despoiling (80-86). Hence when Menelaos finds that he must retreat (91), we naturally suppose that the *τεῖχέα καλά* to be abandoned are Euphorbos's, the *κλυτὰ τεῖχέα* of 85. But in the sequel it appears that they are those of Patroklos; from this point the arms and body of Euphorbos are completely forgotten (see particularly 108, 113), and the body of Patroklos alone is contended for through the rest of the book. The most reasonable

conclusion seems to be that II 864-P 124 are a single episode due to the hand which introduced Euphorbos and Apollo in II 787 ff. In the original form of the story Hector alone slew Patroklos, and immediately proceeded to take his armour.

But of this original fight over the body very little can have come down to us unaltered. With the appearance of Glaukos in 140 we again come to a later stratum, which has itself been much disturbed by the intrusion of the idea of the change of armour. Hector's sudden retirement from the field in order to put on Achilles's armour shocked even the ancient critics (see note on 186). Some minor difficulties in the sequel of the Glaukos episode (to 232) are mentioned in the notes. By the excision of 186-228 the worst of them are avoided.

With 268 (see note there) we find incidental mention of a supernatural darkness sent by Zeus, which never seems to make any difference to the fighting. We have come across it before in O 668, II 567; in both cases it is mechanically introduced, and can be at once cut out. So here—268-73 can go without any loss to the context. In 368 the *ἀίηρ* may be the same as this darkness—the passage is suspicious on other grounds—but it may mean only the dust-cloud raised by the fighters, for where the fighting is slack there is no dust (370-73). In 644—which has doubtless led to the interpolation of 268-73—the latter interpretation is decidedly preferable.

From 274 the narrative proceeds smoothly—though 356-65 are very weak—till we reach 366, a line which seems to promise some new development. But, after an account of the darkness, we only hear of the slackness of Nestor's sons, to be again pulled up by a line (384), which, though it contains an untrue statement, once more promises some new episode. Again we are disappointed to find nothing but a general account of the situation. Twice again the same thing happens; the apparently introductory lines 400 and 412 only lead up to the statement that Achilles knew nothing of Patroklos's death, and to very vague descriptions of the spirits of the combatants. All these short sections contain strange expressions and other difficulties which are referred to in the notes. It is only the fifth introduction, 424, which actually leads to a new episode, that of the horses, which has been already touched upon. This comes to an impotent conclusion in 542, and we return once more to Patroklos, who has meanwhile been forgotten.

The concluding section of the book, from 543, seems to be all of a piece. The mention of Phoinix in the opening announces it as very late, and the language, especially towards the end, entirely confirms the impression (see notes on 724, 727, 732-33, 739). The word *γυμνός* in 711 clearly implies the change of armour; but the whole passage appears to be so late that we need not speak of interpolation here.

The logical conclusion seems to be that we have a narrative which has developed by successive stages from a comparatively short combat over the body of Patroklos between Hector on the one side and Aias and Menelaos on the other. If any remains of the original fight have survived, they can only be sought in 125-39, 233-365, mixed up in any case with later additions. The false starts in 366-423 are presumably relics of various

continuations of the main fight which have now been welded together to form an introduction to the Ὀπλοποιΐα in the next book. Whether or no the body of Patroklos was rescued at all in the original story it is no longer in our power to say. We have reached a gap in the story of the Μῆνις which can only be filled by useless guess-work.

ΙΛΙΑΔΟΣ Ρ

Μενελάου ἀριστεία.

οὐδ' ἔλαθ' Ἀτρείος υἷον ἀρηΐφιλον Μενέλαον
 Πάτροκλος Ἰρῶεσσι δαμείς ἐν δηϊοτήτι.
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῶι,
 ἀμφι δ' ἄρ' αὐτῶι βαῖν' ὥς τις περὶ πόρτακι μήτηρ
 πρωτοτόκος κινυρή, οὐ πρὶν εἰδυῖα τόκοιο· 5
 ὥς περὶ Πατρόκλῳ βαῖνε ξανθὸς Μενέλαος.
 πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἰσπίδα πάντοσ' εἵσῃν,
 τὸν κτάμεναι μεμαῶς ὅς τις τοῦ γ' ἀντίος ἔλθοι.
 οὐδ' ἄρα Πάνθου υἱὸς ἐνμμελὴς ἀμέλησε
 Πατρόκλοιῳ πεσόντος ἀμύμονος· ἄγχι δ' ἄρ' αὐτοῦ 10
 ἔστη, καὶ προσέειπεν ἀρηΐφιλον Μενέλαον·
 “Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
 χάζεο, λείπε δὲ νεκρόν, ἔα δ' ἔναρα βροτόεντα·
 οὐ γάρ τις πρότερος Ἰρῶων κλειτῶν τ' ἐπικούρων

1. οὐδ': οὐκ PR. 7. οἱ: οὐ Zen. δόρυ τ': δόρατ' GQ: δούρατ' H.
 8. τοῦ γ': τοῦ τ' S. ἀντίον QR Vr. b d. ἔλεη(ι) Q Cant. Lips. Vr. b d.
 9. ἐνμμελὴς P. 12-13 om. Q. 12. διοτρεφές H. 14. κλητῶν Harl. a.

4. Compare E 299 ἀμφι δ' ἄρ' αὐτῶι βαῖνε λέων ὥς ἀλκί πεποιθώς, 300-1 being = 7-8 below. The point of the simile lies only in the affectionate care of the mother for her young; we can hardly read into it that she is warding off the attack of a beast of prey.

5. εἰδυῖα for ἰδυῖα: the short form can be restored (see on A 365) everywhere but here and Hes. *Theog.* 887. The diphthong is of course due to the influence of the masc. εἰδώς. See *H. G.* § 26. 3. The form may perhaps serve to indicate the lateness of the whole passage, but not to condemn the line (van L.) or couplet (Fick). The ex-

pansion of πρωτοτόκος in οὐ πρὶν εἰδυῖα τόκοιο is thoroughly Homeric (see note on Θ 527), and the line is not in the least like an interpolation. κινυρή, οἰκτρόφωτος διὰ τὸ πολὺ τῆς στοργῆς Eust., rightly no doubt. The word does not recur in H. except in Zen.'s reading of I 612, κινυρίζων.

7-8 = E 300-1, where see notes.

9. Πάνθου, read Πανθόου: so also 23, 40, 59. See note on O 522. ἐνμμελὴς, in this passage (also 23, 59) of the sons of Panthoos, and γ 400 of Peisistratos son of Nestor; elsewhere only in gen. and restricted to Priam.

Πάτροκλον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην· 15
 τῷ με ἔα κλέος ἐσθλὸν ἐνὶ Τρώεσσιν ἀρέσθαι,
 μή σε βάλω, ἀπὸ δὲ μελιηδέα θυμὸν ἔλωμαι.”
 τὸν δὲ μέγ’ ὀχθήσας προσέφη ξανθὸς Μενέλαος·
 “Ζεῦ πάτερ, οὐ μὲν καλὸν ὑπέρβιον εὐχετάσθαι.
 οὔτ’ οὖν παρδάλιος τόσσον μένος οὔτε λέοντος 20
 οὔτε συὸς κάπρου ὀλοόφρονος, οὐ τε μέγιστος
 θυμὸς ἐνὶ στήθεσσι περὶ σθένει βλεμεαίνει,
 ὅσπον Πάνθου νῖες ἐυμελῖαι φρονέουσιν.
 οὐδὲ μὲν οὐδὲ βίη Ὑπερήνορος ἵπποδάμοιο 25
 ἧς ἦβης ἀπὸνήθ’, ὅτε μ’ ὄνατο καὶ μ’ ὑπέμεινε
 καὶ μ’ ἔφατ’ ἐν Δαναοῖσιν ἐλέγχιστον πολεμιστὴν
 ἔμμεναι· οὐδὲ ἔφηνι πόδεσσίν γε οἷσι κίοντα
 εὐφρῆναι ἄλοχόν τε φίλην κεδνοὺς τε τοκῆας.
 ὥς θην καὶ σὸν ἐγὼ λύσω μένος, εἴ κέ μεν ἄντα

16. ἄρασαι R. 20. παρδάλιος Ar. Ω: πορδάλιος ADJSU Ambr. Mor.
 Harl. a, King's Par. a c f g¹ h. 21. μέγιστος: μάλιστα PR. 22. ἐνὶ: παρ R. ||
 περὶ: μέγα Lips. Cant. 23. ἐϋμελίου R. || φορέουσιν AJPTU Ambr. fr. Mosc.,
 ap. Eust. and γρ. Lips. 25. ἀπὸνάε' CR. || ὑπόμεινε R. 27. ἔ: τέ Ar.
 Par. c¹ d g: με C¹. 28-159 lost in D (2 leaves). (So La R.; who however
 cites it on lines 30, 37.) 29. ΘΗΝ: ΘΗ S. || ΜΕΥ: ΜΕΝ P¹R.

16. με ἔα, read μ' ἔαε with Payne Knight. Cf. X 339. The tone of Euphorbos' speech evidently implies that Patroklos' armour is still on his body.

19. Ζεῦ πάτερ, not a mere expletive to give force to his words, but a rhetorical artifice to express contempt; he ignores the presence of Euphorbos, and affects to address his remarks to a third party.

20. παρδάλιος, see note on N 103. On the Homeric use of οὖν see H. G. § 349. Here it is evidently nearly allied to the ironical ἄρα.

21. μέγιστος, predicative. But the variant μάλιστα is perhaps to be preferred: ὅς (οὐ, etc.) τε μάλιστα is a very favourite ending to a line. For the wild boar's strength and courage see on II 823.

22. σθένει βλεμεαίνει, Θ 337; it is pretty clear that the added περὶ means *exceedingly* (H. G. § 186), though Hoffmann thinks it implies 'his strength forms the centre, the kernel, of his fury.' This is hardly likely. Here again we are tempted to read μέγα in conjunction with μάλιστα in the preceding line; cf. Ξ 399 ὅς τε μάλιστα μέγα βρέμεται χαλεπαίνων. The sons

of Panthoos are Euphorbos, Hyperenor, Polydamas.

24. οὐδὲ μὲν οὐδέ B 703, M 212. The slaying of Hyperenor by Menelaos is mentioned in Ξ 516, but in a merely cursory manner, with nothing to explain the allusion here. Of course we may take ἔφατο (26) to mean *thought*, but even then we should have expected to find in Ξ some indication of the means by which Hyperenor shewed his contempt; unless Menelaos means to assume it for rhetorical purposes here.

25. ἀπὸνήτο, cf. A 763 Ἀχιλλεύς οἷος τῆς ἀρετῆς ἀπὸνήσεται. ὄνατο, *made light* of me; a form found here only. It is probably to be regarded as an imperf. of ὄναμαι, a by-form of ὄνομαι; cf. ὄναται· ἀτιμάζεται, μέμφεται, Hesych.; unless indeed we ought to read ὄνοστο with Brandreth, or ὠνόσατ' ἡδ' ὑπέμεινεν with P. Knight. It would seem that there has been some confusion in form owing to the neighbourhood of the similar but perfectly distinct ἀπὸνήτο.

27. πόδεσσι γε οἶα, not on his own feet, but on those of others (carrying his body). Paley compares Eur. *Bacchae* 968 φερόμενος ἥξεις.

στήνῃς· ἀλλά σ' ἔγωγ' ἀναχωρήσαντα κελεύω 39
 ἐς πληθὺν ἰέναι, μὴ δ' ἀντίος ἵστασ' ἐμείο,
 πρίν τι κακὸν παθέειν· ῥεχθὲν δέ τε νήπιος ἔγνω."
 ὥς φάτο, τὸν δ' οὐ πείθεν· ἀμειβόμενος δὲ προσήυα·
 "νῦν μὲν δῆ, Μενέλαε διοτρεφές, ἣ μάλα τίσεις 35
 γνωτὸν ἐμόν, τὸν ἔπεφνες, ἐπευχόμενος δ' ἀγορεύεις,
 χήρωσας δὲ γυναῖκα μυχῶι θαλάμοιο νέοιο,
 ἄρρητον δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας.
 ἦ κέ σφιν δειλοῖσι γόου κατὰπαιμα γενοίμην,
 εἴ κεν ἐγὼ κεφαλὴν τε τεῖην καὶ τεύχε' ἐνείκας 40
 Πάνθωι ἐν χεῖρεσσι βάλω καὶ Φρόντιδι δῆμι.
 ἀλλ' οὐ μὰν ἔτι δηρὸν ἀπείρητος πόνος ἔσται
 οὐδέ τ' ἀδῆριτος, ἦ τ' ἀλκῆς ἢ τε φόβοιο."

30. ἔγωγ': ἐγὼ G. 31. ἰέναι H. | ἐμοῖο PQ. 32. ΤΙ: ΤΕ R. 34.
 διοτρεφές HR. || μάλα: τάχα P, ἐν τισὶ τῶν ὑπομνημάτων Sch. T. 35. Τὸν
 om. R: ὃν J Harl. a. 37. ἄρρητον AD(?)JQTU. 38. ΚΕ: καὶ CP. 40. ἐν:
 ἐνὶ Lips. 41. ἔτι: κατ' ἕνα τῶν ὑπομνημάτων ἐπὶ Did. 42. ἀδῆριτος P.
 ἦ τ' . . ἦ τε Nikanor A: οὐτ' . . οὔτε GHS Harl. b, Par. a: ἠδ' . . ἠδὲ Ar. Q.

32. The thought evidently is, 'be wise before you have come to harm; even a fool is wise *after* the event.' Cf. Hesiod *Opp.* 218 παθὼν δέ τε νήπιος ἔγνω, Plat. *Sympr.* 222B κατὰ τὴν παροιμίαν ὥσπερ νήπιον παθόντα γινώων. The word παθεῖν has evidently at once suggested the proverb here and involved the slight change of παθὼν to ρεχθέν. The clause πρίν . . παθεῖν belongs strictly to ἰέναι, μὴ δ' . . ἐμείο being parenthetical.

34. τίσεις, lit. thou shalt pay me back my brother, i.e. his blood-price—in kind.

36. θαλάμοιο νέοιο, see note on Z 242. In the 'common house' system, which may be alluded to, the family grows by the addition of new chambers, not of new houses.

37=Q 741. Interpreters are divided in both places between ἄρρητον and ἀρητόν (Ms. testimony is indifferent). The former occurs § 466 ἔπος ἄρρητον=unspoken; from this to the sense unspeakable is an easy step, see note on Ξ 195-96 and cf. ἀσπετος. If we read ἀρητόν it should mean *prayed for*, like πολυάρητος § 280, τ 404. But out of this no reasonable sense can be got, in spite of the desperate efforts of the scholiasts (εἰς τοῦτο αὐτοὺς κατέστησας ὥστε εὐχὴν ἡγεῖσθαι τὸ θρηνεῖν τὸν ἐαυτῶν παῖδα, καὶ ἔχειν ἐξοισίαν σχολάζειν γόοις καὶ θρήνοις, Schol. A). Others therefore

take it in the sense '*prayed against*,' i.e. *accursed*. This sense occurs in the compounds ἐπαρή and καταράσμαι, but not in the simple ἀρή and ἀράσμαι, which merely mean *prayer, pray*, whether for good or ill. We have therefore no right to import it into the adj.; because an ill may be prayed for against some one else it does not follow that *prayed for*=*prayed against*. At best we might say that the sentence means *thou hast brought on his parents the woe for which thou hast prayed* (against them). Any derivation from ἀρή (ἀρῆς? see M 334), mischief, is excluded by the α.

42. The constr. of ἀλκῆς and φόβοιο is not quite clear. It is possible to join them with πόνος, *the struggle for victory or flight* (battle for life or death, as we say), but it is perhaps more natural to take them with the neg. adjectives. Nikanor connected them directly with ἀπείρητος, *without trial of victory or defeat*, ἀδῆριτος being parenthetical. But the relation is in any case a vague one, and we may combine both, *the struggle shall not be untried or unthought of life or death*. For ἀδῆριτος cf. note on II 756.—ἦ τ' . . ἦ τε seems to be equivalent to εἴτε . . εἴτε. The combination recurs only in I 276. A 410 [T 177] and is of doubtful authenticity (see II. G. § 340). On the other hand

ὡς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' ἔειπεν·
οὐδ' ἔρρηξεν χαλκός, ἀνεγράμφη δέ οἱ αἰχμὴ
ἀσπίδ' ἐνὶ κρατερῇ. ὁ δὲ δεύτερος ὄρνυτο χαλκῶι 45
Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί,
ἄψ δ' ἀναχαζόμενοιο κατὰ στομάχοιο θέμεθλα
νύξ', ἐπὶ δ' αὐτὸς ἔρεισε, βαρείη χειρὶ πιθήσας·
ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκή.
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ· 50
αἵματί οἱ δέοντο κόμαι Χαρίτεσσιν ὁμοίαι
πλοχμοὶ θ', οἷ χαρυσῶι τε καὶ ἀργύρῳι ἐσθήκωντο.
οἶον δὲ τρέφει ἔρνος ἀνὴρ ἐριθηλὲς ἐλαίης
χώρῳι ἐν οἰοπόλῳι, ὃ θ' ἄλις ἀναβέβροχεν ὕδωρ,

44. χαλκός Ar. A (H *supr.*) PQRT (c *corr.*), γρ. Eust.: χαλκόν Ω. ||
ἀνεγράμφη HL. 45. ἀσπίδι ἐνὶ ST Vr. d: ἀσπίδι ἐν ACHJ (ἐκ) U fr. Mosc. ||
ὄρνυτο Q Bar. Mor. 51. χαρίτεσσι μέλαιnai Zen. 52. ἐσθήκοντο JS Lips.:
ἐσθήκωνται CP. 54. ἀναβέβροχεν Zen., γρ. Eust.: ἀναβέβρουκεν fr. Mosc.
Par. h: ἀναβέβρουχεν Ω.

ῥδ' . . ῥδέ, though approved here by Ar., is never found again; it must be taken as ῥμέν . . ῥδέ. It makes little difference to the sense whether the conjunctive or disjunctive form or the negative οὔτ' . . . οὔτε is adopted.

43-46 = Γ 347-50.

47. εὔμεθλα, cf. Ξ 493. στομάχοιο (dimin. of στόμα), throat, as Γ 292. 48 = Λ 235.

51. Χαρίτεσσιν ὁμοίαι, brachylogy or compendious comparison, cf. β 121 ὁμοία νοήματα Πηνελοπείῃ and Φ 191. Zen. is said to have read χαρίτεσσι μέλαιnai (ἀδιανόητον ποιῶν, as An. says). Μακεδόνες καὶ Κύπριοι χάριτας λέγουσι τὰς συνεστραμμένας καὶ οὐκ μινυμένας ὥς φαμεν στεφανίτιδας, Schol. A. Notice the peculiar effect produced by the asyndeton.

52. See Helbig *H. E.* 242; the hair is pinched into locks by little spirals of gold or silver such as have been found lying beside the skull in graves in Etruria, in Greece (Olympia, Boiotia, Mykene), and Hissarlik. The habit is therefore both very ancient and widely spread. Cf. also B 872, and Virgil's *crines nodantur in aurum*, *Aen.* iv. 138.

53. Cf. § 163, where Odysseus compares Nausikaa to a φοίνικος νέον ἔρνος, and Swinburne's 'Thy tender body as a tree Whereon cool wind hath always blown, Till the clean branches be well grown.' Hehn, who—on very weak grounds—

holds that the wild olive alone was known in early Homeric days, sees in this mention of cultivation proof of the lateness of the passage.

54. οἰοπόλῳι, see note on N 473. We must take ἀναβέβροχεν as perf. of ἀναβρέχω, referring ὁ to ἔρνος, a shoot which water moistens abundantly. This may have been corrupted to the vulgate ἀναβέβρουχεν by the analogy of ὑπόβρουχα, which probably is not connected with βρέχω. ἀναβέβρουχεν is quite impossible as a perf. of βρέχω, and the short form of the root, if we assume a pres. *βρίχω, is practically unexampled (*H. G.* § 25. 3). The same reason forbids us to read ἀναβέβρουκεν and refer to βρώ, *teem* (56), which in late Greek = *make to gush forth* (e.g. St. James iii. 11 μή τι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρῖναι τὸ γλυκὺ καὶ τὸ πικρὸν; cf. mod. Gk. βρύσις = *spring*), though this sense is exactly what is required. Zen., the only authority for ἀναβέβροχεν, probably took it to mean 'a shoot which *drinks in* water abundantly'; for he supported his reading by a reference to μ 240 ἀλλ' ὅτ' ἀναβρόξει θαλάσσης ἀλμυρὸν ὕδωρ. For ὁ ὁ ἄλις read ὁ Φάλις with Bentley. Fick omits the line and thus gets rid of the awkward collocation of ὕδωρ with καλὸν τηλεθάον, which of course belong to ἔρνος; but there is no reason for the interpolation.

καλὸν τηλεθάον· τὸ δέ τε πνοιαὶ δονέουσι 55
 παντοίων ἀνέμων, καὶ τε βρῦει ἄνθει λευκῶι·
 ἐλθὼν δ' ἐξαπίνης ἄνεμος σὺν λαίλαπι πολλῇ
 βόθρου τ' ἐξέστρεψε καὶ ἐξετάνυσσ' ἐπὶ γαίῃ·
 τοῖον Πάνθου υἱὸν εὐμμελίην Ἐύφορβον
 Ἀτρεΐδης Μενέλαος ἐπεὶ κτάνε, τεύχε' ἐσύλα. 60
 ὥς δ' ὅτε τίς τε λέων ὀρεσίτροφος, ἀλκὴ πεποιθώς,
 βοσκομένης ἀγέλης βοῦν ἀρπάσῃ, ἥ τις ἀρίστη·
 τῆς δ' ἐξ αὐχέν' ἔαξε λαβὼν κρατεροῖσιν ὁδοῦσι
 πρῶτον, ἔπειτα δέ θ' αἷμα καὶ ἔγκατα πάντα λαφύσσει 65
 δηϊῶν· ἀμφὶ δὲ τὸν γε κύνες τ' ἄνδρες τε νομῆς
 πολλὰ μάλ' ἰύζουσιν ἀπόπροθεν οὐδ' ἐθέλουσιν
 ἀντίον ἐλθέμεναι· μάλα γὰρ χλωρὸν δέος αἰρεῖ·
 ὥς τῶν οὐ τινι θυμὸς ἐνὶ στήθεσσιν ἐτόλμα
 ἀντίον ἐλθέμεναι Μενελάου κυδαλίμοιο.
 ἔνθά κε ρεῖα φέροι κλυτὰ τεύχεα Πανθοῖδαο 70
 Ἀτρεΐδης, εἰ μὴ οἱ ἀγάσσατο Φοῖβος Ἀπόλλων,
 ὅς ῥά οἱ Ἔκτορ' ἐπῶρσε θεῶι ἀτίλαντον Ἀρῇ,
 ἀνέρι εἰσάμενος, Κικόνων ἡγήτορι Μέντῃ·
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “Ἔκτορ, νῦν σὺ μὲν ὧδε θέεις ἀκίχῃτα διώκων, 75

56. ἄνεοσι J. 58. ἐξέστρεψε P. || γαίης JTU Vr. d and ap. Eust. 62.
 ἀρπάσει CQ Lips. 63. τῆς τ' R. 64. λαφύσσει G: λαφύσῃ S. 65. τόν γε:
 τόνδε C: τόν τε U. || τ' om. CPQRU. 66. ἰύζουσιν Q. 67. χλωρὸν δέος:
 θριμύς χόλος Par. a (γρ. χλωρον θέον sic) and ap. Eust. μάλα . . (69)
 ἐλθέμεναι om. Q. 70. φέροι Q: φέρει Vr. Δ. 72. θεῶι: θεῶι Vr. b.
 73. Μέντῃ: τινὲς γρ. Πείρῳ Sch. T. 74 om. T. 75. ἔκτωρ U. ὁείεις:
 νοείεις Ap. Lex. 20. 6.

55. For the supposed benefit of wind cf. ἀνεμοστροφὲς ἔγχος A 256, and Catull. lxii. 39 ut flos in septis secretus nascitur hortis—quem mulecent aurae, firmat sol, educat imber.

58. βόθρου, the trench in which it is planted, cf. Virg. Georg. ii. 50 scrobibus mandat mulata subactis.

63-64=A 175-76.

66. ἰύζουσιν, so o 162, and ἡγμός Σ 572. It is applied to the dogs only by 'zeugma,' i.e. the dogs are virtually forgotten.

70. φέροι where later Greek would require the aor. indic., see note on E 311.—For the short syll. before ρεῖα see note on 462. According to the later legend Panthoos was priest of Apollo

(Panthus Othryades, arcis Phoebique sacerdos, Aen. ii. 319).

73. The Kikones have another leader in B 846. Cf. a 105 εἰδομένη ξέλναι, Ταφίων ἡγήτορι Μέντῃ. Hence some wrote Πείρῳ, that being the name of a Thracian in Δ 520.

75. ἀκίχῃτα in a vague sense, what cannot be caught; cf. the proverbial τὰ πετόμενα διώκειν. Acc. to Nikanor τὸ ἀκίχῃτ᾽ φασὶ Ποσειδῶνιον τὸν Ἀριστάρχοι ἀναγνώστην τοῖς ἐξῆς προσέειπεν, καὶ τοὶ Ἀριστάρχον ἀποδέχεσθαι. It appears therefore that it had been usual to read θέεις ἀκίχῃτα, διώκων ἵππους, taking ἀκίχῃτα as adv. This same Poseidonios, Ar.'s 'reader,' is mentioned again on Z 511 (see App. Crit.) as an authority

ἵππους Αἰακίδαο δαΐφρονος· οἱ δ' ἄλεγεινοὶ
 ἀνδράσι γε θνητοῖσι δαμῆμεναι ἢδ' ὀχέεσθαι,
 ἄλλωι γ' ἢ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.
 τόφρα δέ τοι Μενέλαος ἀρήϊος Ἀτρείος υἱὸς
 Πατρόκλωι περιβάς Τρώων τὸν ἄριστον ἔπεφνε, 80
 Πανθοῖδην Εὐφορβον, ἔπαυσε δὲ θούριδος ἀλκῆς.”
 ὥς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἀμ πόνον ἀνδρῶν,
 Ἐκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἀμφὶ μελαίνας.
 πάπτηνεν δ' ἄρ' ἔπειτα κατὰ στίχας, αὐτίκα δ' ἔγνω
 τὸν μὲν ἀπαινύμενον κλυτὰ τεύχεα, τὸν δ' ἐπὶ γαίῃ 85
 κείμενον· ἔρρεε δ' αἷμα κατ' οὐταμένην ὠτειλὴν.
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῶι,
 ὀξέα κεκληγῶς, φλογὶ εἵκελος Ἡφαίστοιο
 ἀσβέστωι· οὐδ' υἱὸν λάθεν Ἀτρείος ὀξὺ βοήσας·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν· 90
 “ὦ μοι ἐγών· εἰ μὲν κε λίπω κάτα τεύχεα καλὰ
 Πάτροκλόν θ', ὃς κεῖται ἐμῆς ἔνεκ' ἐνθάδε τιμῆς,
 μή τίς μοι Δαναῶν νεμεσῇσεται, ὅς κεν ἰδῇται.
 εἰ δέ κεν Ἐκτορι μῶνος ἐὼν καὶ Τρωσὶ μάχωμαι
 αἰδεσθεῖς, μή πῶς με περιστείωσ' ἕνα πολλοί· 95
 Τρώας δ' ἐνθάδε πάντας ἄγει κορυθαίολος Ἐκτωρ.
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός;

82. αὖτις C. || ἀμ: ἀν JPQRS Cant. Lips. 86. ἔρρεε P: ἔρρει Ω. ||
 οὐταμένης ὠτειλῆς Q Cant. 89. λάθ' Lips.: ἔλαθ' Q. 90. δ' ἄρα:
 μάλα Mor. 90. From this point Lips. is in another hand—Lips. 91. ἐγὼ P. ||
 κάτα: κλυτὰ H. 93. μοι: με Q Vr. A. 94. καὶ: κατὰ J. 95.
 περιστίως' Ar. CU (H over ei): περιστίχως' Mor. 97. ταῦτα: πάντα Mor.

on the division of words. For the employment of professional readers cf. Cic. *ad Att.* i. 12, Plut. *Alex.* liv., *Crass.* ii. Possibly Ar. may have employed Poseidonios to illustrate his lectures by recitation.

76-78=K 402-04; 82=N 239; 83, see Θ 124; and for ἀμφὶ μελαίνας A 103. It is clear that 76-78 are interpolated from K, where they are far more suitable to the context.

86. κατὰ with acc. *down along*; but it is a question if we should not prefer the gen. (see App. Crit.), *down from*. Compare Ξ 518, and see Δ 140 ἐξ ὠτειλῆς.

89. ἀσβέστωι οὐδ' must be read as three syllables by synizesis. This, how-

ever, is intolerably harsh, especially with a colon between. Bentley conj. ἀσπέτωι, Barnes more probably οὐδ' *νῖα* λάθ'.

90. See A 403. The following speech is formed on a regular scheme repeated in full in Φ 552-70 and X 98-130, and in a rather briefer form A 404-10. There come first two hopeless alternatives, introduced by εἰ μὲν κε . . . εἰ δέ κε, and both rejected in the formal line 97, the final resolve being taken in words implying desperation.

92. τιμῆς, *recompense* to be obtained; see note on A 159.

93. μὴ νεμεσῇσεται, subj. as Σ 8; H. G. § 278 b.

96. ἄγει: ἄγῃ H. Stephanus, joining it to the preceding line.

ὅππότε ἄνῃρ ἐθέλῃ πρὸς δαίμονα φωτὶ μάχεσθαι,
 ὃν κε θεὸς τιμᾶι, τάχα οἱ μέγα πῆμα κυλίσθη.
 τῷ μ' οὐ τις Δαναῶν νεμεσήσεται, ὅς κεν ἴδῃται 109
 "Ἐκτορι χωρήσαντ', ἐπεὶ ἐκ θεόφιν πολεμίζει.
 εἰ δέ που Λιαντός γε βοὴν ἀγαθοῖο πυθοίμην,
 ἄμφω κ' αὖτις ἰόντε ἐπιμνησαίμεθα χάρμης
 καὶ πρὸς δαίμονά περ, εἴ πως ἐρυσάιμεθα νεκρὸν
 Πηλεΐδῃ Ἀχιλῆϊ· κακῶν δέ κε φέρτατον εἴη." 105
 ἕως ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον· ἦρχε δ' ἄρ' Ἐκτωρ.
 αὐτὰρ ὁ γ' ἐξοπίσω ἀνεχάζετο, λείπε δέ νεκρόν,
 ἐντροπαλιζόμενος ὥς τε λῖς ἡυγένειος,
 ὃν ῥα κύνες τε καὶ ἄνδρες ἀπὸ σταθμοῖο δίωνται 110
 ἔγχεσι καὶ φωνῇ· τοῦ δ' ἐν φρεσὶν ἄλκιμον ἦτορ
 παχυνῶται, ἀέκων δὲ ἔβη ἀπὸ μεσσαύλοιο·
 ὥς ἀπὸ Πατρόκλοιο κίε ξανθὸς Μενέλαος.
 στῇ δὲ μεταστρεφθεῖς, ἐπεὶ ἴκετο ἔθνος ἐταίρων,
 παπταίνων Ἀἴαντα μέγαν, Τελαμώνιον υἱόν. 115
 τὸν δὲ μάλ' αἰψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης
 θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι·

98. ἐσέλῃσι JT: ἐσέλοι GR: ἐσέλει CP¹Q Mor. 99. πῆμα: κῶμα C.
 103. αὖτις C. || ἰόντες Zen.: ἰόντες Ar. Ω. || ἐπιμνησώμεθα JT. 104. πῶς:
 περ C. 105. φέρτερον CGHIQSTU Harl. a d, King's Par. e h j: φόρτατον
 . . γράφεται δὲ καὶ φέρτατον, *Et. Mag.* 798, 47. 106. ὥρμαινε Vr. A. 109.
 εὐγένειος R. 110. διενταί ar. Schol. A (see Ludwig). 111. ἔρχεῖ Cant. Mor.
 112. δὲ ἔβη JT: δὲ τ' ἔβη Ω.

98. πρὸς δαίμονα, *deo invito* as 104; opposed to ἐκ θεόφιν 101 and σὺν δαίμονι A 792. The only other instance in H. of πρὸς with acc. = *against* also occurs in this book; πρὸς Τρῶας 471.

99. κυλίσθῃ, see on A 347. To avoid the contracted τιμᾶι Fick reads τίμη.

100. μ' = μοι as Z 165, etc.; κ' Brandreth.

101. ἐκ ἐσέφιν, cf. ὀρηθεὶς θεοῦ θ 499. ἐκ is very commonly used of the divine source; cf. θεῶν ἐκ κήδεα πέσσει Ω 617, θεῶν ἐξ ἔμμορε τιμῆς ε 335, ἐκ Διὸς ἡέδεις X 280, etc.

103. ἰόντες, so Zen. The hiatus being permissible in the caesura, the dual obviously deserves the preference.

105. φέρτατον, a sort of *meiosis* for 'least ill': ὥς ἐν κακοῖς τοῦτ' ἂν εἴη φέρτατον, Schol. A. Cf. κῦδιστ' ἀχέων, Aisch. *Supp.* 14. The variant φέρτερον is apparently an emendation to express

'better than our present disasters.' Perhaps the poet means to suggest an etymology from φέρω, as if 'most bearable' of evils.

106-07 = A 411-12; 108, cf. A 461; 109, cf. A 547, Σ 318.

108. This is the scene which most nearly approaches that of the well-known Rhodian pinax in the British Museum, representing Menelaos and Hector actually fighting over the dead body of Euphorbos. See note on A 37.

112. παχυνῶται, lit. *is chilled, frozen*: so Hes. *Opp.* 360 ἐπάχυνσεν φίλον ἦτορ, Aisch. *Cho.* 83 πένθεσιν παχυνόμενῃ. It is the opposite of *ἰαλνεσθαι* (Ψ 598). δὲ ἔβη has ms. authority, and has been independently conjectured; the vulg. δὲ τ' is a mere stopgap to save the hiatus.

114 = A 595.

116. μάχης ἐπ' ἀριστερά, see X 765.

117 = X 767.

θεσπέσιον γάρ σφιν φόβον ἔμβαλε Φοῖβος Ἀπόλλων.
 βῆ δὲ θέειν, εἶθαρ δὲ παριστάμενος ἔπος ἤδα·
 “Αἴαν, δεῦρο, πέπον, περὶ Πατρόκλοιо θανόντος 120
 σπεύσομεν, αἶ κε νέκυν περ Ἀχιλλῆϊ προφέρωμεν
 γυμνόν· ἀτὰρ τά γε τεύχε’ ἔχει κορυθαίολος Ἔκτωρ.”
 ὥς ἔφατ’, Αἴαντι δὲ δαΐφρονι θυμὸν ὄρινε.
 βῆ δὲ διὰ προμάχων, ἅμα δὲ ξανθὸς Μενέλαος.
 Ἔκτωρ μὲν Πάτροκλον, ἐπεὶ κλυτὰ τεύχε’ ἀπηύρα, 125
 ἔλχ’, ἵν’ ἀπ’ ὅμοιιν κεφαλὴν τάμοι ὀξείῃ χαλκῶδι,
 τὸν δὲ νέκυν Τρωϊῆσιν ἐρυσσάμενος κυσὶ δόλῃ·
 Αἴας δ’ ἐγγύθεν ἦλθε φέρων σάκος ἥντε πύργον.
 Ἔκτωρ δ’ ἄψ ἐς ὄμιλον ἰὼν ἀνεχάζεθ’ ἐταίρων,
 ἐς δίφρον δ’ ἀνόρουσε· δίδου δ’ ὅ γε τεύχεα καλὰ 130
 Τρῳσὶ φέρειν προτὶ ἄστν, μέγα κλέος ἔμμεναι αὐτῶι.
 Αἴας δ’ ἀμφὶ Μενoitιάδῃ σάκος εὐρὺ καλύψας
 ἐστήκει ὥς τίς τε λέων περὶ οἷσι τέκεσσιν,
 ὦι ρά τε νῆπι ἄγοντι συναντήσονται ἐν ὕλῃ
 ἄνδρες ἐπακτῆρες· ὁ δέ τε σθένει βλεμεαίνει, 135
 πᾶν δέ τ’ ἐπισκύνιον κάτω ἔλκεται ὅσσε καλύπτων·
 ὥς Αἴας περὶ Πατρόκλῳ ἥρωϊ βεβήκει.

119. θέων S. 126. ἵν’ ἀπ’ : ἵνα τ’ P. || ὅμοιοι Q. 129. ἀναχάζεθ’ S.
 131. αὐτῶι : ἀνδρῶν Mor. 133. ἐστήκει Ar. Ω : εἰστήκει CH²L²R, γρ. Harl. a.
 134-36 om. Zen. Chia. 134. συναντήσονται AGH Cant. Vr. b, fr. Mosc. :
 συναντήσονται Ω. 135. ἀπακτῆρες Mor. 136. καλύπτων Ar. Ω : καλύπτων
 CHP²QRU¹ (or U²?) (Harl. b *supr.*) King’s Par. h. 137. περὶ : ἐν Harl. a.

118. φόβον, here apparently *fear*, not *flight*.

122=P 693, Σ 21. It is to be presumed that Menelaos takes it for granted that Hector will have seized the armour immediately upon his retiring. But the line is clearly interpolated here. We ought to hear first that the armour is actually taken. The real antithesis to νέκυν περ is the live man, not the mere armour.

125. Here it is clear that Patroklos has not been previously despoiled of his armour, as related in the suspected lines at the end of II.

132. καλύψας, for the constr. cf. E 315 πρόσθε δὲ οἱ πέπλοιо φαεινοῦ πτόγμα κάλυψεν.

134-36 παρὰ Ζηνοδότῳ καὶ ἐν τῇ Σίαι οὐκ ἦσαν, Did. The objection made to them was that it is the lioness, not the lion, who leads the cubs. Zen. no doubt

held that λέων was of common gender in H., the form λέαινα not being found; but that we must then omit the lines containing masc. pronouns. So also Σ 318, Φ 483, where see note. For the variant συναντήσονται see note on K 183.

135. ἐπακτῆρες, *huntsmen*, ἀπὸ τοῦ ἐπάγειν τοὺς κύνas, Schol. A; cf. τ 435, 445 (ὡς ἐπάγοντες ἐπήσαν, of men and dogs).

136. ἐπισκύνιον τὸ ἐπάνω τῶν ὀφθαλμῶν μέρος, ἦτοι τὸ τοῦ δέρματος συνοφρύωμα τοῦ μετώπου . . . ἰστόρηται τοῦτο ἐπὶ τῆς ἀληθείας· φασὶ γάρ, ὅταν ἐμπέσι λέων ἔχων σκύμους, μαχόμενον αὐτὸν πρὸς τοὺς κυνηγοὺς κατανεύειν καὶ καλύπτειν τὰ φάη, ὅπως μὴ θεωρῶν τὰ ἐπιφερόμενα βέλη δευιάσας καταλίπηι τὸ τέκνον. So also Pliny *H. N.* viii. 16. 19 *quum pro cubilis fela dimicat, oculorum aciem tradidit defigere in terram, ne venabula exarvescat*. κάτω recurs only in ψ 91.

Ἀτρεΐδης δ' ἐτέρωθεν ἀρήφιλος Μενέλαος
ἐστήκει μέγα πένθος ἐνὶ στήθεσσιν ἄξων.

Ἰλαυῆκος δ' Ἱππολόχοιο παῖς, Λυκίων ἀγὸς ἀνδρῶν, 149

Ἔκτορ' ὑπόδρα ἰδὼν χαλεπῶι ἡνίπαπε μῦθαι·
"Ἐκτορ εἶδος ἄριστε, μάχης ἄρα πολλὸν ἔδεύεο·
ἦ σ' αὐτῶς κλέος ἐσθλὸν ἔχει φύξην ἐόντα.
φράζεο νῦν ὅππως κε πόλιν καὶ ἄστν σαώσης
οἶος σὺν λαοῖσι τοῖ Ἰλίοι ἐγγεγμάσιν·

145

οὐ γάρ τις Λυκίων γε μαχισόμενος Δαναοῖσιν
εἶσι περὶ πτόλιος, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
μάρνασθαι δῆιοισι μετ' ἀνδράσι νωλεμές αἰεὶ.
πῶς κε σὺ χεῖρονα φῶτα σαώσεις μεθ' ὅμιλον,
σχέτλ', ἐπεὶ Σαρπηδὸν ἅμα ξεῖνον καὶ ἑταῖρον
κάλλιπες Ἀργείοισιν ἔλωρ καὶ κύρμα γενέσθαι,

150

139. **ΕΣΤΗΚΕΙ** Ar. AHJQTU Cant. Mor. Vr. b d A: **Ε*ΣΤΗΚΕΙ** Harl. a (*supr.* ei):
ΕΙΣΤΗΚΕΙ Ω. 141 *om.* A^v. 142. **ΕΚΤΟΡ** Ω G: **ΕΚΤΩΡ** PQ Vr. d. || **ΕΔΕΥΕΟ** Vr. A.
143. **Σ'** *om.* S. || **ΦΥΛΗΣΙΝ** P: **Φ**ΗΣΙΝ** R. 144. **ΣΑΩΣΕΙΣ** Ar. AQ, fr. Mose.
145. **ΣΥΝ ΛΑΟΪΣΙ**: γάρ **ΣΥΝ ΓΑΜΒΡΟΪΣΙ** H. 146. **ΓΕ** *om.* C. || γρ. **ΜΑΧΕΣΟΜΕΝΟΣ**
Harl. a. 148. **ΔΗΪΟΙΣΙΝ ΕΠ'** Ar. (Did. on I 317). 149. **ὍΜΙΛΟΝ** Ar. Ω:
ὁμίλου Zen. 151. **ἈΡΓΕΪΟΙΣΙΝ**: **οἰωνοῖσιν** S Harl. a.

139. **ΠΕΝΘΟΣ ἈΞΕΙΝ** is an Odyssean phrase (Λ 195, ρ 489, ω 231).

142. The synizesis of **ΕΔΕΥΕΟ** is rare, and the few other instances which occur in the *Iliad* are of doubtful authenticity. See *II. G.* § 378*, van L. *Ench.* p. 298, and note on X 818. In Δ 264 (=T 139) read *δρσο* for *δρσεν*. For *εὔχεν* Ω 290 see note there. All other instances occur before vowels, where we can write -ε' for -εο. Here Fick reads *μάχης ἄρ' ἔδεύεο πολλόν* (rather *ἄρα δεύεο*), but there is no obvious reason why this should have been changed. But the *Od.* contains some nine cases where -ει cannot well be avoided; so it is best to acquiesce in the text, as another indication that the language of this passage is late, and similar to that of the *Od.* rather than *II.* There were those who held that a dactyl was admissible in the 6th foot; see note on Ω 269.—For the phrase itself see note on N 310.

143. **ΦΥΞΗΛΙΝ**, a curious word recurring in Greek only in Lykophron and the other imitative pedants. A more correct form would be *φυξήλως* (Hesych.) from *φύξα* like *σιγηλός* from *σιγα-*, *ἀπατηλός* from *ἀπατα-*, cf. the Homeric *καταμνηλός* from *ρίγε-ω*. *φυξήλων* is accord-

ingly read by van L. But this misses the sting of the fem. term. -ις (*Ἀχαΐδες, οὐκέτ' Ἀχαιοί*).

144. **ἄστν** seems here used in its primitive sense *dwelling, home* (*vas=to dwell*); while **πόλις** is the citadel, *πόλις ἄκρη*. But there is no clearly marked distinction, cf. § 177, θ 525. In § 472-73 *πόλις ἄστν* and *τείχος* go together. **ΣΑΩΣΕΙΣ**, not *σαώσεις*, in spite of Ar., see *II. G.* § 326. 4.

145. Cf. Z 493. Here Nauck reads *λαοῖς, οἱ κ.τ.λ.*, to save the F of *Ἰλίοι*.

147-48. See I 316-17.

149. **μεθ' ὅμιλον**, *amid the press*, like *μετὰ πληθύν* B 143. Here also van L. reads *καθ' ὅμιλον*. According to the scholia it would seem that Zen. read *μεθ' ὁμίλου*, which he must have taken to mean *from amid the press*. This gives much better sense, but Greek knows no such use of *μετὰ* with the (abl.) gen. Maass conjectures that Zen.'s reading was *μετὰ μῶλον*, but for this there is no ground. *δι' ὁμίλου* (van L.) is more likely.

151. **ἈΡΓΕΪΟΙΣΙΝ**, note the variant *οἰωνοῖσιν*, as γ 271, cf. E 488. Evidently Glaukos knows nothing of the rescue of the body by Apollo.

ὅς τοι πόλλ' ὄφελος γένετο, πτόλει' τε καὶ αὐτῶι,
ζῶς ἐών· νῦν δ' οὐ οἱ ἀλαλκόμεναι κύνας ἔτλης.
τῷ νῦν εἴ τις ἐμοὶ Λυκίων ἐπιπείσεται ἀνδρῶν,
οἵκαδ' ἵμεν, Τροίηι δὲ πεφήσεται αἰπὺς ὄλεθρος. 155
εἰ γὰρ νῦν Τρώεσσι μένος πολυθαρσὲς ἐνείη,
ἄτρομον, οἷόν τ' ἄνδρας ἐσέρχεται οὐ περὶ πάτρης
ἀνδράσι δυσμενέεσσι πόνον καὶ δῆριν ἔθεντο,
αἰψά κε Πάτροκλον ἐρυσάμεθα Ἴλιον εἴσω.
εἰ δ' οὗτος προτὶ ἄστρῳ μέγα Πριάμοιο ἄνακτος 160
ἔλθοι τεθνηὼς καὶ μιν ἐρυσάμεθα χάρμης,
αἰψά κεν Ἀργεῖοι Σαρπηδόνοσ' ἔντεα καλὰ
λύσειαν, καὶ κ' αὐτὸν ἀγοίμεθα Ἴλιον εἴσω·
τοίου γὰρ θεράπων πέφατ' ἀνέρος, ὃς μέγ' ἄριστος
Ἀργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες. 165
ἀλλὰ σύ γ' Αἴαντος μεγαλήτορος οὐκ ἐτάλασας
στήμεναι ἄντα, κατ' ὅσσε ἰδὼν δῆϊων ἐν αὐτῇ,
οὐδ' ἰθὺς μαχέσασθαι, ἐπεὶ σέο φέρτερός ἐστι."
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ·
"Γλαῦκε, τί ἦ δὲ σὺν τοίοις ἐὼν ὑπέροπλον εἶπες ; 170
ὦ πέπον, ἦ τ' ἐφάμην σε περὶ φρένας ἔμμεναι ἄλλων,
τῶν ὅσσοι Λυκίην ἐριβώλακα ναιετάουσι·

152. **ΤΟΙ**: **ΤΙΣ** JR *Lips.* || **πόλει'** JLR Vr. A. 153. **ΚΥΝΑΣ**: **ΚΥΟΝ** Zen. (*ἄλογον* δέ, An.). 154 *om.* R. 155. **ἵμεν**: **ἴτω** Dion. Sid. (Schol. T: **ἴω** ms.). 157. **ἐπέρχεται** J: **εἰσέρχεται** GPQ. 158. **ἔθεντο**: **ἔχουσιν** JT Cant. Harl. a, Vr. b (γρ. **ἔθεντο**) A. 160. **ποτὶ** S. 161. **ἔλθῃ(ι)** Q (*συγρ. οἱ*) RS fr. Mosc. || **ΤΕΘΝΗΩΣ** (**ΤΕΘΝΗΙΩΣ**) Ar. AHJP²QT Vr. b, Cant. fr. Mosc.: **ΤΕΘΝΕΙΩΣ** Ω. || **χάρμῃ(ι)** PS. 163. **κ'** *om.* S: **δ'** Ap. *Lex.* 65. 6. 171. **πέπον** Zen. Ω: **πόποι** (Ar.) ACGJT Vr. d, fr. Mosc.

155. **ἵμεν** is best taken as 1st plur., *we will go home*. It is possible to make it an infin., *if any of the Lycians will hearken to me to go home, then* (δὲ in apod.) *shall sheer destruction, etc.* Ar., thus joining ἵμεν with ἐπιπείσεται, supplied καλῶς ποιήσει as an implied apodosis, taking Τροίηι δὲ independently. *If any will hearken to me to return, well; and destruction, etc.* **πεφήσεται** from root φα(ν) of φαίνω only here; cf. 244 ἡμῖν δ' αὐτ' ἀναφαίνεται αἰπὺς ὄλεθρος. Elsewhere it is fut. pass. of *φένω *to slay* (e.g. O 140); **πέφανται**, E 531, is equally ambiguous in form. φάε (ξ 502) is from the same short form of the root.

158. **ἀνδράσι**, dat. as after simple verbs of fighting. **ἔθεντο** as Ω 402 *θῆσονται περὶ ἄστρῳ μάχην*.

163. **λύσειαν**, cf. on A 13. **αὐτόν**, the body, as opposed to the arms.

164-65. Cf. II 271-72.

171. **ὦ πέπον**, so Zen. (οὐ κακῶς Did.): **ὦ πόποι** Ar. The reading of Zen. is decidedly preferable, as **ὦ πόποι** is out of place except at the beginning of a speech; see on N 95.

172. Of this verse Aristonikos says *μεμείωκε τὴν ἔμφασιν, καὶ τὰ τοιαῦτα εἰωθεν ἀθετεῖν ὁ Ἀρίσταρχος*, but there is no obelos appended in A. It appears, therefore, that he was without definite information, and concluded that Ar. must have obelized it in accordance with his usual practice of so treating lines which appeared needlessly to limit a general expression.

νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, ὅλον ἔειπες,
ὅς τέ με φῆις Λίαντα πέλωριον οὐχ ὑπομείναι.
οὐ τοι ἐγὼν ἔρριγα μάχην οὐδὲ κτύπον ἵππων· 175
ἀλλ' αἰεὶ τε Διὸς κρείστων νόος αἰγιόχοιο,
ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην
ῥηϊδίως, ὅτε δ' αὐτὸς ἐποτρύνει μαχέσασθαι.
ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἵστασο καὶ ἴδε ἔργον,
ἧ ἐ πανημέριος κακὸς ἔσσομαι, ὥς ἀγορεύεις, 180
ἢ τινὰ καὶ Δαναῶν, ἀλκῆς μῖλα περ μεμαῶτα,
σχίσσω ἀμυνέμεναι περὶ Πατρόκλοιο θανόντος."
ὥς εἰπὼν Τρῶεςσιν ἐκέκλετο μακρὸν ἀύσας·
"Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
ἄνερες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 185
ὅφρ' ἂν ἐγὼν Ἀχιλλῆος ἀμύμονος ἔντεα δύω
καλά, τὰ Πατρόκλοιο βίην ἐνάριζα κατακτάς."

173. **CEU**: **ce** Zen. T (γρ. **nūn** δέ **cey**) U. 174. **ὅς**: **ὥς** U (σημν. ἦ **ὅς** U²).
με φῆις Alexio: **μ' ἔφης** Ptol. Ask. 175. **οὐ τι** JRS Harl. a, Vr. A. **ἐγὼ** G.
176. **αἰγιόχοιο**: **ἡ** περ ἀνδρὸς CJQT Bar. Mor. Harl. a, Vr. b A, γρ. H.
178. **ὅτε**: **τότε** Aph. **ἐποτρύνει** Q King's. || **μάχεσθαι** QR King's Par. f:
μαχέεσθαι P Par. c d g: **ἐποτρύνει μαχέεσθαι ἢ ἐποτρύνει μάχεσθαι** Eust. 181.
μῖλα: **μέγα** G. 186. **ὅφρ' ἂν ἐγὼ** δύω κατὰ τεύχεα Πηλεΐωνος *El. Stud.* 154. 1.

173 = Ξ 95, q.v. The line is perfectly in place here, as **nūn** δέ has a proper reference to the preceding imperf. *ἐφάμην*. Here also Zen. read *σε* or *σε'*.

176-78. See II 688-90. For **ὅτε** MSS. generally have *ὅτε*, Aph. *τότε*. *ὅτε* δέ follows *ἀλλοτε* μὲν A 568, but elsewhere we have only *ὅτε* μὲν followed by *ἀλλοτε* δέ (A 64, Σ 599, T 49). Here it virtually means 'even as sometimes.'

179. *ἔργον*, as *ἔργον μάχης* Z 522, *my handiwork in battle*.

181. *ἀλκῆς* with *μεμαῶτα*, see note on X 197. It is of course possible to join it with *εχέω*, *I will make to cease from his valour for fighting*, etc.; but this is less probable in view of the order of the words. There remains also the possibility of regarding *ἀλκῆς* as belonging both to *μεμαῶτα* and *σχίσσω*. The infin. *ἀφείχων* is unique, in the sense of *making to cease from defending*. Paley compares Eur. *Or.* 263 *σχίσσω σε πηδᾶν δυστυχῆ πηδῆματα* (*μή* or *μή οὐ* being the common constr. in Attic).

186. We here, for the first time in this book, come upon the idea that Patroklos has been wearing the armour of Achilles; and it is in a passage which is for many reasons suspicious. In the first place, it is somewhat startling to find

Hector, after his great promises, and his appeal to Glaukos to stand by his side and watch, suddenly leaving the field of battle: *προσεδόκησεν ἂν τις αὐτὸν δνσω-πηθέντα τοὺς λόγους καὶ κινηθέντα ἐπὶ τῷ πράγματι οἷς αὐτὸς ἐπηγγέλιτο ἐμμενείν. ὁ δὲ ἐπιλέλυσται μὲν ὦν αὐτὸς εἶπεν, ἡμέλγηκε δὲ τῶν οὐνεῶν, περὶ δὲ τὸ κο-σμεῖσθαι γίγνεται*, Schol. A. Nor is it explained why the idea of changing his armour should have thus occurred to him, just after he has sent off Patroklos' spoils to the city. After the passing allusion in 214 we hear nothing more of what we should suppose to be the startling effect of the change; the Greeks do not seem to notice it at all. The *μέγα κράτος* which Zeus gives him does not avail him much; for he does not succeed in gaining the body, his chief aim, but only hangs upon the Greeks in their successful retreat. The word *μετασπῶν* in 190 is doubtful, and probably copied from the *Od.* There can therefore be little doubt that this is an interpolation by the author of the *ὀπλοποιία*. The original narrative is probably resumed in 229, which joins on to 185 without leaving a perceptible gap (Hentze).

187. See X 323, where also the line is

ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ
 δηῖον ἐκ πολέμοιο, θέων δ' ἐκίχανεν ἐταίρους
 ὦκα μάλ', οὐ πω τῆλε, ποσὶ κραιπνοῖσι μετασπών, 190
 οἱ προτὶ ἄστνυ φέρον κλυτὰ τεύχεα Πηλεΐδαο.
 στὰς δ' ἀπάνευθε μάχης πολυδακρύου ἔντε' ἄμβιβεν·
 ἦτοι ὁ μὲν τὰ ἂ δῶκε φέρειν προτὶ Ἴλιον ἱρὴν
 Τρωσὶ φιλοπτολέμοισιν, ὁ δ' ἄμβροτα τεύχεα δύνε 195
 Πηλεΐδew Ἀχιλλῆος, ἃ οἱ θεοὶ Οὐρανίωνες
 πατρὶ φίλῳ ἔπορον· ὁ δ' ἄρα ὦι παιδὶ ὅπασσε
 γηράς· ἀλλ' οὐχ υἱὸς ἐν ἔντεσι πατρὸς ἐγήρα.
 τὸν δ' ὥς οὖν ἀπάνευθεν ἴδεν νεφεληγερέτα Ζεὺς
 τεύχεσι Πηλεΐδαο κορυσσόμενον θείοιο,
 κινήσας ῥα κάρη προτὶ ὃν μυθήσατο θυμόν· 200
 “ἂ δεῖλ', οὐδέ τί τοι θάνατος καταθύμιός ἐστιν,

190 om. R. 191. ποτὶ S. πηλεΐωνος PR Bar., ἐν ἄλλῳ A. 192.
 πολυδακρύου ADU: πολυδακρύτου Ω. 193. ποτὶ R. 194. τεύχε' ἔδυνε G.
 199. τεύχεσι λαμπόμενον μεγασύμου πηλεΐωνος H (=214). 200. ποτὶ S. ||
 μῦθον Q (supr. θυμόν). 201. οὐδέ τι: οὐκέτι S, γρ. οὐκέ Harl. a.

probably interpolated. τὰ . . βίην, the usual double acc. after verbs of robbing; O 343, Z 70, etc.

190. μετασπών, *catching them up*. This sense may be derived from the primitive sense of ἔπειν, *to handle*; in aor. *to lay hands upon* in the sense of attaining an end. But in § 33, the only passage where this aor. part. recurs, this sense is hardly so suitable—*συβώτης ὦκα ποσὶ κραιπνοῖσι μετασπών* (sc. *κύνας*); the sense required is not *overtaking* the dogs, but rather, on the analogy of the other uses of μετέπειν, *getting them under control*, by *kicking* them. If this explanation is right it would seem that the word here is copied and misunderstood, being taken for an archaic form of μετασπόμενος (e.g. N 567). But the act. and mid. of this verb seem never to be interchangeable. Nauck marks the line 'spurius?' without giving reasons, but probably as made up from τ 301 and § 33. It could certainly be well spared.

192. The vulg. πολυδακρύτου is of course metrically impossible (ū): πολυδακρύου is defensible (δάκρυν by δάκρυ), but no doubt Bentley is right in reading πολυδάκρυος, cf. 544 ὑσμίνη ἀργαλή πολυδάκρυς. The same change should perhaps be made in Tyrt. 11. 7 Ἄρῃος

πολυδακρύου ἔργ' αἰδέλα, but πολυδακρύου seems to have stood in the Homeric text in Euripides' time, see τὸν πολυδάκρυν "Αἶδαν *Herc.* 427 (with W.-M.'s note), where again mss. have πολυδάκρυντον, against the metre. So also Ap. Rhod. has πολυδάκρυν, ii. 916.

193. Observe ὁ μὲν . . ὁ δέ used to express the opposition of clauses, not of persons (δῶκε μὲν τὰ ἂ, ἔδυνε δέ, κ.τ.λ.) τὰ ἂ, ἐφά P. Knight.

195. of with πατρί, *to his father*; as Δ 219, etc.

196. παιδὶ ὅπασσε, the hiatus may be due to the probably original length of the -ι of the dat. So we have βασιλῆϊ Ἀκάστωι § 336, μητρὶ ἔειπε π 469, and in other parts of the line πατρὶ ἐμῷ ψ 278, ἄξονι ἀμφὶς E 723 (and other instances in van L. *Ench.* p. 80).

197. γηράς, probably a present part. from the non-thematic conj. of γηράω, of which ἐγήρα is the imperf. (in H 148, ι 510, § 67). So also γηράντεσι Hes. *Opp.* 188 (where it seems to be equivalent to γηράσκοντας, 185). Schol. T compares βροντὰς in Korinna. Cobet *M. C.* 436 regards these forms as aor., which is improbable. Compare γηράναι (or γηράναι) Aisch. *Cho.* 908, Soph. *O. C.* 870 (with Jebb's critical note).

ὥς δὴ τοι σχεδὸν εἶσι, σὺ δ' ἄμβροτα τεύχεα δύνεις
 ἀνδρὸς ἀριστῆος, τὸν τε τρομέουσι καὶ ἄλλοι.
 τοῦ δὲ ἑταῖρον ἔπεφνες ἐνὐνέα τε κρατερόν τε,
 τεύχεα δ' οὐ κατὰ κόσμον ἀπὸ κρατός τε καὶ ὤμων 205
 εἴλεν· ἀτὰρ τοι νῦν γε μέγα κρύτος ἐγγυαλίξω,
 τῶν ποινήν ὅ τοι οὐ τι μάχης ἐκ νοστήσαντι
 δέξεται Ἀνδρομάχη κλυτὰ τεύχεα Πηλεΐωνος."
 ἢ καὶ κυανέησιν ἐπ' ὀφρύσι νεύσε Κρονίων,
 "Ἐκτορι δ' ἤρμοσε τεύχε' ἐπὶ χροῖ, δῶ δέ μιν Ἄρης 210
 δεινὸς ἐννύλιος, πλησθεν δ' ἄρα οἱ μέλε' ἐντὸς
 ἀλκῆς καὶ σθένεος. μετὰ δὲ κλειτοὺς ἐπικούρους
 βῆ ῥα μέγα ἰάχων, ἰνδάλλετο δέ σφισι πᾶσι
 τεύχεσι λαμπρόμενος μεγαθύμου Πηλεΐωνος.

202. ὥς PR: ὅς Ω. εἶσι Ar. (A suppr.) PR: ἐστί Ω. ἄβροτα Mor. 206.
 εἴλεε G. || αὐτὰρ U. 207. ὅ τοι: ὅτι GH Cant. Vr. b A. νοστήσαντα Vr. A:
 νοστήσαντος Vr. b. 209. κυανέοισιν P(. 210. χροῖ R. 211. πλησε Vr. d.
 212. κλητοὺς H: κλυτοὺς L. 213. σφισι: σφιν PR. 214. μεγαθύμου
 πηλείωνι Ar. AU Harl. d, Par. e: πηληϊάδεω ἀχιλλῆος Zen.

202. ὥς, *how*, seems better than the vulg. *ὅς*, and εἶσι than ἐστί: cf. μ 368 ἀλλ' ὅτε δὴ σχεδὸν ἦα.

204. ἐνὐνέα, also Φ 96 (see note), Ψ 252, and P 670 ἐνὐνέης, all of Patroklos; and θ 200. The der. is quite uncertain.

205. This line is clearly inconsistent with the passage athetized at the end of Π, where it is Apollo who takes the arms ἀπὸ κρατός (793) and ἀπ' ὤμων (802). That passage therefore is later even than this probable interpolation. It is not clear why it should be οὐ κατὰ κόσμον to take off the armour of a slain foe—perhaps because it is of divine origin.

207. For the use of ὅ as a pure conjunction cf. Θ 362 οὐδέ τι τῶν μέμνηται, ὅ οἱ κ.τ.λ., I 493 τὰ φρονέων ὃ μοι κ.τ.λ., Ψ 545 τὰ φρονέων ὅτι οἱ. Here the preceding plural clearly shews that the original use of the particle, as the acc. of the relative pronoun, is forgotten. It will be noticed that the above are all late passages; the other instances seem to be confined to the *Od.* (Cf. *H. G.* § 270). The negative belongs in the first place to νοστήσαντι, which we have to render by the principal verb, *thou shalt not return for Andromache to receive at thy hands*. For the use of the dat. with δέχεσθαι see on A 596.

209 = A 528 q.v. The line is evidently inappropriate here, as Zeus only nods to himself.

210. ἤρμοσε, sc. Zeus: see note on P 333 and T 385. Though in all these cases the intrans. use of the verb is possible, yet the trans. being equally possible is recommended by ε 247 πάντα ἤρμοσεν ἀλλήλοισιν. This sense, too, as illustrating the active interest of Zeus, suits the context better. In later Greek the verb is commonly used both trans. and intrans.; for the latter cf. Pind. *P.* iv. 80. The scholia remark that the divine armour appears to fit Peleus, Achilles, Patroklos, and Hector equally well. As it probably included no breast-plate, this would not be difficult.

211. ἐννύλιος is here only in H. a mere epithet of Ares. The meaning of the word, as of the evidently cognate Ἐννός and Ἐννεός (I 668 only), is quite unknown, and it is probably not Greek (Thracian?).

214. For μεγαθύμου Πηλεΐωνος Ar. read the dat. and must therefore have taken ἰνδάλλετό σφισι to mean *he resembled in their eyes*. But this does not suit the use of the word in the other passages where it occurs: Ψ 460 ἄλλος δ' ἥνιοχος ἰνδάλλεται, γ 246 ὥς πέ μοι ἀθανάτος ἰνδάλλεται εἰσοράσασθαι, τ 224 αἰτὰρ τοι ἐρέω, ὥς μοι ἰνδάλλεται ἦτορ. In all these ἰνδάλλεσθαι is equivalent to φαίνεσθαι, and can be exactly translated by *appears* (in τ 224 ἦτορ is acc. of relation, *as appears to me in my heart*).

ὄτρυνεν δὲ ἕκαστον ἐποιχόμενος ἐπέεσσι, 215
 Μέσθλην τε Γλαῦκόν τε Μέδοντά τε Θερσίλοχόν τε,
 Ἀστεροπαῖόν τε Δεισήνορά θ' Ἴππόθοόν τε,
 Φόρκύν τε Χρομίον τε καὶ Ἕννομον οἰωνιστήν·
 τοὺς ὃ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα·
 “ κέκλυτε, μυρία φῦλα περικτιόνων ἐπικούρων· 220
 οὐ γὰρ ἐγὼ πληθὺν διζήμενος οὐδὲ χατίζων
 ἐνθάδ' ἀφ' ὑμετέρων πολίων ἡγεῖρα ἕκαστον,
 ἀλλ' ἵνα μοι Τρώων ἀλόχους καὶ νήπια τέκνα
 προφρονέως ῥύοισθε φιλοπτολέμων ὑπ' Ἀχαιῶν.
 τὰ φρονέων δώροισι κατατρύχω καὶ ἐδωδῇ 225
 λαούς, ὑμέτερον δὲ ἑκάστου θυμὸν ἀέξω.
 τῷ τις νῦν ἰθὺς τετραμμένος ἢ ἀπολέσθω
 ἢ σαωθήτω· ἢ γὰρ πολέμου ὀαριστύς.
 ὃς δέ κε Πάτροκλον καὶ τεθνηῶτά περ ἔμπησ

215. ὄτρυνεν Zen. (?). || ἐποιχόμενος: παριστάμενος Q Vr. A: παριστάμενον
 Vr. b. 216. μέσθλην R. || θερσίλοχόν: ὀρσίλοχόν QS Bar. Mor. 217.
 Δεισήνορά: θνήνορα Vr. A: Βιήνορα QS. || ἰππόθοόν Mor.: ἰππό ὄν (sic) J.
 219 om. D¹JPR¹T Lips. 222. ὑμετέρων: ἀμφοτέρων Q. 223. μοι: μὴ P
 p. ras. 224. ὑπ': ἀπ' GH fr. Mosc. 229. τεθνηῶτά Ar. (A *supr.*) HJT Cant.:
 τεθνηῶτά PR: τεθνηῶτά Ω.

In this case therefore we must translate *he appeared* (shewed himself—or perhaps, to express the intensive verb, *made his appearance*) to them all shining in the armour of Achilles. It is true that we should have expected a more marked effect from the donning of the famous arms; but that is a difficulty inherent in the interpolation of the change of armour, and not peculiar to this passage. In later Greek the word is used in both senses: to resemble, Plato *Rep.* 381 E θεοὶ τινες περιέχονται νύκτωρ πολλοῖς ξένοις καὶ παντοδαποῖς ἰνδαλλόμενοι, Theokr. xxii. 39 ἀργύροι ἰνδάλλοντο: to seem, Plato *Theaet.* 189 E τοῦτο γὰρ μοι ἰνδάλλεται διανοουμένην, Ar. *Vesp.* 188 ὥστ' ἐμοίγ' ἰνδάλλεται ὁμοτύτου κλητῆρος εἶναι πωλίω. It is probable therefore that the double reading and interpretation of the passage go back to a respectable antiquity. Ap. Rhod. always uses the word as = φαίνεσθαι, and therefore no doubt read the gen. here (Seaton in *C. R.* xix. 6).

216–18. These names are mostly taken from the Catalogue, B 848–64. The

mention of Glaukos among those who are urged on is strange. On the form Φόρκυν see 312.

220. περικτιόνων, a word which occurs only in passages belonging to the ὅπλοποιά (Σ 212, T 104, 109), and in β 65.

221. γάρ introduces a long sentence (to 226) giving in anticipation the reason for the advice in 227; *H. G.* § 348. 2. πληθεύν, mere numbers, as retinue, or to enhance the magnificence of Troy.

226. θυμὸν ἀέξω, raise your courage. A similar picture of the economical difficulties of the war is to be found in Σ 290 ff. δώροισι, by the exaction of gifts and food for the allies; λαούς, *my own folk*. This idea seems hardly consistent with the primitive poem, to which the vast number of the allies as compared with the native Trojans is strange. The only allies known to the Μῆνις and the other older portions of the *Iliad* are the immediately neighbouring tribes of the Troad itself, Dardans, Leleges, and Kilikes.

228. ὀαριστύς, see on A 502, N 291, X 126.

- Τρώας ἐς ἵπποδάμους ἐρύσῃ, εἷξῃ δέ οἱ Αἴας, 230
 ἥμισυ τῷ ἐνάρων ἀποδάσσομαι, ἥμισυ δ' αὐτὸς
 ἔξω ἐγὼ· τὸ δέ οἱ κλέος ἔσσεται, ὅσσον ἐμοὶ περ."
 ὧς ἔφαθ', οἱ δ' ἰθὺς Δαναῶν βρίσαντες ἔβησαν,
 δούρατ' ἀνασχόμενοι· μῦλα δέ σφισιν ἔλπετο θυμὸς
 νεκρὸν ὑπ' Αἴαντος ἐρύειν Τελαμωνιάδαο· 235
 νήπιοι, ἧ τε πολέσσιν ἐπ' αὐτῷ θυμὸν ἀπηύρα.
 καὶ τότ' ἄρ' Αἴας εἶπε βοὴν ἀγαθὸν Μενέλαον·
 "ὦ πέπον, ὦ Μενέλαε διοτρεφές, οὐκέτι νῶϊ
 ἔλπομαι αὐτῷ περ νοστησέμεν ἐκ πολέμοιο.
 οὐ τι τόσον νέκνος περιδείδια Πατρόκλοιο, 240
 ὅς κε τάχα Τρώων κορέει κύνας ἡδ' οἰωνούς,
 ὅσσον ἐμῇ κεφαλῇ περιδείδια, μή τι πάθῃσι,
 καὶ σῇ, ἐπεὶ πολέμοιο νέφος περὶ πάντα καλύπτει,

230. ἐρύσει G Vr. b d. || εἷξει GH Vr. b d A. 231. τῷ(1) Ar. (A surr. GU Vr. A Par. j, γρ. T: τῶν Ω. 232. ἔξω: ἔξω Q Vr. A. 234. δέ: γάρ HPR. || σφισιν: σφιν PR Harl. a. | ἔλπετο (Ar.? MSS. Ἀριστοφάνης) Ω: ἤλπετο DHU Bar. Mor.: ἤθελε ar. Sch. T. 236. ἀπῆρα G. 238. νῶϊν CQTU fr. Mosc. 241. κορέσει AHPQS: κορέσσει Harl. a: κορέσῃ Mor. Bar.: κορέν L.

230. εἷξῃ οἱ, constr. *ad sensum*, ὅς κε being virtually equivalent to εἰ κέ τις, and the Epic style being always impatient of a long-continued relative construction. The variant εἷξει is perhaps possible, the clause being taken as a parenthetic expansion, not an essential part of the protasis. Cf. I 324.

231. τῷ, vulg. τῶν, but the dat. is the only Homeric constr. How a suit of armour could be halved it is not easy to see; a similar difficulty arises on Ψ 809. And the offer to divide seems singularly out of place at the moment when Hector has just clad himself in the spoils. In the older form of the story, of course, the latter difficulty did not occur.

233. βρίσαντες as M 346 ὦδε γὰρ ἔβρισαν Λυκίων ἄγιοι.

235. ἐρύειν future (but see 287); ἔλπομαι in the sense of *hope* always takes a fut. infin., though in the sense of *surmise* it may go with aor. or present.

236. νήπιοι, interjectional nom., see A 231. ἀπῆρα, sc. Aias. πολέσσαι, the dat. with verbs of robbing is rare: cf. a 9 τοῖσιν ἀφείλετο νόστιμον ἦμαρ.

237. For εἶπε with the simple acc. see note on M 60. It occurs twice again in this book.

239. αὐτῷ περ, *by ourselves at any rate*, if we do not get help. This seems to give a better sense than the alternatives, 'we, whatever may happen to others,' or 'we, even without the corpse.'

240. νέκμος, ὅτι ἄδηλον πότερον περὶ νέκμος Πατρόκλου ἢ περὶ Πατρόκλου τοῖ νέκμος γεγονότος, An. (i.e. whether Πατρόκλου depends upon, or is in apposition with, νέκμος). In Ω 108 we have Εκτορος ἀμφὶ νέκυι, which is in favour of the first alternative; but see note there.

241. κορέει, not κορέσει, is the correct fut.; see on Δ 29. κορέσειεν II 747: this is the only case of the aet., all other aor. forms being mid. Compare also Θ 379. For ὅς κε with fut. see on A 175. The naïve confession of fear is not unworthy of the Homeric hero, and indeed heightens the glory of the subsequent success.

Ἔκτωρ, ἡμῖν δ' αὖτ' ἀναφαίνεται αἰπὺς ὄλεθρος.
 ἀλλ' ἄγ' ἀριστῆας Δαναῶν κάλει, ἣν τις ἀκούσῃ." 245
 ὧς ἔφατ', οὐδ' ἀπίθῃσε βοὴν ἀγαθὸς Μενέλαος,
 ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς·
 "ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 οἳ τε παρ' Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ
 δῆμια πίνουσιν καὶ σημαίνουσιν ἕκαστος 250
 λαοῖς, ἐκ δὲ Διὸς τιμὴ καὶ κῦδος ὀπηδεῖ.
 ἀργαλέον δέ μοί ἐστι διασκοπιᾶσθαι ἕκαστον
 ἡγεμόνων· τόσση γὰρ ἔρις πολέμοιο δέδθεν.
 ἀλλὰ τις αὐτὸς ἴτω, νεμεσιζέσθω δ' ἐνὶ θυμῷ
 Πάτροκλον Τρωϊῇσι κυσὶν μέλπηθρα γενέσθαι." 255
 ὧς ἔφατ', ὅξυν δ' ἄκουσεν Ὀϊλῆος ταχὺς Αἴας,
 πρῶτος δ' ἀντίος ἦλθε θεῶν ἀνὰ δηϊοτήτα·

244. δ' ἡμῖν S. || δ' om. DGPR Cant.: τ' L. || αὖ L. 249. ἀτρεΐδῃ D
 Harl. a, Cant. Vr. b A. || καὶ μενελάῳ: ποιμένι λαῶν S Harl. a, Vr. A. 250.
 ἕκαστα Harl. a, ἐν τισι Did.: ἕκαστοι Vr. b, Harl. b, Par. c d g¹. 251. λαῶν H.
 252. ἕκαστα Harl. a. 253. ἡγεμόνα P. 256. ὥς φάτο τοῦ δ' ἤκουσεν H.

244. Evidently a spurious line originating in the addition of the word Ἔκτωρ as a gloss; for the last half of the line see A 174. Without the line the sense is clear and simple; with it the construction is very doubtful. We might transl. *Hector wraps a cloud of war about everything*, but such an expression is not Homeric at all. The alternative is to take Ἔκτωρ in apposition with νέφος (cf. A 347). This too is a bold expression; but it seems to have been before Pindar when he wrote (*N.* x. 9) γαῖα δ' ὑπέδεκτο . . . μάντιν Οἰκλείδαν, πολέμοιο νέφος (*N.* ix. 38 φόνου παρποδίου νεφέλαν τρέψαι ποτὶ δυσμενέων ἀνδρῶν στίχας is of course different), and led up to Lucretius' *Scipiadēs, bellī fulmen*. The harshness lies not so much in calling Hector a νέφος as in saying that he wraps everything about. The awkwardness is diminished if (with one ms.) we read Ἔκτωρ δ' ἡμῖν. An interesting note on cloud-metaphors in Greek will be found in W.-M. *Her.* ii. p. 236: cf. *δορὸς χειμῶν Soph. Ant.* 670.

245. For the non-Homeric ἦν read εἴ with Brandreth.

250. δῆμια adverbial, 'at the public cost'; cf. B 404, Δ 259 γερούσιον οἶνον, Δ 343. The king has free gifts from

his people, and in return offers hospitality to the chiefs; cf. I 73 πᾶσά τοι ἔσθ' ὑποδεῖν. See also on δημοβόρος A 231, and note on B 547. The change of person from the 2nd to the 3rd is strange; so is the addition of a relative clause to the formal line 248, and Menelaos' use of his own name. The latter difficulty may be escaped by adopting the variant Ἀτρεΐδῃ Ἀγ. ποιμένι λαῶν: we do not elsewhere find Menelaos associated with his brother as a public host. Hence Düntzer would reject 249-51, but there is hardly justification for this, though 251 looks very like 'padding.'

251. ἐκ Διός, cf. Hes. *Th.* 96 ἐκ δὲ Διὸς βασιλῆες, and note on 101.

252. Cf. διασκοπιᾶσθαι ἕκαστα K 388. ἕκαστον: ἅπαντας Bentley.

254. αὐτός, without being named. νεμεσιζέσω with acc. c. *infm.* as B 296; and so νεμεσιζήθη, a 119, σ 227. 255= Σ 179, cf. N 233.

256. ὅξυν, only here of hearing; the power of hearing being regarded as something which goes out of a man is naturally called 'keen' when it penetrates to a long distance; Δ 455. But the converse use, of sound, not of hearing, is of course the common one.

τὸν δὲ μετ' Ἰδομενεὺς καὶ ὀπίων Ἰδομενῆος
 Μηριόνης, ἰτάλαντος Ἐνυαλίῳ ἀνδρεΐφῶντι.
 τῶν δ' ἄλλων τίς κεν ἦσι φρεσὶν οὐνόματ' εἶποι, 259
 ὅσσοι δὴ μετόπισθε μάχην ἤγειραν Ἀχαιῶν;
 Τρῶες δὲ προύτψαν ἀολλέες, ἦρχε δ' ἄρ' Ἐκτωρ.
 ὥς δ' ὅτ' ἐπὶ προχοῇσι διπτετός ποταμοῖο
 βέβρυχεν μέγα κύμα ποτὶ ῥόον, ἀμφὶ δέ τ' ἄκραι
 ἠϊόνος βοῶσιν ἐρευγομένης ἀλὸς ἔξω, 265
 τόσση ἄρα Τρῶες ἰαχῇ ἴσαν. αὐτὰρ Ἀχαιοὶ
 ἔστασαν ἀμφὶ Μενoitιάδῃ ἓνα θυμὸν ἔχοντες,
 φραχθέντες σάκεσιν χαλκήρεσιν. ἀμφὶ δ' ἄρα σφι

259. ἀνδρεΐφῶντι GHT. 260-61 ἀθ. Zen. 260. τίς κεν ἦσι: τίς ἄν
 ἦσιν ἐνὶ Par. h: τίς χ' ἦσιν ἐνὶ Par. a f, ἐν ἄλλω A: τίς κεν ἦσιν ἐνὶ TU fr.
 Mose. Vr. d (ἐἦσιν): τίς ἄν ἦσι Eust. || εἶπῃ HPS Mor. fr. Mose. Vr. A. 264.
 βεβρύχῃ Aph.: βεβρύχει PR. || ποτιρρόον CH: ποτιρρόον D: ποτιρρόον P:
 ποτιρρόον T. 265. ἠϊόνος J Mor. Bar., γρ. Harl. a, Eust.: ἠϊόνες Ω. 266.
 τρώων ἰαχὴ γένετ' G. 267. μενοιτιάδῃ Mor. 268. φραχθέντες:
 ἀρθέντες Zen.

258-59 = H 165-66. Ἐνυαλίῳ ἀνδρεΐ-
 φῶντι, B 651.

260-61. This couplet was athetized by Zen. with good reason. The phrase, like that at the beginning of the Catalogue (B 488), is one which would appear to imply that an extraordinarily large number came to the rescue; but this there is no reason whatever to suppose. οὐνόματ' εἶποι neglects the *F*, though Bentley's οὐνομα refers to the names of a number of people. μετόπισθε seems to mean 'in the second rank,' behind the leaders; but we should not expect to hear the names of such. The variant τίς χ' (or ἄν) ἦσιν ἐνὶ φρεσὶν, which would involve another violation of the digamma, seems to be due to a natural wish to mend the rhythm.

263. The scholia say that Solon burnt his poems in despair of their ever bearing comparison with this fine simile. They tell the story equally of Plato, and with more reason, as Solon's poems survived. The ancients held that the simile referred to the Nile; but for this there is no authority. διπτετός (see on II 174) is used of any river.

264. βέβρυχε, roars, of waves also ε 412, and of the wave-beaten rock μ 242: also of wounded warriors N 393, II 486. There is no pres. in use in II. Aph.'s βεβρύχῃ is perhaps right.

265. ἠϊόνος of J and Eust. (ἰστέον ὅτι οὐ μόνον πληθυντικῶς γράφεται ἠϊόνες βοῶσιν, ἀλλὰ καὶ ἐν γενικῇ ἐνικῇ ἄκραι ἠϊόνος) is recommended by the very similar Δ 425 ἀμφὶ δέ τ' ἄκρας κυρτὸν ἰδὼν κορυφούται. ἄκραι is a subst. also in Ξ 36, ι 285; ἄκρον perhaps in Ξ 293, T 229, γ 278. The epithet, when a mere epithet, is not to be separated from its substantive by the end of the line: see on N 611. Here, if we read ἄκραι ἠϊόνες, we must translate by the shores echo to their furthest points, or the like. ἐρευγομένης, cf. ε 402-03 ῥόχθῃ γὰρ μέγα κύμα ποτὶ ξερὸν ἡπείροιο δεινὸν ἐρευγόμενον. 438 κύματα ἐξαναδὺς τὰ τ' ἐρεύγεται ἡπειρὸνδε. The verb perhaps expresses only the idea of roaring, Lat. rugire: see O 621. ἔξω, beyond its own limits. on to the land. Bentley's conj. εἴσω (into the river) is hardly needed.

268. φραχθέντες, cf. N 130 φράξαντες δόρυ δουρί, O 566 φράξαντο δὲ νῆας ἐρκεί χαλκείῳι. Zen. ἀρθέντες, which is equally Homeric; cf. M 105 and II 211 στίχες ἄρθεν. But this passage (to 273) can hardly be genuine. The interference of Zeus, however kindly meant, seems to have been singularly ill-judged: for the Achaeans, for whose benefit the darkness is intended, are the first to beg for its removal; see 645-47. The fact is that the darkness from which Aias prays to be delivered is a purely natural phenomenon, due to the dust-clouds arising

λαμπρήσιν κορύθεσσι Κρονίων ἡέρα πουλὺν
 χεῦ', ἐπεὶ οὐδὲ Μενoitιάδην ἤχθαιρε πάρος γε, 270
 ὄφρα ζῶδς ἐὼν θεράπων ἦν Αἰακίδαο.
 μίσησεν δ' ἄρα μιν δῆϊων κυσὶ κύρμα γενέσθαι
 Τρωϊῆσιν· τῷ καὶ οἱ ἀμυνέμεν ὥρσεν ἑταίρους.
 ὦσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιοὺς·
 νεκρὸν δὲ προλιπόντες ὑπέτρεσαν, οὐδέ τιν' αὐτῶν 275
 Τρῶες ὑπέρθυμοι ἔλον ἔγχεσιν ἰέμενοί περ,
 ἀλλὰ νέκυν ἐρύοντο. μίνυνθα δὲ καὶ τοῦ Ἀχαιοὶ
 μέλλον ἀπέσσεσθαι· μάλα γάρ σφεας ὥκ' ἐλέλιξεν
 Αἴας, ὃς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο 280
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.
 ἴθυσεν δὲ διὰ προμάχων συὶ εἵκελος ἀλκὴν
 καπρίῳ, ὅς τ' ἐν ὄρεσσι κύνας θαλεροῦς τ' αἰζηοῦς
 ῥηϊδίως ἐκέδασσεν ἐλιζάμενος διὰ βήσσας·
 ὥς υἱὸς Τελαμώνος ἀγανοῦ, φαίδιμος Αἴας,
 ρεῖα μετεισάμενος Τρώων ἐκέδασσε φάλαγγας, 285

269. **ΠΟΥΛΥΝ** J Cant. and *ap.* Eust. : **ΠΟΥΛΗΝ** S : **ΠΟΛΛΗΝ** Ω. 270. **ἤχθαιρε**
 DGQSU : **ἔχθαιρε** PR : **ἔχθαιρε** Ar. 271. **τόφρα** Q. 273. **καί** : **κέ** S :
ΚΕΝ Cant. || **ἑταίρους** : **ἐν ἄλλωι ἄχαιοις** A. 277-577 lacuna in A ; supplied
 by *man. rec. A.* 279. **ἔργ' ἐτέτυκτο** ADGHJQ (**ἔργε' ἐτ.**) U Vr. b A. 280.
τῶν δ' R.

from the struggle on the sandy plain. We have elsewhere found traces of a desire to produce a striking effect by such supernatural darkness, in places where the effort sadly damages the picture ; see notes on O 668, II 567. The gain to the story from the excision of the six lines is very obvious.

269. **ΠΟΥΛΥΝ** is the regular Homeric form, though weakly supported here ; cf. O 50, K 27 and note on E 776 (Platt in *J.P.* xix. 42).

272. **ΜΙΗΣΕΝ**, with all other derivatives from the same stem, is elsewhere unknown to H. The addition of **ΤΡΩΙΗ- CΙΝ** to the gen. **Δῆϊων** is hardly a Homeric construction ; the most similar instances are E 741 Γοργεῖν κεφαλὴ δεινοῖο πελώρου, B 54 Νεστορέη παρὰ νηὶ Πυλοιγενέος βασιλῆος, where the order of the words is more natural. The adj. may have been added as a gloss, the rest of the line being filled up in a manner which hardly suits the lines immediately preceding, where Zeus' help is given in another way. But the whole couplet is probably a feeble attempt to round off the preceding interpolation.

277. **ΕΡΥΟΝΤΟ**, *began to draw away*. **καὶ τοῦ** is strange, and can hardly be right, though no variant is recorded ; we should rather expect **καὶ τότ'**, *now again* ; as before, when Menelaos left the body, the desertion is only momentary. The text is explained by joining **καὶ** with Ἀχαιοί, *the Achaeans in their turn* ; but the order of words is harsh.

278. **ὥκ' ἐλέλιξεν**, read ὥκα *Ἐλέλιξεν*, and see note on A 530.

279-80 = λ 550-51 : 280, cf. B 768. The *F* of *Ἐργα* is neglected in 279, and cannot easily be restored, as is the case also in B 751, A 703 (both late passages), Δ 470, ξ 228, 344, ρ 313. Various conjectures have been proposed, Bentley *περὶ δ' ἄλλα*, Heyne *Αἴας ὃς εἶδός τ' ἦδ' ἐπερὶ ἔργα τέτυκτο*, Brandreth *περὶ δ' ἔπλετο ἔργα*, but none of these carries conviction, to say the least, and we have another piece of evidence for the lateness of the book.

283. **ΔΙΑ ΒΗΣΣΑΣ** is best taken with *ἐκέδασσε*. **ἐλιζάμενος**, *turning to bay*.

285. **ΡΕΙΑ** goes with *ἐκέδασσε*, parallel to *ῥηϊδίως ἐκέδασσε* above. For **μετεισά- μενος** see note on N 90, and for *φάλαγγας*.

οἱ περὶ Πατρόκλῳ βέβασαν, φρόνεον δὲ μάλιστα
 ἄστνυ πότι σφέτερον ἐρύειν καὶ κῦδος ἀρέσθαι.
 ἦτοι τὸν Λήθοιο Πελασγοῦ φαίδιμος υἱὸς
 Ἴπποθοὸς ποδὸς εἶλκε κατὰ κρατερὴν ὑσμίνην,
 δησάμενος τελαμῶνι παρὰ σφυρὸν ἀμφὶ τένοντε, 290
 Ἔκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
 ἦλθε κακόν, τό οἱ οὐ τις ἐρύκακεν ἰεμένων περ.
 τὸν δ' υἱὸς Τελαμῶνος, ἐπαΐξας δι' ὀμίλου,
 πλῆξ' αὐτοσχεδὴν κυνέης διὰ χαλκοπαρήμιον·
 ἦρικε δ' ἵπποδάσεια κόρυς περὶ δουρὸς ἰκωκῆ, 295
 πληγείσ' ἔγχεϊ τε μεγάλῳ καὶ χειρὶ παχείῃ,
 ἐγκέφαλος δὲ παρ' αὐλὸν ἀνέδραμεν ἔξ ὠτειλῆς
 αἱματόεις. τοῦ δ' αὖθι λύθη μένος, ἐκ δ' ἄρα χειρῶν
 Πατρόκλῳ πόδα μεγαλήτορος ἦκε χαμᾶζε
 κείσθαι· ὁ δ' ἄγχ' αὐτοῖο πέσε πρηνὴς ἐπὶ νεκρῷ, 300
 τῇλ' ἀπὸ Λαρίσσης ἐριβώλακος, οὐδὲ τοκεῦσι
 θρέπτρα φίλοις ἀπέδωκε, μινυνθᾶδιος δέ οἱ αἰῶν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 Ἔκτωρ δ' αὖτ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ·

289. ἔλκε PR. 290. ΤΕΝΟΝΤΕ AHSU fr. Mose.: ΤΕΝΟΝΤΑΣ Ω. 292.
 ἰεμένων Ω. Ω: ἰεμένω(ι) DH¹PU Par. a f: ἰέμενον G: ἰεμενός Harl. a.
 293. ἀπαΐξας PR. 295. ἦρικε T. 301. λαρίχης DT. 302. ὀρεπτά Zen. f
 (cf. Δ 478): ὀρέπτα GJLQRS Par. d f, Lips. Vr. A. 304. αὐτ': αὐ C: ἀντ' Vr. A.

γας οἱ cf. *φάλαγγες ἐλπόμενοι* II 281 with note. But here we can of course take Τρώων as antecedent.

289. For Hippothoos see B 840-43.

290. ΤΕΝΟΝΤΕ, vulg. *τένοντας*. But the dual is regular; see on Δ 521, II 587. Compare the manner in which Achilles drags the body of Hector, X 396-97. ΤΕΛΑΜΩΝΙ, with the baldrick of his sword or shield detached for the purpose. The word *may* mean a *strap* generally, but the regular word for that is *ἱμάς* (e.g. Φ 30), and *τελαμών* is elsewhere used only in the special sense.

291-92 = O 449-50, where see note.

294. ΑΥΤΟΣΧΕΔΗΝ, M 192. ἦρικε, see on X 411.

297. παρ' αὐλῶν is susceptible of two quite different explanations. (1) The spear-head sometimes ended in a hollow tube into which the shaft was fixed; that this was called αὐλός appears from the epithet *δολύχαυλος* in ι 156. The meaning will then be *the brain ran out along the socket of the spear-head*. The

Mykenaeen spear-heads all have such sockets, though those from Hissarlik are of a different type (see Schuchh. pp. 63, 211 and note on N 162). (2) αὐλῶπις probably implies that the opening in the front of the helmet was called αὐλός: see App. B, vii. 7. This also gives good sense, *the brain ran out past the vizor*. But the former is to be preferred, as the scholia say. Another alternative which they give, according to which αὐλός means *the jet of blood*, has nothing to recommend it here, though the word occurs in that sense in χ 18 αὐλὸς ἀνὰ ῥίνας παχὺς ἦλθεν αἵματος ἀνδρῶεο. Another explanation, *per conum galeae* (Heyne, the socket in which the crest was fixed) implies an untenable explanation of αὐλῶπις.

299. ἦκε κείσθαι go together, *let fall and lie*. Cf. Δ 493, Φ 120.

301. For this line and the difficulties which it caused to Strabo see note on B 840.

302-03 = Δ 478-79: 305 = N 184, etc.

ἀλλ' ὁ μὲν ἄντα ἰδὼν ἡλεύατο χάλκεον ἔγχος 305
 τυτθόν· ὁ δὲ Σχεδίον μεγαθύμον Ἰφίτου υἱόν,
 Φωκίων ὄχ' ἄριστον, ὃς ἐν κλειτῷ Πανοπήϊ
 οἰκία ναιετάσκε πολέσσ' ἀνδρεσσιν ἀνάσσων,
 τὸν βάλ' ὑπὸ κληῖδα μέσσην διὰ δ' ἀμπερὲς ἄκρη 310
 αἰχμὴ χαλκείη παρὰ νείατον ὦμον ἀνέσχε.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Αἴας δ' αὖ Φόρκυν δαΐφρονα, Φαίνοπος υἱόν,
 Ἴπποθόωι περιβάντα μέσσην κατὰ γαστέρα τύψε,
 ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερα χαλκὸς 315
 ἦψυ· ὁ δ' ἐν κονίησι πεσών ἔλε γαῖαν ἀγοστῶι.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἑκτωρ·
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
 Φόρκυν θ' Ἴπποθόον τε, λύντο δὲ τεύχε' ἀπ' ὤμων.
 ἐνθά κεν αὖτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες, 320
 Ἀργεῖοι δέ κε κῦδος ἔλον καὶ ὑπὲρ Διὸς αἶσαν
 κάρτεϊ καὶ σθένει σφετέρωι· ἀλλ' αὐτὸς Ἀπόλλων
 Αἰνείαν ὄτρυνε δέμας Περίφαντι ἐοικῶς
 κήρυκ' Ἡπυτίδῃ, ὅς οἱ παρὰ πατρὶ γέροντι

306. **μεγάθυμον** G. 307. **φωκίων** *ap. Eust.* || **κλητῷ** Vr. A. 308.
ναιετάσκε J(Ψ): **ναιετάεσκ'** U: **ναιετάσκε** Ω. || **πόλεσσιν** J: **πόλεσιν** D: **πολέεσσ'** U.
 || **ἀνδρας(c)in** PR. 314. **δὲ: δέ οἱ** H. || **ἔντεα** Q. 316 *om.* T. 317. **μέγα**
ΤΥ: μέγ' Ω. || **ἐρύοντο** H: **εἰρύσατο** G: **ἐρύσαντο** fr. Mosc. 318. **φόρκυνά**
LRU Vr. A. || **ο'** *om.* A fr. Mosc. || **λύντο τε δὲ** *Lips.* 320. **ἀναλκίη(ι)ci** ADH(Ψ
 (S *supr.*) U. 324. **κήρυκ** Ω.

306. **Σχεδίον**, see B 517–18, and note on O 515. Note that the variant *μεγάθυμον* is forbidden by 'Wernicke's law.'

310. **ἀνέσχε** by the side of the commoner *διέσχε* (E 100, etc.) seems to mean *stuck out*.

312. **Φόρκυνα** is the natural form of the acc., though we have *Φόρκυν* in 218, 318. In both places it has been proposed to read *Φόρκυνα* for *Φόρκυν τε* (θ'), but the analogy of *ἔριν—ἔριδα, κόρυν—κόρυθα* and a good many others (*H. G.* § 97) shews that this is needless. Phorkys is leader of the Phrygians, B 862.

314. On this line see App. B, iii, 2 (e). Pausanias in his excursus on the *γύαλα* (x. 26. 6) says "Ομηρος Φόρκυνα τὸν Φρύγα οὐκ ἔχοντα ἀσπίδα ἐποίησεν, ὅτι αὐτῷ γυαλοθώραξ ἦν. The absence of the shield is seemingly only a deduction *a silentio*, but it shews that Reichel's

difficulty as to the compatibility of the Mykenaeen shield with the cuirass was not unfelt in ancient times. Another difficulty mentioned by Schol. T reads like a sentence out of *Ueber Homerische Waffen*: *παράδοξον τὸ διὰ τῆς ἐπιφανείας τοῦ σώματος προχυνθῆναι ἔντερα, τὸ δὲ διὰ τοῦ θώρακος πολὺν θανμασιώτερον*. See note on N 507.

314–15 = N 507–08; 316–17 = Δ 505–06; 319–20 = Z 73–74.

321. **ὑπὲρ Διὸς αἶσαν**, see notes on B 155, II 780.

322. **αὐτός**, Bentley *αὐτῆς, αγαῖν*: cf. 72.

324. **κήρυκ'**, so Turnebus and Barnes; but this is probably meant by *κήρυκι* of mss. Writing *ἐκ πλήρους*, which is universal in Latin, was common in Greek also, as our mss. even now shew, and was expressly adopted by Ar. in many cases; see App. Crit. on Δ 441, 450, X

κηρύσσων γήρασκε, φίλα φρεσὶ μῆδεα εἰδώς· 225
 τῷ μιν ἐεισάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·
 “Αἰνεΐα, πῶς ἂν καὶ ὑπὲρ θεὸν εἰρύσσαισθε
 Ἴλιον αἰπεινὴν; ὥς δὲ ἴδον ἀνέρας ἄλλους,
 κάρτεϊ τε σθένει τε πεποιθότας ἡγορέημι τε
 πλήθει τε σφετέρῳι, καὶ ὑπὲρ Δία δῆμον ἔχοντας. 230
 ἡμῖν δὲ Ζεὺς μὲν πολὺ βούλεται ἢ Δαναοῖσι
 νίκην· ἀλλ’ αὐτοὶ τρεῖτ’ ἄσπετον οὐδὲ μάχεσθε.”

325. φρεσὶ A. 326. διὸς υἱός: ἐκάεργος Vr. d. 327. εἰρύσσαισθε DH;
 εἰρύσσαισθε AJS Mor. Vr. b A: ἐρύσσαισθε T. 330. ὑπὲρ Δία: ὑπερδέα Ω (-εα
 C Vr. A). || ἔχοντες J. 331. ὡμῖν AS. " zeüs om. L. " μὲν om. AJLPQRT

470, and note on II 854. The last may indicate that he always wrote the elided *i* of the dat. in this way. Instances from mss. will be found in the App. Crit. on Δ 259, E 5, A 544, Ψ 693, etc., and curiously enough, one with this very word is found in an inscription (C. I. G. 2156) κήρυκι ἀθανάτων ἐρμη στησαμ με (=στησάν μ') αγοραῖω (van L. Ench. p. 64), where the second instance leaves little doubt as to what is meant by the first. Herodianos however preferred to read κήρυκι with hiatus, which is possibly admissible at the end of the first foot. This scansion is in fact as old as Antimachos, κήρυκας ἀθανάτοισι φέρειν μέλανος οἶνοιο (Athen. p. 475 D), but has no other authority in Greek beyond a single passage in the Anthology, and the traditional accent κήρυξ. Ἡλυτιδίη is evidently a name formed from the profession of the ἡλύτα κήρυξ (II 384), like Ἀρμονίδης and Τεκτονίδης of carpenters, θ 114, E 60 (where see other instances).

325. φίλα φρεσὶ μῆδεα εἰδώς, i.e. an attached retainer of the family. For this extension of εἰδέναι from the intellect to the feelings cf. φίλα εἰδότες ἀλλήλοισιν γ 277, and note on Δ 361 ἡπια δῆνεα οἶδε.

327. καὶ ὑπὲρ θεόν, *if god were against you*, = ὑπὲρ Διὸς αἶσαν above. εἰρύσσαισθε, see on A 216.

330. For ὑπὲρ Δία the unanimous tradition has ὑπερδέα, but with very different explanations. (1) Eust. τὸν ἀπτόητον καὶ ὑπερκείμενον δέον, *having a host superior to fear*. This entirely spoils the force of Apollo's appeal to the Trojan chiefs. (2) Apoll. *Lex.* ὑπερδεόντως ἐνδεῇ, *ὅσον ἐλάσσονα κατὰ δύναμιν*. This gives a better sense, but ὑπερδεής =

excessively deficient is not at all in the Epic style; ἐνδεῇ is all that the context requires. (3) The same objection may be made to Döderlein's *excessively timid*, even if that sense could have been got out of the word. As for the hyphaeresis by which ὑπερδέα = ὑπερδεῖα, it may be defended by νηλέα T 229, θεονδέα, and the compounds of κλέος, H. G. § 105. 4, though these are extremely doubtful. But apart from this the three interpretations given are all virtually impossible. The passage is however cleared up by the really 'palmary' conjecture of Dr. E. Brocks, ὑπὲρ Δία. We thus get at once the required parallel to ὑπὲρ θεόν (327) and the antithesis to ἡμῖν δὲ Ζεὺς (331). We no longer have to supply εἰρνομένους after ἴδον, but the sentence runs smoothly to the end. δῆμον is perhaps to be taken in a local sense (see B 547), *holding their realm*; for the pregnant sense of ἔχειν see E 473 φῆς πού ἄτερ λαῶν πόλιν ἐξέμεν ἡδ' ἐπικούρων, a precisely similar passage; though on the analogy of Ω 730 q.v. (πόλιν) αὐτὴν ῥύσκειν, ἔχεις δ' ἀλόχους καὶ νῆπια τέκνα, δῆμος might have its common personal sense. The only question is how so plain and simple a reading could have suffered a corruption which introduces nothing but confusion and difficulty. The explanation probably is that the phrase ὑπὲρ Δία seemed impious, especially in the mouth of a god, when used of an event which he had actually seen. Such an ἀσπεπὲς would weigh more heavily with a critic than with a poet: indeed it is likely enough that a poet would put into the mouth of a god a phrase which he would not use himself; such irreverence at second hand is characteristic enough.

331. πολὺ βούλεται, see on A 112.

ὥς ἔφατ', Αἰνείας δ' ἑκατηβόλον Ἀπόλλωνα
 ἔγνω ἑσάντα ἰδών, μέγα δ' Ἑκτορα εἶπε βοήσας·
 "Ἑκτόρ τ' ἡδ' ἄλλοι Τρώων ἀγοὶ ἡδ' ἐπικούρων, 335
 αἰδῶς μὲν νῦν ἡδέ γ', ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσαναβῆναι ἀναλκείησι δαμέντας.
 ἄλλ' ἔτι γάρ τίς φησι θεῶν, ἐμοὶ ἄγχι παραστάς,
 Ζῆν' ὑπατον μῆστωρα μάχης ἐπιτάρροθον εἶναι·
 τῷ ῥ' ἰθὺς Δαναῶν ἴομεν, μηδ' οἷ γε ἔκηλοι 340
 Πάτροκλον νηυσὶν πελασαίατο τεθηηῶτα."
 ὥς φάτο, καὶ ῥα πολὺ προμάχων ἐξάλμενος ἔστη·
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
 ἐνθ' αὖτ' Αἰνείας Λειώκριτον οὔτασε δουρὶ,
 υἱὸν Ἀρίσβαντος, Λυκομήδεος ἐσθλὸν ἐταῖρον. 345
 τὸν δὲ πεσόντ' ἐλέησεν ἀρηϊφίλος Λυκομήδης,
 στῇ δὲ μάλ' ἐγγὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλεν Ἰππασίδην Ἀπισάονα ποιμένα λαῶν
 ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν,
 ὅς ῥ' ἐκ Παιονίης ἐριβώλακος εἰληλούθει, 350
 καὶ δὲ μετ' Ἀστεροπαῖον ἀριστεύεσκε μάχεσθαι.
 τὸν δὲ πεσόντ' ἐλέησεν ἀρηϊός Ἀστεροπαῖος,
 ἴθυσεν δὲ καὶ ὁ πρόφρων Δαναοῖσι μάχεσθαι.

333. **Θ'**: δὲ AS. 334. ἔκτορι Vr. A. || παραστάς U (γρ. βοήσας U³) Harl. a.
 335. **τ'** om. PR. || ἐπικούροι L. 336. **ἡδέ γ'**: ἡδ' PR. 337. ἀναλκίησι
 ACGHQR (S *supr.*). 338. τάρ P (altered to γάρ by P¹). 340. **μηδ' οἷ**:
 μὴ δὴ Harl. a (?). || οἷ γ' LQ: οἶδε G. 341. **τεθηηῶτα** AJ (LS *supr.*) QT
 Cant. Harl. a (*supr.* ei): τεθνηῶτα Ω. 342. **προμάχων**: πρὸ φίλων PR.
 343. ἐναντίον G. 344. **λειώκριτον** GPRT (*supr.* ω) Harl. a. 346. **ἀρηϊφίλος**:
 γρ. καὶ φιλον<τ>όλεμος X. || **λυκομήδης**: μενέλαος PR. 346-51 om. H^t.
 348. **ἀπισάονα**: ἀμυσάονα G Vr. b, Harl. d, Par. c d g (γρ. ἀπισάονα), γρ. T
 (ἀπίσανον MS., corr. Maass). 349. **πραπίαι** Harl. a. 352-53 om. P.

336. **ἡδε** for τῶδε, by an attraction similar to that of ἡ θέμις ἐστίν.

338. **γάρ** gives the reason for ἴομεν (340) by anticipation, while **ἀλλά** puts the whole sentence in opposition to what precedes; *H. G.* § 348. 2. **ἔτι**, still, with ἐπιτάρροθον εἶναι, 'Zeus has not yet deserted us.' For ἐπιτάρροθον cf. E 808.

340. **ἔκηλοι** is the word which is emphatically negated: 'if they are to bring P. to the ships, let them at all events not do it at their ease.' See note on O 476.

344. The name **Λειώκριτον** is Odyssean,

see β 242, χ 294. Nauck points out that it should be Δηόκριτον from ληός= λῆος, an Ionic form which has not elsewhere ousted the old λαός. Cf. ληδὸν ἀθρήσας Hipponax fr. 88.

347-49, see Δ 577-79, where we have Φανσιάδην Ἀπισάονα. Here the addition of 350-51 is very awkward; P. Knight rejects 349. The variant Ἀμυσάονα is perhaps preferable.

351. **καὶ δέ**, *aye!* and (he was no mere common soldier, but). **καὶ** here has a less emphatic connexion with a particular word to be emphasized than is usual in the phrase.

ἀλλ' οὐ πῶς ἔτι εἶχε· σάκεσσι γὰρ ἔρχατο πάντη
 ἑσταότες περὶ Πατρόκλῳ, πρὸ δὲ δούρατ' ἔχοντο. 355
 Αἴας γὰρ μάλα πάντας ἐπώιχετο πολλὰ κελεύων·
 οὔτε τιν' ἐξοπίσω νεκροῦ χάζεσθαι ἀνώγει
 οὔτε τινα προμάχεσθαι Ἀχαιῶν ἔσοχον ἄλλων,
 ἀλλὰ μάλ' ἀμφ' αὐτῷ βεβήμεν, σχεδόθεν δὲ μάχεσθαι.
 ὥς Αἴας ἐπέτελλε πελώριος, αἵματι δὲ χθών 360
 δεύετο πορφυρέῳ, τοὶ δ' ἀγχιστίνοι ἐπιπτον
 νεκροὶ ὁμοῦ Τρώων καὶ ὑπερμενέων ἐπικούρων,
 καὶ Δαναῶν· οὐδ' οἱ γὰρ ἰναιμωτί γε μάχοντο,
 παυρότεροι δὲ πολὺ φθίνυθον· μέμνηντο γὰρ αἰεὶ
 ἀλλήλοισι ἀν' ὅμιλον ἀλεξέμεναι φόνον αἰπύν. 365
 ὥς οἱ μὲν μάρναντο δέμας πυρός, οὐδέ κε φαίης
 οὔτε ποτ' ἥελιον σόον ἔμμεναι οὔτε σελήνην·
 ἥερι γὰρ κατέχοντο μάχηι ἐνὶ ὄσσοι ἄριστοι

354. ἔρχετο Q. 356. πολλὰ: τούτῳ Q. 357 om. U¹. || οὐδὲ L. 358.
 ἄλλων: ἄλλον C. 359. δέ: τε CHT Harl. a. 361. ἀγχιστίνοι AC²DL
 (supr. *h* over first *ι*) T¹ (?): ἀγχισθῆνοι U: ἀγχιστίνοι Ω. 363. ἰναιμωτεί PR.
 364-65 ἀθ. Zen. 364. μέμνηντο L Lips.: μαίμνηντο P: μέμνηντο G. || αἰεὶ H.
 365. ἀν' GPR and ap. Eust.: καὶ Ω. || φόνον: πόνον GJQ Harl. b d, King's
 Par. a c d f g j and ap. Sch. T: χόλον D. 367. ὥν PR. || οὐδὲ cel. A.
 368. μάχηι ἐνὶ Aph.: μάχῃ ἐπὶ ὅ' (ἐπὶ ὅ') D (μάχῃ*) H¹JP: μάχης ἐπὶ ὅ' (ἐπὶ
 ὅ') Ω (ἐπὶ G): μάχῃν ἐπὶ ὅ' Sch. B (?): μάχῃ· ἐπὶ R. || ὄσσοι: ὄσσον Harl. a b,
 Par. a, Mor. Sch. T. || ἐπὶ τόσσον Zen.

354. ἔτι εἶχε, ἐτι *Fēike* Brandreth, *he had no more any chance*. See note on H 217. *ἔτ' ἔχεν, σάκεσσι* P. Knight and van L. For *ἔρχατο* see note on II 481; it would be easy to read *σάκεσσι δὲ ἔρχατο* if the *F* really belonged to the word.

356. *μάλα πάντας* seem to go together; cf. N 741 and several times in *Od.* *πολλὰ κελεύων* is taken up by *οὔτε . . οὔτε*, an 'explicative' asyndeton.

357. Cf. Nestor's advice in Δ 303 ff.

361. *πορφύρεον* is only here an epithet of blood.

364-65 were athetized by Zen., and deserve it. But so does the preceding couplet, which is equally weak and prosy. The elaborate military explanations are by no means in the true Epic style; the Homeric heroes preferred to fight without troubling about tactics.

366-83, a thoroughly weak passage; see *Introd.*

368. *μάχηι ἐνὶ ὄσσοι* is the reading of

Aph., and for all we know to the contrary of Ar. also; in the absence of Schol. A we cannot, however, be sure. It has the merit of being perfectly plain, and the (legitimate) hiatus in the bucolic diaeresis would account for a change. Zen.'s *μάχης ἐπὶ τόσσον* makes no sense, and in the vulg. *μάχη* (or *μάχης*) ἐπὶ θ' ὄσσοι the θ' is patently a stop-gap for the sake of the metre. It is just possible that we might read *μάχης ἐπὶ, ὄσσοι*: taking *μάχης ἐπὶ* to mean *on the battle-field*: for this quasi-local sense of *μάχη* cf. *μάχης ἐπ' ἀριστερά*. But *μάχη ἐνὶ* is much more natural. Most edd. write *μάχης ἐπὶ θ' ὄσσον*, and explain it as = *ἐφ' ὅσον τε μάχης*, *over so much of the fight*; but in the absence of evidence to the contrary such a 'displacement' of *τε* may be pronounced impossible. Nor is there analogy to justify us in writing *μάχης ἐπὶ ὄσσον* with hiatus between the preposition and its case. Brandreth writes *μαχης ὑπερ, ὄσσοι*, Lachmann *μάχης ὄσσον τ' ἐπ' ἀριστοι*.

ἔστασαν ἀμφὶ Μενoitιάδῃ κατατεθνηῶτι.
 οἱ δ' ἄλλοι Τρῶες καὶ ἐκνήμιδες Ἀχαιοὶ 370
 εὐκῆλοι πολέμιζον ὑπ' αἰθέρι, πέπτατο δ' αὐγὴ
 ἡελίου ὀξεῖα, νέφος δ' οὐ φαίνεται πάσης
 γαίης οὐδ' ὀρέων· μεταπαυόμενοι δὲ μάχοντο,
 ἀλλήλων ἀλείνοντες βέλεα στονόοντα,
 πολλὸν ἀφεσταότες. τοὶ δ' ἐν μέσῳ ἄλλγε ἔπασχον 375
 ἡέρι καὶ πολέμῳ, τείροντο δὲ νηλεῖ χαλκῷ,
 ὅσσοι ἄριστοι ἔσαν. δύο δ' οὐ πω φῶτε πεπύσθην,
 ἀνέρε κυδαλίμῳ, Θρασυμήδῃς Ἀντίλοχός τε,
 Πατρόκλοιῳ θανόντος ἀμύμονος, ἀλλ' ἔτ' ἔφαντο 380
 ζῶν ἐν πρώτῳ ὁμάδῳ Τρῶεσσι μάχεσθαι.
 τῷ δ' ἐπισσομένῳ θάνατον καὶ φύζαν ἐταίρων
 νόσφιν ἐμαρνάσθην, ἐπεὶ ὥς ἐπετέλλετο Νέστωρ
 ὀτρύνων πόλεμόνδε μελαινάων ἀπὸ νηῶν.
 τοῖς δὲ πανημερίοις ἔριδος μέγα νεῖκος ὀρώρει
 ἀργαλέης· καμάτῳ δὲ καὶ ἰδρῶι νωλεμέσ αιεὶ 385
 γούνατά τε κνήμαί τε πόδες θ' ὑπένερθεν ἐκάστω
 χεῖρές τ' ὀφθαλμοὶ τε παλάσσετο μαρναμένοιιν

369. ΚΑΤΑΤΕΘΗΝΩΤΙ AGJPKST fr. Mosc. Vr. b: ΚΑΤΑΤΕΘΗΝΕΙΩΤΙ Ω (-τα U).
 371. ΠΙΠΤΑΤΟ Δ' ΑΥΓΗΙ G. 375. ΕΦΕΣΤΑΟΤΕΣ Q. 377. ΠΥΘΕΣΘΗΝ S. 379.
 ΘΑΝΟΝΤΟΣ: ΠΕΘΟΝΤΟΣ CD Vr. d. || ΑΛΛ' ΕΤ': ΑΛΛΑ Τ' PR. 380. ΕΝΙ: ΕΝ PR.
 381. ΠΟΛΕΜΟΝ D (γρ. ΘΑΝΑΤΟΝ). 382. ΜΑΡΝΑΣΘΗΝ Vr. d. 384. ΠΑΝΗΜΕΡΙΟΥ A.
 385. ΑΡΓΑΛΕΟΙΣ L. || ΔΕ: ΤΕ Bar. Mor. 386. Θ' om. D: Δ' J. 387. ΠΑΛΑΣ-
 ΣΟΝΤΟ D. || ΜΑΡΝΑΜΕΝΟΙΙΝ CQ Cant. Mor. Harl. a, fr. Mosc. Vr. d.

371. Cf. ζ' 44 μάλ' αἰθρη πέπταται
 ἀνέφελος, whence Naber would read
 αἰθρη for αἰθέρι, but N 837 αἰθέρα καὶ
 Διὸς αὐγὰς supports the text. See App.
 H. αἰθήρ is just 'the air of heaven.'

373. For the local genitives γαίης and
 ὀρέων see H. G. § 149. 1. μεταπαυό-
 μενοι, with intervals for rest; a truly
 unheroic conception. ὀλίγη δέ τ' ἀνά-
 πνευσις πολέμοιο is the Epic idea; the
 πανσῶλή πολέμοιο of T 201 is another
 matter.

377. These lines are evidently meant
 to prepare the way for 651 ff.

381. ἐπισσομένῳ ἐπιβλέποντες, ἵνα
 τῶν μὲν πιπτόντων ὑπερμαχοῖεν, τοὺς δὲ
 φυγάδας προτρέποντο. ἄλλως, προσώ-
 μενοι καὶ προσδοκῶντες μήτε ἀποθνήσκειν
 τοὺς ἐταίρους μήτε φεῖγναι ἐπὶ τῇ αὐτῇ
 ἔμενον τάξεως, Schol. T. The compound
 does not occur again in H., and the use
 of the simple ὄσσοι is different (A
 105). Cf., however, προτίσσομαι η' 31,

X 356, which is somewhat more general
 in sense. For the hiatus cf. ἐπιόφομαι
 I 167. As usual the tactical advice put
 into the mouth of Nestor is prosy and
 suspicious. See on Δ 303.

384. ΠΑΝΗΜΕΡΙΟΙΣ is meaningless here;
 it can mean neither 'all day' nor, as in
 A 472 (q.v.) etc. 'all the rest of the day.'
 Notice also τοῖς for τοῖσι.

385. ΚΑΜΑΤΩΙ ΚΑΙ ΙΔΡΩΙ, with the sweat
 of toil, hendiadys. But even so the idea
 of 'bespattered with sweat' is a curious
 one, and as Monro remarks, 'in other
 places where the phrase recurs (N 711,
 P 745) κάματος is evidently the important
 word'; cf. also καμάτῳ ἀδῆκότες ἡδὲ καὶ
 ἵπνω K 98.

387. ΠΑΛΑΣΣΕΤΟ, apparently a case of
 the *Schema Pindaricum*; it is hardly
 possible to suppose, as is commonly
 said, that the number depends on the
 distant γούνατα, and Γ 327 ἵπποι . . . καὶ
 ποικίλα τεύχε' ἔκειτο is obviously not

ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Λιακίδαο.
ὥς δ' ὅτ' ἀνὴρ ταύριοιο βοδὸς μέγαλοιο βοείην
λαοῖσιν δώηι τανύειν, μεθύουσαν ἀλοιφήν.
δεξάμενοι δ' ἄρα τοί γε διαστάντες τανύουσι
κυκλός, ἄφαρ δέ τε ἱκμάς ἔβη, δύνει δέ τ' ἀλοιφήν
πολλῶν ἐλκόντων, τάννται δέ τε πᾶσα διαπρό·
ὥς οἱ γ' ἔνθα καὶ ἔνθα νέκυν ὀλίγηι ἐνὶ χώρῃ
εἴλκεον ἀμφότεροι· μάλα δέ σφισιν ἔλπετο θυμός,
Τρῶσιν μὲν ἐρύειν προτὶ Ἴλιον, αὐτὰρ Ἀχαιοῖς
νῆας ἔπι γλαφυράς· περὶ δ' αὐτοῦ μῶλος ὀρώρει
ἄγριος· οὐδέ κ' Ἀρης λαοσσόος οὐδέ κ' Ἀθήνη
τόν γε ἰδοῦσ' ὀνόσασιτ', οὐδ' εἰ μάλα μιν χόλος ἴκοι.

390

395

390. δοῖν H. 391. ὅτ' J. 392. κύκλος Ar.: κύκλωι Zen. || τε: τ' CDQR. || ἔβη: ἔδω Q. 395. ἔλκεον Ar.? see Ludwig. || δέ: γάρ G. cf. *Lips.* || ἔλπετο AHS: ἐπλετο J. 396. μέν ῥ' ACHST fr. Mose. Vr. b. ποτὶ S. || ἀχαιοῖς: γρ. <ἀχαιο> οἱ Harl. a. 397. ἔπι: ἀνὰ HQ and ap. Eust. μῶλος: νεῖκος C. 398. ἄγριον C. 399. γε: γ' PQR Vr. b: δέ S: ὅτ' A. εἰδοῦς Vr. b. || ἴκη D: ἴκει Q: ἔκει PR.

parallel. Even in the *Schema Pindari-um* the verb rarely follows its subjects. (We find, however, *μελιγάρνης ὕμνοι ὑστέρων ἀρχὰ λόγων τέλλεται*, Pind. *O.* xi. 5. See Kühner *Gr.* §§ 367. 1; 370. 4. The use is only found with inanimate subjects, and is evidently analogous to the construction of the neuter plural with the singular verb.) The line can hardly be mended unless we write *κνήμας, πόδας, ἕκαστος, χεῖρας*, and *ὀφθαλμῶ. μαρναμένοιιν*, another curious piece of grammar; presumably the dual refers to the two armies. The variant *μαρναμένοιισιν* can hardly be supported against the general consensus, in view of the common tendency to substitute plur. for dual. *μαρναμένοιο* Brandreth.

390. *Λαοῖσιν*, his servants or retainers: a use, however, for which there is no parallel in H. The idea seems to be that if the hide was soaked in fat and then stretched, the natural moisture left the pores, and allowed the grease to enter in. A similar rude process of curing is still practised in India, doubtless from primitive times; the hides are pegged out or stretched, and grease is rubbed into them. Indeed oil is still used in place of tanning to produce certain classes of leather in modern Europe. *μεθύουσιν*, *drunk* for *drenched*; an almost grotesquely violent metaphor, to which there is no parallel in Greek;

μεθύειν τῷ μεγέθει τῶν πεπραγμένων, which Eust. quotes from Demosthenes, is of course quite different. *To be drunk* is the primitive and only sense of *μεθύειν*, coming from days older than the Greek language: it never meant *to drip* or *be soaked*.

392. *κύκλος*, Ar. *κύκλος*, Zen. *κύκλωι*, see on Δ 212. The adverb seems to go equally with *διαστάντες* and *τανύουσι*, they stand at intervals all round, so that it is stretched equally in every direction. *ἱκμάς ἔβη*, the natural moisture of the skin goes out of it, so that the grease enters into the pores. This suits the general use of *ἱκμάς* for *natural* juices (see *Lex.*). Others take it of the oil itself, which *forthwith* goes its way, spreads over the surface. In either case we should expect a participle or adverb to complete the sense of the verb. Moreover, if *ἱκμάς* is rightly referred to root *sik* (Curtius *El.* no. 24 b), we have an *hiatus illicitus*. These two considerations suggest that we should read *ἄφαρ δ' ἔξ* (van Herwerden), or *ἄφαρ δέ τ' ἐπ'* (ἀπ') *ἱκμάς ἔβη*.

399. Compare Δ 539 *ἐνθά κεν οὐκέτι ἔργον ἀνὴρ ὀνόσασιτο μετελθών. τόν, sc. μῶλον. μιν* is to be taken distributively, either of them. Ares and Athene are selected no doubt as the war gods of the two opposing parties; each side would gain the favour of their own patron.

τοῖον Ζεὺς ἐπὶ Πατρόκλῳ ἀνδρῶν τε καὶ ἵππων 400
 ἥματι τῷ ἐτάνυσσε κακὸν πόνον. οὐδ' ἄρα πῶ τι
 ἤιδεε Πάτροκλον τεθνηότα διὸς Ἀχιλλεύς·
 πολλὸν γὰρ ἀπάνευθε νεῶν μάρναντο θοάων,
 τείχει ὕπο Τρώων. τό μιν οὐ ποτε ἔλπετο θυμῷ
 τεθνάμεν, ἀλλὰ ζῶν, ἐνιχριμφθέντα πύλῃσιν, 405
 ἄψ ἀπονοστήσειν, ἐπεὶ οὐδὲ τὸ ἔλπετο πάμπαν,
 ἐκπέρσειν πτολίεθρον ἄνευ ἔθεν, οὐδὲ σὺν αὐτῷ·
 πολλὰκι γὰρ τό γε μητρὸς ἐπεύθετο νόσφιν ἀκούων,
 ἣ οἱ ἀπαγγέλλεσκε Διὸς μεγάλοιο νόημα·
 δὴ τότε γ' οὐ οἱ ἔειπε κακὸν τόσον ὅσσον ἐτύχθη 410
 μῆτηρ, ὅττι ρά οἱ πολὺν φίλτατος ὤλεθ' ἐταῖρος.
 οἱ δ' αἰεὶ περὶ νεκρὸν ἀκαχμένα δούρατ' ἔχοντες

400. ἐπὶ: περὶ D. 402. τεθνεότα CPR Cant. fr. Mosc.: τεθνεϊῶτα DU.
 403. γάρ ῥ' CHJQTU Harl. a, Vr. A, fr. Mosc. 404-25 om. Zen. 404. τό: ὅ A: τῷ D. || μιν: μὲν H. || θυμὸν Vr. d. 405. ἐνιχριμφέντα P Vr. d: ἐνιχριφέντα R (supr. μ) Vr. b. 406. τό: τὸν Q. || ἔλπετο H. 407. ἐκπέρσαι D. 408. τό γε: τότε AQS. || μητρὸς τό γ' R. || νόσφιν: χωρὶς Cant. 410. γ' om. H. || οἱ: τοι L. 411. ἐταίρων L. 412. νεκρῷ U.

404. Ζηνόδοτος ἀπὸ τοῦ τείχει ὕπο Τρώων ἕως τοῦ χάλκεον οὐρανόν (425) οὐ γράφει. Ἀρίσταρχος μόνον ἀθετεῖ ὡς δέ τις αὐτῷ Τρώων (420, see note there), Schol. T. The passage contains nothing but a painfully conscientious endeavour to explain just so much of the situation as is already quite clear. τό, *wherefore*, i.e. because they were so far away from the ships Achilles had not yet grown anxious (on account of their long absence). If we read τὸ μὲν (with H), we might explain '*this* he never supposed, viz. that P. was dead.' But this anticipatory use of τό elsewhere occurs only when the pronoun stands for a relative clause (H. G. § 257. 4). Achilles would hardly have *expected* P. to reach the gates after his urgent charge in II 87-96.

407. αὐτῷ here seems to be reflexive. This use is very rare, see H. G. § 252 ad fin.; but it is very difficult to separate αὐτῷ from the undoubtedly reflexive ἔθεν, with which it is parallel; and αὐτόν (μιν) is clearly reflexive in δ 244, 247. The other instances of the reflexive use quoted by Ebeling (*Lex.* i. 204 a) are susceptible of different explanation. It is possible here to understand 'he did not expect that P. would take Troy without himself, nor that he

(Achilles) would take it with him (Patroklos)'; but the harshness of such a construction is obvious. Perhaps the explanation is found in the lateness of the passage; the author may have been familiar with the reflexive σὺν αὐτῷ.

408. νόσφιν, *in secret*; cf. II 36-37, and for other warnings from Thetis see I 410, Σ 9 ff. But the idea of a continued prophetic communication from her is peculiar to this place. In fact the prophecy as to the death of P. in Σ 9 would rather tend to increase than to allay his anxiety here, and indeed almost directly contradicts 410-11. The discrepancy of course arises from difference of authorship, and we need not try to remove it by excision of lines. Compare the similar difficulty in the note on I 411.

410. Δὴ τότε, 'then indeed (it turned out that) she had not told him; i.e. a thing had come to pass that she had never told him,' Monro. δὴ τότε regularly stands in antithesis to a stated time in the past, and indicates that the poet returns from it to his immediate narrative (Hentze). See note on II 810.

411 has an obelos in U, which may indicate that Ar. rejected it: Schol. T on 410 says οὐκ ἔστι περισσός.

νωλεμές ἐγχιρίμπτοντο καὶ ἀλλήλους ἐνίριζον.
ὦδε δέ τις εἶπεσκεν Ἀχαιῶν χαλκοχιτώνων·
“ὦ φίλοι, οὐ μὰν ἡμιν ἐνκλεῆς ἀπονέεσθαι
νῆας ἔπι γλαφυραῖς, ἀλλ’ αὐτοῦ γαῖα μέλαινα
πᾶσι χάνοι· τό κεν ἡμιν ἄφαρ πολὺ κέρδιον εἴη,
εἰ τοῦτον Ἰρῶεσσι μεθήσομεν ἵπποδάμοισιν
ἄστν πότι σφέτερον ἐρύσαι καὶ κῦδος ἰρέσθαι.”

ὥς δέ τις αὖ Ἰρῶων μεγαθύμων αὐδήσασκεν·
“ὦ φίλοι, εἰ καὶ μοῖρα παρ’ ἀνέρι τῷδε δαμῆναι
πάντας ὁμῶς, μή πῶ τις ἐρωείτω πολέμοιο.”
ὥς ἄρα τις εἶπεσκε, μένος δ’ ὄρσασκεν ἐκάστου.

ὥς οἱ μὲν μάρναντο, σιδήρειος δ’ ὀρυμαγδὸς
χάλκεον οὐρανὸν ἴκε δι’ αἰθέρος ἀτρυγέτοιο·
ἵπποι δ’ Αἰακίδαο μάχης ἀπάνευθεν ἑόντες

413. ἐγχιρίμπτοντο AJ, τινες ἐνχιρίμπτοντο Sch. T: ἐχρίμπτοντο J¹PQR Vr. b A, Mor. Harl. a b, King's Par. a d e f h. 415. Οὐ μὰν: οὐκ ἄν AS: οὐ μὲν DG.: ὕμιν Q. || γράφονσι τινες . . ἡμῖν ἐνκλεῆς Eust. (so H Vr. A, Lips.). 418. εἰ: ἡ G. 419. ἐρύσειν Harl. a, Vr. b A. 420 αὐ. Ar. (or 420-23 ?). || ὦδέ τις αὐ Cant. (?) : ὦδε δέ τις αὐ G. 422. μή πως PR: μήπου U. πτολέμοιο Q. 423. τίς τ' AS. || ὥρσασκεν CLS. || ἐκάστου: ἐκαστος C: γρ. ἐταίρου U. 424. ὀρυμαγδός CGHJPU.

413. ἐγχιρίμπτοντο, here only in the sense *pressed hard on one another*. Cf. H 272 ἀσπίδ' ἐνχιρμυθῆς.

414. For these expressions of the common feeling of the army see note on B 271.

415. This speech forms a single closely connected whole, 418-19 completing the thought of ἀπονέεσθαι. The sequence is logically disturbed—though not rendered obscure—by the insertion of the fresh thought ἀλλ' αὐτοῦ . . εἴη. The relation of the clause τό κεν . . εἴη to those which immediately precede and follow it is virtually that of an apodosis with two protases—a not unfamiliar occurrence. That is, we may regard χάνοι, a pure wish, as used conditionally, 'may the earth open, that would be far better' = 'if the earth were to open,' etc. Then the second protasis εἰ μεθήσομεν is added as the foundation upon which the whole sentence, with its subordinate parts, is based. Or we may more simply make τό κεν . . εἴη a parenthesis, *may the earth gape for us—it were best so—if we leave, etc.*

416. γαῖα χάνοι, i.e. *may our graves receive us*; Δ 182, Z 282.

417. ἄφαρ, see note on A 418.

420. ὥς appears to be used for ὦδε in the sense 'as follows'; and it was perhaps this which induced Ar. to athe-tize the line (see on 404). If it were in better company we might adopt the variant ὦδέ τις αὐ, where αὐ is a con-junction as in 478, A 104 (q.v.), etc. But it is possible to regard ὥς as refer-ring back; 'in the same manner (as the Greeks) said the Trojans.' It is not much to the credit of the poetry that, by omitting the line, 421-22 may be read as part of the speech of the Greeks, but such is evidently the case. (Ludwich says it is 'hardly credible' that Ar. can have omitted this single line, and holds that the athetesis extended to 423 or 425. This is possible, but surely not neces-sary, and entirely without authority.)

424. For the repeated ὥς, marking a break in the story, cf. Z 311-12, X 515-Ψ 1. σιδήρειος, apparently = *inflexible*, i.e. indomitable, unwearying; cf. Ψ 177 πρὸς μένος σιδήρεον, and T 372 εἰκε μένος αἰῶνι σιδήρει. The juxtaposition of χάλκεον οὐρανόν is awkward, as it seems to imply an antithesis of the two metals, which of course does not exist.

κλαῖον, ἐπεὶ δὴ πρῶτα πυθέσθην ἡνίοχοιο
 ἐν κονίησι πεσόντος ὑφ' Ἑκτορος ἀνδροφόνιοιο.
 ἦ μὰν Αὐτομέδων Διώρεος ἄλκιμος υἱὸς
 πολλὰ μὲν ἄρ μᾶστιγι θοῇ ἐπεμαίετο θείων, 430
 πολλὰ δὲ μειλιχίοισι προσηύδα, πολλὰ δ' ἀρειῇ·
 τὼ δ' οὔτ' ἄψ' ἐπὶ νῆας ἐπὶ πλατὺν Ἑλλήσποντον
 ἠθελέτην ἰέναι οὔτ' ἐς πόλεμον μετ' Ἀχαιοῦς,
 ἀλλ' ὥς τε στήλη μένει ἔμπεδον, ἣ τ' ἐπὶ τύμβωι
 ἀνέρος ἐστήκει τεθνηότος ἡὲ γυναικός, 435
 ὥς μένον ἀσφαλῶς περικαλλέα δίφρον ἔχοντε,
 οὔδεις ἐνισκίμψαντε καρήατα· δάκρυα δέ σφι
 θερμὰ κατὰ βλεφάρων χαμάδις ῥέε μυρομένοιιν
 ἡνίοχοιο πόθωι, θαλερὴ δ' ἐμιαίνετο χαίτη
 ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν ἀμφοτέρωθεν. 440
 μυρομένω δ' ἄρα τῷ γε ἰδὼν ἐλέησε Κρονίων,
 κινήσας δὲ κάρη προτὶ δὴν μυθήσατο θυμόν·

427. τὰ πρῶτα R. 428. πεσόντες R. 429. αὐτομέδων γε ASU Vr. A.
 431. προσεύδα: κελεύων Ap. Lex. 42. 16. 434 om. H⁴. 435. ἐστήκη: εἰστήκει CG: στήκει J: ἐστήκει Ω. || τεθνηόςτος CR: τεθνηώτος DQU Vr. A. || ἡ: ἡδὲ U in ras. 436. ἔχοντε CST fr. Mosc. Vr. b d: ἔχοντες Ω. 437. ἐνισκίμψαντε GU Vr. A (ἐνι σκ.) and ap. Eust.: ἐνισκίψαντε (ἐνι σκ.) ALS fr. Mosc.²: ἐνισκίμψαντες J Vr. d: ἐνισκίψαντες Q: ἐνισκίψαντες D. 438. μυρομένοιιν HS Vr. A: μυρομένοις Ω. 439. ποθῇ G Cant. 440. ἀμφοτέρω D (-οσε) HPRT: ἀμφοτέροισι CGU (γρ. ἀμφοτέρωθεν U³), γρ. Harl. a, and ap. Schol. T Eust. 441. μυρομένους . . τοὺς TU. || δ': δ' ὦδ' T (from ω δ' supr. over -ους δ'). 442. ποτὶ AQS: πρὸς P. || μῦθον Q (supr. θυμόν).

427. Patroklos had left the chariot at II 733, but it is to be supposed that the horses had been kept close behind him while he was fighting; Hector pursued them on P.'s death, II 864-67, P 75-77.

431. ἀρειῇ, also T 109, Φ 339, both times in similar phrases. Platt (*C. R.* i. p. 280) takes it to mean *entreally* here and in Φ, regarding the use in T as a mistake on the part of the author of that late passage. The sense of *reviling*, however, is quite admissible in all passages; and the first syll. of ἀρή, *prayer*, is invariably long in H. (= ἀρῆ?). ἀρῆς = *bane*, which offers a sufficiently good basis for the sense *reviling*, is an entirely different word; see notes on 37, M 334.

435. ἐστήκη G. Hermann, MSS. ἐστήκει, a form which may perhaps have been regarded as a secondary present, the pluperf. being of course inadmissible.

See note on Δ 483. For the στήλη on a tomb cf. A 371.

437. ἐνισκίμψαντε, a strong and picturesque phrase to describe their attitude with heads bowed down to touch the ground.

439. The masc. πόθος occurs only here in *Il.*, though it is found in *Od.*; ποθή is commoner in both poems, and Heyne reads ποθή here with slight ms. authority.

440=T 406, and cf. Ψ 283-84 (of the same horses) πειθέειτον, οὔδεις δέ σφι χαίται ἐρπιδάται. ζεύγλης, see App. M, § 5.

442. We can hardly say exactly what κινήσας κάρη implies, whether indignation or pity; cf. 200. In each case both feelings are mingled in the following speech. But in ρ 465 ἀκέων κίνησε κάρη κακὰ βυσσοδομένων it appears to be a sign of anger. It may indicate no more than profound thought, as with Lord Burleigh.

“ ἂ δειλῷ, τί σφῶϊ δόμεν Πηληϊ ἄνακτι
 θνητῷ, ὑμεῖς δ’ ἐστὸν ἀγῆρῳ τ’ ἀθανάτω τε ;
 ἦ ἵνα δυστήνοισι μετ’ ἀνδράσιν ἄλγε’ ἔχῃτον ; 445
 οὐ μὲν γάρ τί πού ἐστιν οἷζυρώτερον ἀνδρὸς
 πάντων, ὅσά τε γαῖαν ἐπι πνεῖει τε καὶ ἔρπει.
 ἀλλ’ οὐ μὰν ὑμῖν γε καὶ ἄρμασι δαιδαλέοισιν
 Ἕκτωρ Πριαμίδης ἐποχῆσεται· οὐ γὰρ εἴσω.
 ἦ οὐχ ἄλλος ὥς καὶ τεύχε’ ἔχει καὶ ἐπεύχεται αὐτῶς ; 450
 σφῶϊν δ’ ἐν γούνεσσι βάλλω μένος ἡδ’ ἐνὶ θυμῷ,
 ὄφρα καὶ Λυτομέδοντα σαώσεται ἐκ πολέμοιο
 νῆας ἐπι γλαφυράς· ἔτι γὰρ σφισι κῦδος ὀρέξω
 κτείνειν, εἰς ὃ κε νῆας ἐνστέλμους ἀφίκωνται
 δῦνι τ’ ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.” 455
 ὥς εἰπὼν ἵπποισιν ἐνέπνευσεν μένος ἡΰ·
 τῷ δ’ ἀπὸ χαιτῶν κούην οὐδάσδε βαλόντε
 ῥίμφ’ ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοὺς.
 τοῖσι δ’ ἐπ’ Λυτομέδων μάχετ’, ἀχνύμενός περ ἑταίρου,
 ἵπποισι ἀίσσων ὥς τ’ αἰγυπιὸς μετὰ χήνας· 460
 ῥέα μὲν γὰρ φεύγεσκειν ὑπὲκ Τρώων ὀρυμαγδοῦ,

445. ἔχῃτε PR: ἔχοιτον A. 446. πού: ποτ’ Plato *Axiotech.* 367 D.
 οἷζυρώτερον HJU: οἷζυρώτερος Q. 448. γε om. PR. 449. οὐδέ τις ἄλλος
 Harl. a (γρ. οὐ γὰρ εἴσω), γρ. Par. a, *τινές* Sch. T. 450. ἐπεύχεται: ἀγάλλεται
 Ap. Lex. 170. 14. || ἄλλως Harl. a (γρ. αὐτῶς). 451. γούνας(ς) GQRU. 453.
 σφι(ν) P¹. 455 om. C¹ Par. f¹. || ἔλθοι HS. 456. ἐπέπνευσε Vr. A. || μένος
 πολυσαρκῆς ἐνάκεν Zen.: καὶ προστίθῃσιν αὐτὸς δ’ οὐλυμπόνδε μετ’ ἀθανάτοισι
 βεβῆκει (*leg.* μετ’ ἀθανάτους ἐβεβῆκει), Sch. T. 458. ῥίμφα φέρον T (γρ. ῥίμφ’
 ἔφερον) fr. Mosc. 460. ἵππους J. 461. ῥέα DHJTU Mor. Bar. and *pāσαι*
 (Sch. T—so Ludwig): ῥεῖα Ω. || ὀρυμαγδοῦ CGHJPR.

444. Compare M 323, with note. Observe the hiatus at the end of the first foot.

446. οἷζυρώτερον, an exception to the usual rule for the formation of comparatives. No doubt it is due to purely metrical reasons, for it is obvious that οἷζυρότερος could not be used in a hexameter; similarly κακοξενιώτερος (v 376), but λαρώτατος (β 350) doubtless stands for λα(F)ερώτατος, in which case the ω will be regular. For the couplet compare σ 130–31 οὐδὲν ἀκιδνότερον γαῖα τρέφει ἀνθρώποις πάντων κ.τ.λ.

450. ἦ οὐχ ἄλλος is elsewhere followed by *οἷ*, but ὥς=*how* is virtually equivalent, as usually explained, to *οἷ* οὕτως. Brandreth omits ἦ, see on E 349. αὐτῶς, because his triumph is soon to come to naught.

451. βάλλω, so Menrad; vulg. βαλῶ, but the Homeric form of the future is βαλέω (Θ 403, 417, βαλέοντι Λ 608), and the aor. subj. is practically equivalent to the fut. indic.; A 262, I 121, etc.

453. σφίσι, the Trojans, though they have not been named since 420.

454–55 = A 193–94. The fact that they are borrowed from an earlier stage of the fighting explains the inconsistency with Σ, where the Trojans do not reach the ships, or even the wall, but are stopped by the moat some distance off.

459. τοῖσι δ’ ἐν’, apparently *against them*, the Trojans. But for the next line it would be more naturally taken = *ἐπὶ τοῖς ἵπποις*.

460. ἵπποις, sociative dative, *charging with the horses*. αἰρυνιός, H 59.

ρεία δ' ἐπαΐξασκε πολὺν καθ' ὅμιλον ὀπάζων.
 ἀλλ' οὐχ ἥρει φῶτας, ὅτε σεύαιτο διώκειν·
 οὐ γάρ πως ἦν οἶον ἐόνθ' ἱερῶι ἐνὶ δίφρῳι
 ἔγχει ἐφορμᾶσθαι καὶ ἐπίσχειν ὠκέας ἵππους. 465
 ὄψε δὲ δὴ μιν ἐταῖρος ἀνὴρ ἶδεν ὀφθαλμοῖσιν
 Ἀλκιμέδων υἱὸς Λαέρκεος Αἰμονίδαο·
 στῇ δ' ὀπιθεν δίφροιο, καὶ Αὐτομέδοντα προσηύδα·
 “Αὐτόμεδον, τίς τοί νυ θεῶν νηκερδέα βουλήν
 ἐν στήθεσιν ἔθηκε καὶ ἐξέλετο φρένας ἐσθλὰς ; 470
 οἶον πρὸς Τρῶας μάχαι πρώτῳ ἐν ὀμίλῳ
 μῶνος· ἀτάρ τοι ἐταῖρος ἀπέκτατο, τεύχεα δ' Ἔκτωρ
 αὐτὸς ἔχων ὤμοισιν ἀγάλλεται Αἰακίδαο.”
 τὸν δ' αὖτ' Αὐτομέδων προσέφη Διώρεος υἱός·
 “Ἀλκίμεδον, τίς τάρ τοι Ἀχαιῶν ἄλλος ὁμοῖος 475
 ἵππων ἀθανάτων ἐχέμεν δμῆσιν τε μένος τε,
 εἰ μὴ Πάτροκλος, θεόφιν μῆστωρ ἀτάλαντος,
 ζῶς ἐών ; νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.

462. ἐπαΐεσκε CH. 463. ὅτε σεύαιτο : ὅτ' ἐσσεύαιτο AS : ὅτ' ἐσσεύατο
 fr. Mosc. : ὅτε τ' ἐσσεύατο Q : ὅτ' ἐσσεύοντο C : ὅτ' ἐπεσσεύετο D : ὅτ' ἐς(c)εύετο Ω.
 464. ἰόνθ' G. || ἱρῶ Q. || ἐνὶ : ἐπὶ R. 465. ἐπίσχειν G. 467. ἀρμονίδαο
 CT fr. Mosc. 470. στήθεσσι τέθεικε D. 472. αὐτάρ Q. 473. ὤμοισιν Vr. A.
 475. τάρ (τ' ἄρ) T Harl. a : γάρ Ω. 476. ἀθανάτων : ὠκυπόδων Q, γρ. U.
 477. μῆστωρ : γρ. μῆτιν U³, γρ. μῆτιν Schol. U. 478. δ' αὖ DS. || κιχάνει :
 κάλυπεν CDH Mor. Vr. A, γρ. Harl. a.

462. Compare E 334 with note. The two forms *ρέα* and *ρεία* are here as in Hesiod *Opp.* 5-6 brought into close connexion. The former occurs ten times in H. (*Il.* only), the latter 38. Their etymology is doubtful, but to judge from Greek analogy neither can be right. The root-vowel is clearly *ā*, Ion. *η*, cf. *ῥη-ἴδιος*, *ῥη-ἴτερος*, Att. *ῥάϊων*, *ῥάϊστος*. This points to Ionic *ῥῆ-ιος*, with adverbial neuter *ῥῆ-ια*, in the old alphabet PEIA, wrongly transliterated *ρεία*. *ρέα* is perhaps *ῥā* (which can always be substituted) from an older *ῥā-a* with *-a* like *ἄρ-α*, *μάλ-α* etc.; cf. Alkman fr. 42 (from Apoll. Dysk.) *τίς δ' ἄν, τίς ποκα ῥā ἄλλων νόον ἀνδρὸς ἐπίσποι*; Strabo (p. 364) quotes Soph. and Ion for the same form. The grammarians also give *βῥā* and *βράδιος* as Aiolic forms, which would point to an original root *Fῥā-*. Of this there may possibly be a reminiscence in the lengthening of a preceding vowel in Θ 179, T 101; but a short vowel

stands before *ρεία* in P 70, X 23, *ῥῆτεροι* (-τατα) in Σ 258, τ 577, φ 75. Other occurrences of the word prove nothing (Knös *Dig.* p. 298). P. Knight reads *ρεία μὲν ἄρ* in 461.

463. ὅτ' ἐσσεύαιτο of MSS. represents not a form of *ἐσσεύασθαι* (ἐν-), for no such compound exists, but *ὅτε σσεύαιτο*. *σεύασθαι* is always treated as though it began with two consonants, see note on Λ 549 and compare the frequent forms *ἐνίμεγαρόισιν*, *ποτῖρρόν* etc. of our MSS. (especially papyri).

464. *ἱερῶι*, presumably as drawn by steeds of divine origin. It does not recur as an *epitheton ornans*, nor is this a phrase in which we should expect to find a primitive meaning *strong*. Schulze however makes it mean *active*, *swift*; App. D, A (1).

476. *ἐχέμεν*, to manage the control and spirit of the horses, a slight zeugma.

478. νῦν F' αὖ van L. αὖ is a conjunction here.

ἀλλὰ σὺ μὲν μάστιγα καὶ ἡνία σιγαλόεντα
δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι." 480

ὥς ἔφατ', Ἀλκιμέδων δὲ βοηθῶν ἄρμ' ἐπορούσας
καρπαλίμως μάστιγα καὶ ἡνία λάξετο χερσίν,
Ἀντομέδων δ' ἀπόρουσε. νόησε δὲ φαίδιμος Ἴκτωρ,
αὐτίκα δ' Αἰνεΐαν προσεφώνεεν ἐγγὺς ἔοντα·

"Αἰνεΐα Τρώων βουληφόρε χαλκοχιτώνων, 485
ἵππω τῷδ' ἐνόησα ποδώκεος Αἰακίδαο

ἐς πόλεμον προφανέντε σὺν ἡνιόχοισι κακοῖσι·
τῷ κεν ἐελποίμην αἶρησέμεν, εἰ σύ γε θυμῷ
σῶι ἐθέλεις, ἐπεὶ οὐκ ἂν ἐφορμηθέντέ γε νῶϊ
τλαῖεν ἐναντίβιον στάντες μαχέσασθαι Ἀρηϊ." 490

ὥς ἔφατ', οὐδ' ἀπίθυσεν ἐὺς πᾶις Ἀλγίσαιο.
τῷ δ' ἰθὺς βήτην βοέηις εἰλυμένῳ ὤμους

480. ἐπιβήσομαι AS. 481. ΒΟΗΘΩΝ Ar.: ΒΟΗΙ ΘΩΝ οἱ ἀπὸ τῆς σχολῆς
(Sch. T). 483 om. Jt. 488. ΤΩ PQRST Eust.: ΤΩ(Ι) Ω. 489. ἐθέλοισι
(A suppr.) CHSU fr. Mosc. || ΟΥΚ ἄν: ΟΥ ΤΙΝ' D: ΟΥ ΚΕΝ Vr. A. 490.
μαχέσασθαι R.

479-80, see E 226-27 with notes.
Here Automedon actually dismounts immediately, so that there is no difficulty in ἀποβήσομαι.

481. ΒΟΗΘΩΝ, see note on X 477.
The word is curious as applied to the chariot; Peppmüller conj. βοηθός. Compare however ἀσπίδα θοῦριν, where the epithet is transferred from the warrior to his gear.

487. προφανέντε, cf. Θ 378. ἡνιόχοις, the plur. evidently includes the παραβάτης, though he is now on foot. See note on Θ 89.

488. τῷ: mss. generally accent τῷ or τῶι, but the text is more in the Epic style. We are left to guess how Hector reconciles this hope with the words of Apollo in 75 ff.

489. The authority of mss. is in favour of ἐθέλοισι against ἐθέλοισι, which is adopted by many editors in order to maintain the formal correspondence with the apodosis ἐελποίμην. But Hector should assume Aineias' willingness, not imagine it as if it were a matter of doubt. In other words, Aineias' willingness is not really made a condition of Hector's hoping to take the steeds—that condition is already implied in the word κακοῖσιν (whether we read τῷ or τῶι); the assumption that Aineias is

willing to help is added as a matter of course. In Ψ 894, where a similar question occurs, the circumstances are different; see note there. ἐφορμηθέντε νῶϊ may be taken in two ways: (1) The participle and pronoun may be in agreement, both standing in the acc. In this we must assume a change in the construction; the sentence begins as though τλαῖεν μέναι or the like were to follow (cf. A 534), and the verb is then changed for one which cannot govern an accusative. There is no analogy for construing νῶϊ τλαῖεν, *face us*. Or (2) we may take ἐφορμηθέντε as governing νῶϊ, *they would not set upon us and dare to stand and face us*. This is obviously involved; the dual part. has to be separated from the dual pronoun and put into awkward relation with the plur. στάντες, thus making the sentence very obscure; the party assailing must be opposed to, not identified with, those who stand their ground. This explanation is given by van L., who also reads νῶϊν; but ἐφορμᾶσθαι takes the acc., not the dat., see O 691, T 461. Thus the first explanation is to be preferred.

492. ΒΟΕΗΙC, *shield*, cf. E 452, M 296, H 238, and Ξ 479 σάκεσιν εἰλυμένοι ὤμους. The armour of Achilles which Hector is supposed to have donned is here ignored.

αὔησι στερεῇσι, πολὺς δ' ἐπελήλατο χαλκός.
 τοῖσι δ' ἄμα Χρομῖος τε καὶ Ἄρητος θεοειδὴς
 ἦϊσαν ἀμφοτέρου· μάλα δέ σφισιν ἔλπετο θυμὸς 495
 αὐτῷ τε κτενέειν ἐλάαν τ' ἐριαύχενας ἵππους·
 νήπιοι, οὐδ' ἄρ' ἔμελλον ἀναιμωτί γε νέεσθαι
 αὐτῖς ἀπ' Αὐτομέδοντος. ὁ δ' εὐξάμενος Διὶ πατρὶ
 ἀλκῆς καὶ σθένος πλήτο φρένας ἀμφὶ μελαίνας.
 αὐτίκα δ' Ἀλκιμέδοντα προσηύδα, πιστὸν ἐταῖρον· 500
 “Ἀλκίμεδον, μὴ δὴ μοι ἀπόπροθεν ἰσχύμεν ἵππω,
 ἀλλὰ μάλ' ἐμπνέοντε μεταφρένωι· οὐ γὰρ ἔγωγε
 Ἔκτορα Πριαμίδην μένεος σχήσεσθαι οἶω,
 πρὶν γ' ἐπ' Ἀχιλλῆος καλλίτριχε βήμεναι ἵππω
 νῶϊ κατακτείναντα, φοβήσai τε στίχας ἀνδρῶν 505
 Ἀργείων, ἧ κ' αὐτὸς ἐνὶ πρώτοισιν ἀλόιη.”
 ὥς εἰπὼν Αἴαντε καλέσσατο καὶ Μενέλαον·
 “Αἴαντ' Ἀργείων ἡγήτορε καὶ Μενέλαε,
 ἦτοι μὲν τὸν νεκρὸν ἐπιτράπεθ' οἳ περ ἄριστοι,
 ἀμφ' αὐτῷ βεβάμεν καὶ ἀμύνεσθαι στίχας ἀνδρῶν, 510
 νῶϊν δὲ ζωοῖσιν ἀμύνετε νηλεὲς ἦμαρ·
 τῇδε γὰρ ἔβρισαν πόλεμον κάτα δακρύνοντα

493. στερεοῖσι P (εοῖ *in ras.*) Lips. 495. ἔλπετο ACHSTU. 496.
 ΚΤΑΝΕΕΙΝ JR. || ἐλάειν P: ἐλέειν H. 497. ΓΕ ΝΕΕΣΘΑΙ: ΓΕΝΕΣΘΑΙ J: ΓΕ
 ΝΑ*ΕΣΘΑΙ(?) P: ΓΕ ΝΑΙΕΣΘΑΙ Lips. 498. αὖσις CD. || ἀπ': ἐπ' D (*supr.* α) R.
 501. ἵππω CHT Harl. a, Vr. A, fr. Mosc.: ἵππους Ω. 502. μετὰ φρένα Q. 503. μένος R: μάχης C. ||
supr.) Harl. b, Par. d, and *ap.* Eust.: μετὰ φρένα Q. 504. Γ': κ' A. 505. κατακτείναι τε QU. || τε: δὲ (Ar.?)
 G Harl. b, Par. c d g j. 505-10 *om.* Vr. A. 506. πρώτοισιν: τρώεσσιν Lips. ||
 ἀλόιη L (*supr.* ω) R Lips. Harl. a: ἀλώη H: ἀλώ(ι)η Ω. 509. οἳ περ:
 ὅ(ε)οι CDGPQTU. 510. ἀμύνασθαι C Cant. Mor.: μύνασθαι Q. 511.
 νῶϊ DQ. || δὲ: δ' ἐν A. || ἀμύνετε Bar. Mor. 512. τῇ δὲ καὶ J.

497. νέεσθαι as fut., Ξ 221.

499. ἀμφὶ μελαίνας, see on A 103.

502. ἐμπνέοντε μεταφρένωι, cf. N 385, Ψ 381, with notes; and for the use of μάλα with the whole phrase cf. 359.

504. ἵππω must here, as often, include the car, in spite of the specifically equine epithet καλλίτριχε.

506. The sentence passes, as usual, from a subordinate to a principal construction; *he will not be stayed till he captures or is slain* becomes *till he captures—or he might be slain*. Most mss. give the subj. ἀλώη(ι), but the opt.

is the common mood in which to put the alternative for which the speaker hardly dares to hope (see Σ 308). The clause cannot be regarded as subordinate, like the infin., to πρὶν, as this particle does not go with *ἄν* or *κε* in H. (the phrase πρὶν γ' ὅτ' *ἄν* is a different matter: we cannot compare β 374-75 πρὶν γ' ὅτ' *ἄν* . . . γένηται, ἢ ποθέσαι).

509. οἳ περ, the omission of the antecedent when it must be supplied in a different case from the relative is rare. Cf. however A 230, B 249, H 401, T 235, 265, δ 196, and note on Ξ 81. But we cannot here take οἳ περ as = *εἰ τινες*.

Ἐκτωρ Λινείας θ', οἱ Τρώων εἰσὶν ἄριστοι.
 ἀλλ' ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κείται·
 ἦσω γὰρ καὶ ἐγώ, τὰ δέ κεν Διὶ πάντα μελήσει." 515
 ἦ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 καὶ βύλεν Ἀρήτοιο κατ' ἀσπίδα πάντοσ' εἴσθη·
 ἦ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός,
 νειαίρηι δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσευ.
 ὥς δ' ὅτ' ἂν ὀξὺν ἔχων πέλεκυν αἰζήϊος ἀνὴρ 520
 κόψας ἐξόπιθεν κεράων βοὸς ἀγραύλοιο
 ἵνα τάμηι διὰ πᾶσαν, ὃ δὲ προθορὼν ἐρίπησιν,
 ὥς ἄρ' ὃ γε προθορὼν πέσεν ὑπτιος· ἐν δέ οἱ ἔγχος
 νηδυίοισι μάλ' ὀξὺ κραδαινόμενον λύε γυῖα.
 Ἐκτωρ δ' Αὐτομέδοντος ἀκόντισε δουρὶ φαεινῷ· 525
 ἀλλ' ὃ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος·
 πρόσσω γὰρ κατέκνυψε, τὸ δ' ἐξόπιθεν δόρυ μακρὸν
 οὔδεις ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμήχθη
 ἔγχος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.

513. ἔκτωρ τ' CR: ἔκτωρ θ' P. 514. κείται Q. 518. χαλκός: καὶ τῆς C. 524. λύε: λύσε U Vr. d: λάβε J: ὥσε Q. 525. δ' om. L. 526. ἀλεύατο DQ. 528. ἐνισκίμφη C: ἐνισκίφη Vr. A. || πολεμίχην JQ. 529. ὄβριμος CDP.

514. **ΘΕΩΝ ΕΝ ΓΟΥΝΑΣΙ ΚΕΙΤΑΙ**, a very obscure phrase recurring in T 435, α 267, and by no means explained by a reference to the still obscurer proverb ἐν πέντε κριτῶν γούνασι, mentioned by Suidas. It is hardly possible to separate the phrase from the custom illustrated in Z 92, of dedicating gifts to the gods by placing them upon the laps of the old-fashioned seated statues. The idea perhaps was that as a gift thus devoted was for ever given up by man and passed into the power of the gods, the phrase would express by a general metaphor all that was yielded by man to divine government; as though Automedon said, 'over the disposing of such matters I claim no longer any power.' The resemblance to Prov. xvi. 33, 'The lot is cast into the lap; but the whole disposing thereof is of the Lord,' seems to be merely superficial.

515. Cf. E 430. **ΜΕΛΗΣΕΙ** is a clear case of **ΚΕΝ** with fut. indic.; no aor. occurs in H. at all, so we cannot read **μελήσει**: van L. writes **τοί** for **κεν**.

516-17 = I¹ 355-56; 517-18 = E 538-39.

520. **ΑΙΖΗΪΟΣ** only here and μ 83, also with **ἀνὴρ**. It may be an adj. from the subst. **αἰζήης**, which however is itself joined with **ἀνὴρ** in II 716, Ψ 432, and in the former passage at least is clearly used as an adj.

521. Compare the account of the sacrificial slaughter in γ 442-54 (**πέλεκυν δ' ἀπέκοψε τένοντας αὐχενίους**, 449), where the blow on the neck is first given, and afterwards the throat is cut. In other descriptions only the last part is mentioned (**ἀνέρυσαν** A 459, B 422), probably as alone being ritually important; the preliminary blow is given merely for obvious reasons of convenience in the case of the ox, and has no significance.

524. **ΜΑΛ' ΟΞΥ** seems to be an epithet of **ἔγχος**, not an adverbial use with **κραδαινόμενον**. Though this adverbial use is common enough, it is only found in a metaphorical sense, of vision (**νοῆσαι**, etc.) or sound; whereas the adjective is continually used as a standing epithet of **ἔγχος** **δόρυ** **ξίφος**, etc. **ΚΡΑΔΑΙΝΟΜΕΝΟΝ** is predicative and goes with the verb.

526-29 = II 610-13; 530 = H 273.

καί νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν ὠρμηθήτην, 530
 εἰ μὴ σφω' Αἴαντε διέκριναν μεμαῶτε,
 οἳ ῥ' ἦλθον καθ' ὄμιλον ἐταίρου κικλήσκοντος.
 τοὺς ὑποταρβήσαντες ἐχώρησαν πάλιν αὖτις
 Ἐκτωρ Αἰνείας τ' ἡδὲ Χρομῖος θεοειδής,
 Ἄρητον δὲ κατ' αὖθι λίπον δεδαῖγμένον ἦτορ 535
 κείμενον. Αὐτομέδων δὲ θοῶι ἀτάλαντος Ἄρηϊ
 τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἠῦδα·
 "ἦ δὴ μὰν ὀλίγον γε Μενoitιάδαο θανόντος
 κῆρ ἄχεος μεθέηκα, χερεῖονά περ καταπεφνών."
 ὥς εἰπὼν ἐς δίφρον ἑλὼν ἔναρα βροτόεντα 540
 θῆκε, ἀνὰ δ' αὐτὸς ἔβαινε, πόδας καὶ χεῖρας ὑπερθευ
 αἱματοέεις ὥς τίς τε λέων κατὰ ταῦρον ἐδηδώς.
 ἄψ δ' ἐπὶ Πατρόκλῳ τέτατο κρατερὴ ὕσμινη
 ἀργαλέῃ πολύδακρυς, ἔγειρε δὲ νεῖκος Ἀθήνη
 οὐρανόθεν καταβάσα· προῆκε γὰρ εὐρύσπα Ζεὺς 545
 ὀρνύμεναι Δαναούς· δὴ γὰρ νόος ἐτράπετ' αὐτοῦ.
 ἥτε πορφυρέην ἱρὴν θνητοῖσι τανύσση

530. ὀρμηθήτην Vr. d: ὠρμηθένσαν H (γρ. οὐτάζοντο) JQU. 531.
 μεμαῶτας H: ὠρμηθέντε J. 532. οἳ ῥ': οἳδ' Vr. A. 533. αὖτις C.
 534 om. D^b, || ἔκτωρ τ' PRU Bar. fr. Mosc. 538. γε: τι QU (in ras. ?) Vr. b A:
 τε J. || θανόντος: θαμέντος Harl. a. 539. περ: τε J. 541. ἀνὰ (ἀνα)
 DHTU Mor. fr. Mosc.: ἄν (ἀν) Ω. 543 om. Q. 544 om. U^t. 545.
 Ζηρόδοτος ἀθετεῖ, τινὲς οὐδὲ γράφουσιν Sch. T. 547. τανύσσει C.

534. τ' ἡδέ, so MSS.; most edd. have τε ἰδέ, which is the regular phrase and is elsewhere generally given by MSS. without variation.

535. ἦτορ must be taken to mean *the life* (cf. O 252) rather than *the heart* in the physical sense, for a wound here could not at the same time be ἐν νηδύνισι. Cf. note on II 660. There is no doubt, however, that Heyne's conj. δεδαῖγμένοι is more natural. δαῖζω is used in the metaphorical sense *distress* in I 8, Ξ 20, O 629; in ν 320 we have αἰεὶ φρεσὶν ἥσιν ἔχων δεδαῖγμένον ἦτορ ἡλώμην.

539. μεθέηκα, lit. *I have dismissed, released, my heart from grief*; a use which has no exact parallel. We have, however, μεθέμεν χόλον A 283, O 138, α 77. Others take it intrans., *I have ceased from anger in my heart*, cf. φ 377 μέθην χαλεποῖο χόλοιο, with κῆρ as an 'acc. of respect'; and this is the commonest use of κῆρ. καταπεφνών, see note on II 827.

545. This line was athetized by Zen.

and omitted by others—or according to Ludwig's probable restoration of the corrupt Schol. T, was athetized by Ar. and omitted by Zen. and others. The rejection must have extended to 546; the couplet is evidently an interpolation intended to explain how Athene comes to contravene the commands of Zeus in Θ. There is no change whatever in the designs of Zeus; in 593 he continues to help the Trojans, and he is steadily carrying out his purpose of suffering the Achaeans to be again driven to the ships. Besides, he is not in heaven but on Ida. 546 looks like a reminiscence of η 263 ἢ καὶ νόος ἐτράπετ' αὐτῆς, where αὐτῆς has its full sense, 'her *own* mind,' which is not the case here. The phrase νόον τρέπειν occurs twice again in *Od.* (γ 147, τ 479) but not elsewhere in *Il.*

547. In order to understand this simile it must be remembered that to the Greek the rainbow had no associations of hope or comfort (Monro); it is a part of the storm-cloud against which it is seen,

Ζεὺς ἐξ οὐρανόθεν, τέρας ἔμμεναι ἢ πολέμοιο
 ἢ καὶ χειμῶνος δυσθαλπέος, ὅς ῥά τε ἔργων
 ἀνθρώπους ἀνέπαυσεν ἐπὶ χθονί, μῆλα δὲ κήδει, 550
 ὧς ἢ πορφυρέῃ νεφέλῃ πυκάσασα ἐ αὐτὴν
 δύσεν' Ἀχαιῶν ἔθνος, ἔγειρε δὲ φῶτα ἕκαστον.
 πρῶτον δ' Ἀτρέος υἱὸν ἐποτρύνουσα προσηύδα,
 ἰφθιμον Μενέλαον, ὁ γάρ ῥά οἱ ἐγγρύθεν ἦεν,
 εἰσαμένη Φοῖνικι δέμας καὶ ἀτειρέα φωνήν· 555
 “σοὶ μὲν δῆ, Μενέλαε, κατηφείῃ καὶ ὄνειδος
 ἔσσεται, εἴ κ' Ἀχιλλῆος ἀγανοῦ πιστὸν ἑταῖρον
 τέλει ὑπο Τρώων ταχέες κύνες ἐλκήσουσιν·
 ἀλλ' ἔχεο κρατερῶς, ὅτρυνε δὲ λαὸν ἅπαντα.”
 τὴν δ' αὖτε προσέειπε βοὴν ἀγαθὸς Μενέλαος· 560
 “Φοῖνιξ, ἅττα γεραῖε παλαιγενές, εἰ γὰρ Ἀθήνη
 δοίῃ κάρτος ἐμοί, βελέων δ' ἀπερύκοι ἐρώην·
 τῷ κεν ἔγωγ' ἐθέλοιμι παρεστάμεναι καὶ ἀμύνειν

549. δυσταρπέος A. 550. ἀνέπαυσεν Q. ἐπὶ: ἐν R. 551. ἐωυτήν Zen.
 552. δύσατ' JQ. || ἄγειρε J. 553. ἀτρέως JP Vr. d. ἐποτρύνασα GPR.
 558. τέλιχ Bar. Mor. || ἐλκήσουσιν AGJPQRST Mor. Vr. A, Harl. a (not ἐλκήσωσι).
 560. τόνδ' P. || ΜΕΝΕΛΑΟΣ: ΔΙΟΜΗΔΗΣ Bar. Mor. 561. ΠΑΛΑΙΓΕΝΕΣ: ΔΙΟΤΡΕΦΕΣ
 Vr. A. 562. ἀπερύκει P. 563. παριστάμεναι U Vr. A.

and brings thoughts only of gloom and disaster—the *τέρας* of A 28. Similarly *πορφύρεος* conveys the idea not of bright colour but of turbidity and doubt; cf. *πορφύρεος θάνατος*, and *κραδίη πορφύρε* Φ 551; it is especially the epithet of the dark shifting sea, which grows black (H 64 etc.) under the wind; see note on Ξ 16. The point of the simile may be given thus—‘*lurid* as is the rainbow-cloud, so *lurid* was the cloud in which Athene wrapped herself.’

551. ἐ αὐτήν, Zen. ἐωυτήν as usual; but Ar. denied the existence of the compound reflexive pronouns in H. and wrote the elements separately. The difficulty here is the hiatus; ἐ αὐτήν = ἐF αὐτήν from the emphatic form ἐFέ (or rather ἐFέ?), see note on Ξ 162. Two other similar cases occur, θ 396 Εὐρύαλος δὲ ἐ αὐτὸν ἀρεσσάσθω (οἱ αὐτὸν G, μιν αὐτόν U), ρ 387 πρύξοντα ἐ αὐτόν. The error is natural at a time when the F had been lost and the hiatus before ἐ had become a convention, though a very strong one; the later poets had no means of distinguishing ε = Fε from ε =

εF'. Brandreth reads μιν αὐτήν from Φ 245, 318, Ω 472 (which however are not reflexive; δ 244 αὐτόν μιν is more to the point) and is followed by Nauck and van L.; but this is unlikely. For *πυκάσασα* cf. Ξ 289.

555. The mention of Phoinix is clear evidence of the lateness of all this passage. ἀτειρέα hardly seems to be the epithet for a very old man.

558. It is not easy to choose between ἐλκήσουσιν and ἐλκύνουσιν. The form with ν is found as a variant in X 62, 336, λ 580, and is implied by the derivative ἐλκυστάζω. ἐλκῶ occurs only in P 395 without a variant, but from it comes ἐλκηθμός, with variant ἐλκηθμός. As the forms from ἐλκύνω (and ἐλκω) alone are known in later Greek, and the sigmatic forms of the former always preserve the primitive υ, it is better to accept the less familiar ἐλκήσω in H. The evidence of itacistic MSS. is worthless. For εἴ κε with fut. indic. see note on B 258.

561. See note on I 607; for 562 cf. Δ 542.

Πατρόκλῳ· μάλα γάρ με θανὼν ἐσεμάσσατο θυμόν.
 ἀλλ' Ἐκτωρ πυρὸς αἶνὸν ἔχει μένος, οὐδ' ἀπολλήγει 565
 χαλκῷ δηϊόων· τῷ γὰρ Ζεὺς κῦδος ὀπάζει.”
 ὥς φάτο, γήθησεν δὲ θεὰ γλαυκῶπις Ἀθήνη,
 ὅττι ῥά οἱ πάμπρωτα θεῶν ἡρήσατο πάντων.
 ἐν δὲ βίην ὥμοισι καὶ ἐν γούνεσσιν ἔθηκε,
 καὶ οἱ μνίης θάρσος ἐνὶ στήθεσσιν ἐνήκεν, 570
 ἢ τε καὶ ἐργομένη μάλα περ χροὸς ἀνδρομέοιο
 ἰσχαναίαι δακέειν, λαρόν δέ οἱ αἶμ' ἀνθρώπου·
 τοίου μιν θάρσευς πλήσε φρένας ἀμφὶ μελαίνας,
 βῆ δ' ἐπὶ Πατρόκλῳ, καὶ ἀκόντισε δουρὶ φαεινῷ.
 ἔσκε δ' ἐνὶ Τρώεσσι Ποδῆς υἱὸς Ἡετίωνος, 575
 ἀφνειὸς τ' ἀγαθὸς τε· μάλιστα δέ μιν τίεν Ἐκτωρ
 δήμου, ἐπεὶ οἱ ἐταῖρος ἦν φίλος εἰλαπιναστής·
 τὸν ῥα κατὰ ζωστήρα βάλε ξανθὸς Μενέλαος

564. **μάλα**: μέγα R Bar. || **ἐσεβάσσατο** D, γρ. Harl. a (ἀντί τοῦ εἰς σέβας καὶ ἐκπληξιν ἐνέβαλεν): **ἐπεβάσσατο** AS: **ἐσεμάσσετο** H² Bar. fr. Mose.: **ἐπεμάσσατο** Cant.¹
 569. **γούνας(c)ιν** CDGHQR (T *man. rec.*) U (α *in ras.*) Vr. A. 570 *om.* P^t Lips.^t ||
μνίης C. || **ἐνήκεν**: **ἐθηκε(ν)** JLR Bar. Mor. Vr. A Lips.^m, and *ap.* Eust. 571.
ἐργομένη GL: **ἐεργομένη** fr. Mose. || **ἀνδρομέοιο** D. 572. **ἰσχαναίαι** Cant. ||
λαρότατον PR. || **Δέ** J Eust.: **τε** Ω. || **ἀνθρώπων** JP. 573. **θάρσους** C:
εράους Q. 575. **ἔσκε δ' ἐνὶ**: **ἦν δέ τις ἐν** U (γρ. ἔσκε δ' ἐνὶ) Harl. a. 578.
ζωστήρ ἔβαλε H.

564. **ἐσεμάσσατο**, as we say *touched my heart*. The compound recurs only in the same phrase T 425, in both cases with the commoner **ἐπεμάσσατο** as a variant. (Cf. **ἐπεμαλεῖ** ἄρ' ἵππους.)

567. Compare the similar pleasure of the goddess at mortal worship in γ 52-53; and Eur. *Hipp.* 8 τιμώμενοι χαίρουσιν ἀνθρώπων ὕπο.

570. For similes from the fly cf. B 469, Δ 131, II 641. It may be noticed that this line rhymes with the preceding.

571. **τε** is omitted by Heyne and most edd., rightly reading **ἢ καὶ ἐεργομένη**. All forms of the pres. stem begin with **ἐε-** except this, **ἀποέργει** (read **ἀπεέργει**) and **εἰργουσι** Ψ 72 (q.v.). (The same is the case with **εεργάβην**: in A 437 read **χρὸς' ἐεργάβην** with P: Agar in *J. P.* xxvii. 185.) The first **ἐ** is dropped in the aor. (Φ 282, ξ 411) and perf. (see note on II 481). For **μάλα περ** Agar (*J. P.* xxv. 45) reads **μάλ' ἀπό**, on the ground that **μάλα περ** properly precedes the participle instead of following it; and that with a single exception (N 525)

ἐεργειν = *keep away from* always requires the preposition.

572. **ἰσχαναίαι**, *persists*, lit. 'holds on for biting,' like **ἔχεο** above (559). This verb is the familiar by-form of **ἔχειν**, **ἴσχειν**, but very likely it has been confused, as is done in all but the best mss. in Ψ 300, with **ἰχανάαν**, *to yearn*, which gives an equally suitable sense here. **λαρόν** (λαφρόν?), *delicious*, as T 316, conn. with λαύ-ω.

573. **θάρσευς**, this contracted form from an -es stem is very rare and suspicious in H.; it is simple to read **θάρσεος**, this word being found in Ξ 416. Cf. on Γ 10. Similarly we can read **θράσει** for **θάρσει** Z 126.

575. **ἔσκε δ' ἐνὶ**, for the usual **ἦν δέ τις ἐν**, which is here given by two mss. only. This **ἔτιον** can hardly be the father of Andromache, as her brothers are dead, Z 421.

577. **εἰλαπιναστής** (for the **εἰλαπινῆ** see α 226), *boon-companion*. Zeus was worshipped in Cyprus under the title **εἰλαπιναστής**. **δήμου**, of the *community*, rather than *commonalty*. Cf. A 328.

αἶξαντα φόβονδε, διαπρὸ δὲ χαλκὸν ἔλασσε·
 δούπησεν δὲ πεσών. ἀτὰρ Ἀτρείδης Μενέλαος 580
 νεκρὸν ὑπέκ Τρώων ἔρυσεν μετὰ ἔθνος ἐταίρων.

Ἔκτορα δ' ἐγγύθεν ἰστάμενος ὠτρυνεν Ἀπόλλων
 Φαίνοπι Ἀσιάδῃ ἐναλίγκιος, ὅς οἱ ἀπάντων
 ξείνων φίλτατος ἔσκεν, Ἀβυδύθι οἰκία ναίων·
 [τῷ μιν ἐεισάμενος προσέφη ἐκάεργος Ἀπόλλων.] 585

“Ἔκτορ, τίς κέ σ' ἔτ' ἄλλος Ἀχαιῶν ταρβήσειεν;
 οἶον δὴ Μενέλαον ὑπέτρεσας, ὃς τὸ πάρος γε
 μαλθακὸς αἰχμητής· νῦν δ' οἷχεται οἶος αἰέρας
 νεκρὸν ὑπέκ Τρώων, σὸν δ' ἔκτανε πιστὸν ἐταῖρον,
 ἐσθλὸν ἐνὶ προμάχοισι, Ποδῆν υἱὸν Ἡετίωνος.” 590

ὥς φάτο, τὸν δ' ἄχεος νεφέλῃ ἐκάλυψε μέλαινα,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ.
 καὶ τότε ἄρα Κρονίδης ἔλετ' αἰγίδα θυσανόεσσαν
 μαρμαρέην, Ἰδην δὲ κατὰ νεφέεσσι κάλυψεν,
 ἀστράψας δὲ μάλα μεγάλ' ἔκτυπε, τὴν δὲ τίναξε, 595
 νίκην δὲ Ἰρῶεσσι δίδου, ἐφόβησε δ' Ἀχαιοὺς.

579. αἶξοντα J. 582. ἔκτορα δὲ φρένα διὸς ἄρης ὄτρυνε μετελωῶν Zen.
 583. ἐναλίγκιος PR. || πάντων J. 584. κείνων J. 585 om. AC'TU Par. a.
 fr. Mosc. (and Zen., see on 582). || προσέφη διὸς υἱὸς ἀπόλλων II. 586. κέ σ' ἔτ':
 κέν σ' H. 587. γε A Bar. : περ Ω. 588. μαλακὸς R. 589. σὸν : τοῖ J.
 595. τήν : γῆν Zen.

582. ὅτι Ζηνόδοτος γράφει “Ἔκτορα δὲ φρένα διὸς (θοῦρος? La R.) Ἄρης ὄτρυνε μετελωῶν.” πόθεν δὲ οὕτως ὁ Ἄρης ἐξαίφνης πάρεστιν; An. The question is justified, as Ares has not been on the battlefield since the end of E, and is dissuaded from returning in O 142; whereas Apollo has been actively engaged there at intervals during the recent battles in Ξ, O, and II, down to P 323 ff.

585. This line is omitted by several mss., and was evidently, from the preceding scholion, unknown both to Zen. and An. It is repeated from 326.

587. πάρος γε, not περ, because ‘πάρος γε’ means *before* (not *now*), while πάρος περ means *before* (not *merely now*), H. G. § 354.

588. Aristonikos remarks that the description of Menelaos as a *μαλθακὸς αἰχμητής* is placed in the mouth of an enemy, and is not to be regarded as the poet's own; for he elsewhere calls him *ἀρηΐφίλος*. This is no doubt in allusion to Plato *Symp.* 174 B “Ὀμηρος ποιήσας

τὸν Ἀγαμέμνονα διαφερόντως ἀγαθὸν ἄνδρα τὰ πολεμικά, τὸν δὲ Μενέλεων *μαλθακὸν αἰχμητήν*. It is, however, true that there is often something disparaging in the way in which Menelaos is spoken of, though in action he always proves better than his reputation.

589. αἰέρας νεκρὸν . . ἔκτανε, an instance of *hysteron proteron* (cf. A 251, Φ 537, etc.), which does not justify us in taking νεκρὸν of the body of Patroklos as some have done; it evidently refers to 581.

591. νεφέλῃ ἐκάλυψε, for the metaphor cf. Θ 124, Λ 250.

593. αἰγίδα θυσανόεσσαν, see B 447, Δ 167, E 738, O 229.

595. For τήν of mss. Zen. read γῆν which undoubtedly gives a better sense, τήν being very weak. The oldest Homeric form is γαῖα, not γῆ (see on I' 104); but the shorter form is not unlikely in a passage like the present which is probably late; and it would therefore be defensible to adopt γῆν in the text.

πρῶτος Πηνέλεως Βοιώτιος ἦρχε φόβοιο.
 βλήτο γὰρ ὦμον δουρί, πρόσω τετραμμένος αἰεί,
 ἄκρον ἐπιλίγδην· γράψεν δέ οἱ ὀστέον ἄχρις
 αἰχμὴ Πουλιδάμαντος· ὁ γάρ ῥ' ἔβαλε σχεδὸν ἐλθών. 600
 Λήϊτον αὖθ' Ἑκτωρ σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῶι,
 υἷον Ἀλεκτρυόνης μεγαθύμου, παῦσε δὲ χάρμης·
 τρέσσε δὲ παπτήνας, ἐπεὶ οὐκέτι ἔλπετο θυμῶι
 ἔγχος ἔχων ἐν χειρὶ μαχήσεσθαι Τρώεσσιν.
 Ἑκτορα δ' Ἰδομενεὺς μετὰ Λήϊτον ὀρμηθέντα 605
 βεβλήκει θώρηκα κατὰ στήθος παρὰ μαζόν·
 ἐν καυλῶι δ' ἐάγη δολιχὸν δόρυ, τοὶ δὲ βόησαν
 Τρῶες. ὁ δ' Ἰδομενῆος ἀκόντισε Δευκαλίδας
 δίφρῳι ἐφεσταότος· τοῦ μὲν ῥ' ἀπὸ τυτθὸν ἄμαρτεν,
 αὐτὰρ ὁ Μηριόνας ὀπάονά θ' ἡμιοχόν τε, 610

597. ἦρξε GS. 598. τετρωμένος J. 599. ἄχρι U (*p. ras.*?). 600.
 ῥ' om. QU (*p. ras.*) Harl. a, Vr. A. 601. δ' αὖθ' C. 603. ἤλπετο GJQSU
 Harl. a and *ap.* Did. 604. ἔγχος: ἔλκος Cant. || μαχέσασθαι L: μαχέσα-
 σαι Bar. 606. εἴωρα R. || παρὰ: περὶ Mor. 607. δὲ βόησαν Ar. Ω:
 δ' ἐφόβησεν DGJPQRS Vr. A, Harl. a (*γρ. ἐβόησαν*) b d, King's Par. a d e f j, *γρ. g.*
 608. Δευκαλίδας: δουρὶ φαινώι Harl. a. 609 om. Harl. a.

599. ἐπιλίγδην, ἐπιψαύδην, ὅσον δι' ἐπιπολῆς ψαῦσαι, μὴ εἰς βάθος, Schol. A. Cf. χ 278 λίγδην. The derivation of the adverb is unknown. ἄχρις, cf. on Δ 522. The force of the word is not very obvious here, as the sense 'utterly' is hardly consistent with *grazing*. That a superficial wound on the shoulder should reach the bone is, however, natural enough, ἐστὶ γὰρ ἡ ὤμοπλάτη ἀσαρκοτάτη, Schol.

600. ῥ' here no doubt represents *F* (Heyne, Brandreth, and Bekker), as in Δ 524.

602. The name Ἀλεκτρυόν is noteworthy, as H. seems not to be acquainted with the cock. In fact the use of the word here is evidence to that effect, for no hero is ever called by the name of an animal. So An. says ὅτι οὐκ εἴρηται παρὰ τὸν ἀλεκτρυόνα τὸ ζῶιον τὸ ὄνομα· οὐδέπω γὰρ ἔγνωστο. Fick connects it with Ἀλέκτωρ for Ἀλεξ-τωρ like Ἥλεκτρυόν beside ἡλέκτωρ: see note on Z 513.

603. See note on Δ 546.

604. ἔλκος in Cant., if a conjecture, is ingenious.

607. ἐν καυλῶι N 162. τοὶ δ' ἐβόησαν Ar., objecting to the variant τοὶ δ' ἐφόβησεν that the Trojans did not run away but continued the pursuit; according to his canon the verb could not mean

'were frightened' in H. ἐβόησαν may mean 'shouted for terror' at seeing him hit, or 'for joy' on seeing him safe. For the clear allusion to the breastplate see App. B, iii. 3, e.

610. The position seems to be this—Idomeneus, who has of course been fighting on foot, near Meriones, has made his cast, and is therefore for the moment disarmed before Hector. Meriones' charioteer, who has been doing his duty by hanging on the skirts of the fight and watching his lords, drives up on seeing Idomeneus thus pressed, and is killed just as he has taken his king into the chariot. The story is told in a very involved way; αὐτῶι (611) for instance must mean Idomeneus, not Koiranos' immediate master Meriones as it should—or else we must assume a very violent change of subject in the next line, for πεζὸς ἦλυθε etc. clearly refers to Idomeneus, who so nearly 'presented a victory to the Trojans.' We should have expected also to hear that Idomeneus mounted the chariot before being told that he was on it. Most edd. find a further difficulty because they assume that Idomeneus has not merely mounted the chariot to escape—for which purpose he might naturally

Κοίρανον, ὅς ῥ' ἐκ Λύκτου ἐνκτιμένης ἔπετ' αὐτῷ
 πεζὸς γὰρ τὰ πρῶτα λιπὼν νέας ἀμφιελίσσας
 ἦλυθε, καί κε Ἰρωσὶ μέγα κράτος ἐγγυάλιξεν,
 εἰ μὴ Κοίρανος ὦκα ποδώκεας ἦλασεν ἵππους·
 καὶ τῷ μὲν φάος ἦλθεν, ἄμυνε δὲ νηλεὲς ἡμαρ, 615
 αὐτὸς δ' ὤλεσε θυμὸν ὑφ' Ἑκτορος ἀνδροφόνοιο—
 τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὐατος, ἐκ δ' ἄρ' ὀδόντας
 ὤσε δόρυ πρυμνόν, διὰ δὲ γλῶσσαν τάμε μέσσην.
 ἥριπε δ' ἐξ ὀχέων, κατὰ δ' ἠνία χεῦεν ἔραζε.
 καὶ τά γε Μηριόνης ἔλαβεν χεῖρεσσι φίλησι 620
 κύψας ἐκ πεδίοιο, καὶ Ἰδομενῆα προσήδα·
 “ μᾶστιε νῦν, εἴως κε θοὰς ἐπὶ νῆας ἵκηαι·
 γινώσκεις δὲ καὶ αὐτὸς ὅ τ' οὐκέτι κάρτος Ἀχαιῶν.”
 ὥς ἔφατ', Ἰδομενεὺς δ' ἵμασεν καλλίτριχας ἵππους
 νῆας ἐπὶ γλαφυράς· δὴ γὰρ δέος ἔμπεσε θυμῷ. 625
 οὐδ' ἔλαθ' Αἴαντα μεγαλήτορα καὶ Μενέλαον
 Ζεὺς, ὅ τε δὴ Τρώεσσι δίδου ἑτεραλκέα νίκην.
 τοῖσι δὲ μύθων ἦρχε μέγας Τελαμώνιος Αἴας·
 “ ὦ πόπποι, ἤδη μὲν κε, καὶ ὃς μάλα νήπιός ἐστι,

611. ἔΠΕΤ' : ἔΠΛΕΤ' P¹ Lips. 613. ΚΕ om. Q : ΤΕ R. 617. ΕΚ : ΕΝ Q.
 ὀδόντων Harl. a. 618 διὰ το 619 ΕΞ ὀχέων om. D. 623 om. Vr. d.
 ΓΙΓΝΩΣΚΕΙΣ LQ. || ὅ τ' : ὅτι PR : ὅδ' Q. 627. τρώεσς' ἐδίδου C. 629.
 ἦ δὴ H. || ΜΕΝ ΚΕ : ΜΕΝ ΓΕ S : ΜΑΛΑ ΚΕΝ ΜΕ J. || ΜΑΛΑ : ΜΕΓΑ Mor.

take advantage of the presence of his friend's charioteer—but that he has been fighting from it all the time, which is far less intelligible. Hence many emendations—Bentley γ' Ἰδομενῆος, Nauck Δευκαλίδας for Μηριόνας (610), Grashof Μηριόνας (gen. after δίφρῳ) for Δευκαλίδας in 608. But it must always be borne in mind that the Homeric hero is fighting on foot, unless we are explicitly told the contrary—his chariot is at hand for retreat or for rapid movement to another point of the battle ; it is not suited for wielding spear or shield.

612. *pezós*, because in N (240 ff.) we are not told that Meriones and Idomeneus are driving ; though in N 326 this seems to be intimated. Meriones may have driven Idomeneus on to the field, and then left his chariot to his own *θεράπων* in order to fight himself. The long parenthesis 612–16 seems to have been added to meet this supposed difficulty. If it were omitted there

would no longer be any difficulty in referring αὐτῷ (611) to Meriones.

615. *φάος*, as *salvation* ; Z 6 etc.

618. *πρυμνόν*, probably an adv., *by the root*, see note on E 339. Düntzer conj. *πρυμνούς*, which comes to the same thing. The word conveys no clear sense if taken as an epithet of *δόρυ*, for the obvious meaning *butt-end* does not suit.

620. Meriones is on the ground close by. *ἐκ πεδίοιο* is to be taken with *ἔλαβεν*.

623. For ὅ τε the common reading is *στε*. This can be explained no doubt ; the previous clause being equivalent to *ἔγνω Αἴας, στε* might introduce a temporal object-clause, 'Aias and Menelaos did not fail to mark *the moment when*.' But it is more natural to say 'they did not mark *the fact that*,' and to take ὅ τε as=ὅτι. This use being admitted when the final vowel is elided (e.g. 623, and see A 244) must be admissible when a consonant follows. See H. G. § 269. 3, O 468, II 433, etc. *ἑτεραλκέα νίκην* : see H 26.

γνοίῃ ὅτι Ἵρώεσσι πατὴρ Ζεὺς αὐτὸς ἀρήγει. 630
 τῶν μὲν γὰρ πάντων βέλε' ἄπτεται, ὅς τις ἀφήνῃ,
 ἢ κακὸς ἢ ἀγαθός· Ζεὺς δ' ἔμπης πάντ' ἰθύνει·
 ἡμῖν δ' αὐτῶς πᾶσιν ἐτώσια πίπτει ἔραζε.
 ἀλλ' ἄγετ', αὐτοὶ περ φραζώμεθα μῆτιν ἀρίστην,
 ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἡδὲ καὶ αὐτοὶ 635
 χάρμα φίλοις ἐτάροισι γενώμεθα νοστήσαντες,
 οἳ πού δεῦρ' ὀρώωντες ἀκηχέδατ', οὐδ' ἔτι φασὶν
 "Ἐκτορος ἀνδροφόνιοιο μένος καὶ χεῖρας ἀάπτους
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.
 εἴη δ' ὅς τις ἐταῖρος ἀπαγγεῖλινε τάχιστα 640
 Πηλεΐδῃ, ἐπεὶ οὐ μιν ὀτομαι οὐδὲ πεπύσθαι

630. αὐτὸς ἀρήγει: κῶδος ὁπάζει GPR, γρ. Par. a. || ἐν ἄλλωι ἀμύνει A.
 631. τις: πού Q. || ἀφήνῃ: ἀφείν DJRT Harl. a b, Par. a: ἀφίει HL (PU both
p. ras.) Cant. Lips. Vr. b, Harl. d, Par. f: ἀφίει S Par. g: ἀφίει Bar. Mor.: ἐφίει
 Vr. A: ἐφίει A (the accent turned into ε, i.e. ἐφείνῃ): ἐφείν CGQ Par. h: ἀφείει
 Harl. a: διχῶς καὶ ἀφείν Ar. 632. πάντα CQ. || ἰούει L Lips.: ἰούει P:
 *θύνει U (*supr.* ἀπὶ over *). 634. περ: τε Vr. A. 636. γενοίμεθα G.
 637. οἳ: ἡ Harl. a. || δεῦρ' Ar. Ω: νῦν DHT Vr. b, Par. c¹ g (γρ. δεῦρ') j,
 γρ. U³. || οὐδ' ἔτι: οὐδέ τι Ω: οὐδέ τε P. 640. εἴη: ἦοι L. || ὥς τις Cant.
 641. πωέεσθαι QRT Harl. a.

631. ἀφείνῃ: the opt. ἀφείνῃ is defended
 by Delbrück (*S. F.* i. 226) on the analogy
 of Ψ 494, ζ 286 καὶ δ' ἄλλωι νεμεσᾶτον,
 ὅς τις τοιαυτὰ γε βέροι. There, however,
 the opt. expresses a merely assumed
 possibility, 'you are ready to be angry,
 supposing any man to do such things';
 and similarly ὃν τινα γ' ὕπνος ἔλοι after
 ἔσσεται, τ 510. This does not suit the
 present passage, where Aias is referring
 not to imaginations but to present
 realities. The mss. virtually give us our
 choice between ἀφ(έφ-)είνῃ, -ίην, ἡίην. ἐφίην
 is the original reading of A, but the
 quantity of the ι is sufficient proof that
 there is no pres. subj. in question: ἡίην
 has ι except under very definite limita-
 tions, see App. D, c. 3. Of the other
 two -είνῃ is in accordance with the com-
 mon practice of the mss. (*H. G.* p. 384),
 but we have (ἀν)ἡίην well attested in B
 34, so that we can hardly be wrong in
 writing it here, with La R. For ἀπ-
 τεταί=hit the mark cf. A 85.

634. αὐτοὶ περ, though without the
 help of Zeus.

635. τὸν νεκρὸν, Bentley conj. νεκρὸν
 τε, which avoids the hardly Homeric use of
 the article as well as the neglect of the F.

637. ἀκηχέδαται, an anomalous form

to be compared with ἐληλέδαται η 86 (if
 the reading is right), and ἐρράδαται
 from ραίνω. If referred to ἀκαχίζω (cf.
 the Herodotean κεχωρίδαται) the ε is
 irregular. Buttman would read ἀκη-
 χέαται with the *editio princeps*, and so
 Schulze (*Q. E.* p. 248) who refers it to a
 root ἄχε beside ἄχε (from which we have
 ἀκαχέατο M 179 for ἀκαχέατο with purely
 metrical lengthening); cf. ἀκηχέμενος
 beside ἀκαχημένος. For the double form
 of the root cf. the instances in *H. G.*
 §§ 22, 26. It must be admitted however
 that the evidence for ἄχε is very weak,
 and lengthening of the reduplicated
 stems has many analogies, see on Σ 29,
H. G. § 23. 3.—δεῦρο in this pregnant
 sense 'looking in this direction' does
 not recur, the adverb being else only
 used with verbs of motion.

639=I 235, where see note. Here
 it is most natural to take "Ἐκτορος μένος
 as the subject of πεσέεσθαι as well as of
 σχήσεσθαι, that he will not be withheld,
 but will fall upon the ships. So N 742.
 But the line comes in better if, with
 Heyne, we reject 638 as a mistaken gloss,
 and so understand deem that we shall
 not hold out, but shall be hurled upon
 the ships.

λυγρῆς ἀγγελίης, ὅτι οἱ φίλος ὤλεθ' ἑταῖρος.
 ἀλλ' οὐ πῃ δύναμαι ιδέειν τοιοῦτον Ἀχαιῶν·
 ἥρι γὰρ κατέχονται ὁμῶς αὐτοὶ τε καὶ ἵπποι.
 Ζεὺ πάτερ, ἀλλὰ σὺ ῥύσαι ὑπ' ἥρος νῆας Ἀχαιῶν, 645
 ποίησον δ' αἶθρην, δὸς δ' ὀφθαλμοῖσιν ιδέσθαι·
 ἐν δὲ φάει καὶ ὄλεσσον, ἐπεὶ νῦ τοι εὐαδεν οὕτως."
 ὥς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δάκρυ χέοντα·
 αὐτίκα δ' ἥρα μὲν σκέδασεν καὶ ἀπώσεν ὁμίχλην,
 ἥελιος δ' ἐπέλαμψε, μάχη δ' ἐπὶ πᾶσα φαίνθη. 650
 καὶ τότε ἄρ' Αἴας εἶπε βοὴν ἀγαθὸν Μενέλαον·
 "σκέπτεο νῦν, Μενέλαε διοτρεφές, αἶ κεν ἴδῃαι
 ζῶν ἔτ' Ἀντίλοχον μεγαθύμου Νέστορος υἱόν,
 ὄτρυνον δ' Ἀχιλλῇ δαΐφρονι θᾶσσον ἰόντα
 εἰπείν ὅττι ῥά οἱ πολὺ φίλτατος ὤλεθ' ἑταῖρος." 655
 ὥς ἔφατ', οὐδ' ἀπίθησε βοὴν ἀγαθὸς Μενέλαος,

643. ΠΗΙ: πω GJFQ Harl. b, King's Par. d e: ποι Par. g¹ (πω g²): που(?)
 τινές Sch. T. 644-45 om. J. 644. ἄρι Lips. | κατέχοντο Par. e: ἐν ἄλλωι
 κεκάλυπται A. || τε: γε R. 645. ὑπ': ἀπ' Vr. d. 646. ιδέσσαι: ἐν ἄλλωι
 ὀράσσαι A. 648. δὲ: δ' ὁ L Mor. Bar. Vr. A. || ὀλοφύρετο JU. 649.
 κέδασεν Lips.: κέδακεν PR. 650. πᾶσα: πᾶσι Par. f, Plut. Mor. 948 E.
 652. σκέπτεο δὴ Mor.: σκεπτέον αὐ Lips. || διοτροφές H. 653. μεγάρθυμον G.

644. As has been remarked in the note on 268 it is needless to suppose that the ἄρι here mentioned is a supernatural phenomenon, or indeed anything more than the thick cloud of dust stirred up by the combatants. In 649 it seems to be identical with ὁμίχλη, which is used of a dust-cloud in N 336. So also in 368 above. κατέχονται, ἐν ἄλλωι κεκάλυπται, A. But the *Schema Pindaricum* is never used with animated subjects; see note on 387.

645. ἀλλά contrasts the thing prayed for with the actual circumstances to which it is tacitly opposed. The formula is common enough at the beginning of prayers in later Greek; e.g. Soph. *El.* 415 λέγ' ἀλλὰ τοῦτο, 411 ὦ θεοὶ πατῶν, συγγένεσθέ γ' ἀλλὰ νῦν. In all these cases ἀλλά emphasizes the following word; but the thought seems to be 'All is lost, unless thou, Father Zeus, will save us—none other can.'

647. φάει: the contraction of the dat. of stems in -es (and -as) is as rare in H. as that of the gen.; see on 573, and *H. G.* § 105. 1. Here we can read ἐν φάει καὶ ὄλεσσον. The asyndeton is not

only excusable, inasmuch as ἐν φάει takes up and repeats the thought of the preceding line, but actually adds to the force and effectiveness of the phrase. For καὶ compare E 685, Φ 274, η 224, where it is used, as here, of death which is accepted if one thing be granted first — '(so it be but) in light, even slay us.' εὐαδεν, also Ξ 340. It is generally regarded as = ἔφαδε, the vocalization of *F* between vowels being an Aiolie peculiarity, e.g. Lesb. εὐιδον = ἔφιδον. Schulze however (*Q. E.* p. 55 after Wackernagel) prefers to derive it from ἔσφαδε, with assimilation of *σ* to *F*, through the forms ἔσφαδε, εὐφαδε. It cannot be said, in the absence of clear evidence of such assimilation of *σ* to *F*, that this is more satisfactory than the ordinary explanation.—οὕτως, sc. to destroy us.

650. ἐπὶ, *thereupon*, perhaps with the idea of suddenness often conveyed by ἐπιφαίνεσθαι in Herod. and Attic (see *Lex.*). Monro (*H. G.* § 197) takes it in the local sense, *the night was lighted up all over*; but this seems less natural.

653. Antilochos is chosen as a friend of Achilles and a good runner, δ 202.

βῆ δ' ἰέναι ὥς τις τε λέων ἀπὸ μεσσαύλοιο,
 ὅς τ' ἐπεὶ ἄρ κε κάμησι κύνας τ' ἀνδράς τ' ἐρεθίζων,
 οἳ τέ μιν οὐκ εἰδῶσι βοῶν ἐκ πῖαρ ἐλέσθαι
 πάννουχοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων 660
 ἰθύει, ἀλλ' οὐ τι πρήσσει· θαμέες γὰρ ἄκοντες
 ἀντίον ἀΐσσουσι θρασειάων ἀπὸ χειρῶν,
 καίόμεναί τε δεταί, τὰς τε τρεῖ ἐσσύμενός περ·
 ῥῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῶι·
 ὡς ἀπὸ Πατρόκλοιο βοῇν ἀγαθὸς Μενέλαος 665

658 *om.* R. || ἄρ κεκάμησι P Cant. and *ap.* An.: ἄρχεκάμησι Q. || κύνας τ':
 κύνας H. 659-60 *om.* C^t Mor. Bar. 660. ἐκρήσσοντες G: ἀγρήσσοντες J.
 661. ἰούει *ap.* Eust. 662. ἀντίον Ar. DJQSU Mor. Vr. b: ἀντίοι Ω: ἀντίοι ῥ
 ἀντίον Eust. 664. τετιηότι JQ Lips. || ἐν ἄλλωι τετιμημένος ἦτορ A.

657-73 are rejected by Fick (reading βᾶ δ' ἄρα for πάντοσε in 674) and others, and are certainly open to many objections. The simile 659-64 is borrowed bodily from Λ 550-55 (q.v.). Here it is pointless, as Menelaos is not being driven back by his enemies, but is going of his own will at Aias' request. The following simile of the eagle is much more appropriate (674 ff.). 669-72 are very weak; it is a point of honour to rescue Patroklos; his amiability (ἐνείη) is not in question; the idea apparently comes from Ψ 252, where the epithet ἐνείης is admirable. δειλοῖο is taken perhaps from Ψ 65, 105, 221, in each case of 'the ghost of poor Patroklos'; δειλός does not recur as an epithet except in these passages and Ψ 223, and in the phrase δειλοῖσι βροτοῖσιν. τις (670) seems hardly in place where only three persons are addressed. There is no doubt that the narrative is at once late and poor. It is just possible that it may have stood here from the first, as the context is not markedly superior; but it would be more comfortable to think that it is a later addition.

658. κε κάμησι or κεκάμησι? See on A 168. The two relatives ὅς τ' ἐπεὶ are followed by only one verb. The apodosis is indeed given by ἔβη in 664, but it is too far off to be felt as such. Similarly constructed sentences will be found in Σ 55, Ω 42. In considering them we must keep in view first, cases where ἐπεὶ alone is not succeeded by any apodosis, such as Z 333 (see the references there); as Schol. T (An.?) on Σ 101 remarks, εἰωθε τῶι ἐπεὶ μὴ ἐπαγαγεῖν ἀνταπόδοσιν.

Secondly we have other sentences containing only one verb to two relatives, see note on ἄς ὁπότε Θ 230. The Epic poet, always intolerant of long subordinate clauses, seems to use his two relatives at the beginning to indicate the general drift of his sentence and then does not attempt to follow out the details. Here ὅς is the necessary copula introducing the working out of the simile, and ἐπεὶ proclaims that the clause headed by it is preliminary and does not contain the real comparison. Having thus announced its subordinate character, the clause can proceed in its (borrowed) development as though it had begun (as in Λ 548-49) without any parade of relatives. It is natural to compare ὡς ὅτε in similes; but there is an important difference in that the ὅτε is to all intents and purposes redundant—so far as can be seen ὡς ὅτε = ὡς, while ἐπεὶ has an essential function here and in Σ 55. But in Ω 42 the ἐπεὶ seems to have lost even this, and to be as otiose as ὅτε. It seems therefore that the frequent elliptical use of ἐπεὶ in independent sentences weakened the sense of the relative use till in connexion with another relative it came to be felt merely as a notice that its clause was secondary, so that we can translate by *first*; and finally, on the analogy of ὡς ὅτε, was regarded as part of a single relative phrase ὅς τ' ἐπεὶ = ὅς.—A few mss. omit 659-60 so that ἰθύει can be taken as the principal verb; but this is a mere copyist's error due to the fact that 658 and 660 both end in -ίζων.

ἦϊε πόλλ' ἀέκων· περὶ γὰρ δῖε μὴ μιν Ἀχαιοὶ
ἀργαλέον πρὸ φόβοιο ἔλωρ δῆιοισι λίποιεν.
πολλὰ δὲ Μηριόνη τε καὶ Αἰάντεσσ' ἐπέτελλεν·

“Αἴαντ' Ἀργείων ἡγήτορε Μηριόνη τε,
νῦν τις ἐννήϊς Πατροκλῆος δειλοῖο
μνησίσθω· πᾶσιν γὰρ ἐπίστατο μέλιχος εἶναι
ζωὸς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.”

670

ὥς ἄρα φωνήσας ἀπέβη ξανθὸς Μενέλαος,
πάντοσε παπταίνων ὥς τ' αἰετός, ὃν ῥά τέ φασιν
ὀξύτατον δέρκεσθαι ὑπουρανίων πετεηνῶν,
ὃν τε καὶ ὑψόθ' ἐόντα πόδας ταχὺς οὐκ ἔλαθε πτώξ
θάμνῳ ὑπ' ἀμφικόμῳ κατακείμενος, ἀλλά τ' ἐπ' αὐτῷ
ἔσσυτο καὶ τέ μιν ὦκα λαβὼν ἐξείλετο θυμόν.
ὥς τότε σοί, Μενέλαε διοτρεφές, ὅσσε φαεινὸν
πάντοσε δινείσθην πολέων κατὰ ἔθνος ἐταίρων,
εἴ που Νέστορος υἱὸν ἔτι ζῶοντα ἴδοιτο.

675

680

666. μῆ: καὶ P. 668. αἰάντεσσι κέλευε G. 670. πατρόκλοιο Q8. 671. μάχιμος P (supr. μελίχος man. rec.). 672. δ' αὖ G: γὰρ C. | κιχάνει: κάλυπεν H. 673. ἐπέβη QR. 675. ἐπουρανίων J. πετεεινῶν DML Harl. a. 679. διοτροφές H. 680. δινήσθην H (supr. εἰ) L: δινησθην P (εἰ in ras.). 681. ἴδοιτο Ar. ACDQT Bar. fr. Mosc., γρ. Harl. a: ἴθηναι R: ἴδοιε P: ἴδοιο οἱ ἀπὸ τῆς σχολῆς, Ω: ἴδοιντο ap. Schol. BLT.

667. πρὸ φόβοιο, a unique phrase, explained by Düntzer to mean 'forward in (on the path of) flight,' like πρὸ ὁδοῦ Δ 382 (*H. G.* § 225, where the gen. is explained as partitive). But this cannot be considered satisfactory, as we should expect a verb of motion, not λίποιεν, and the transition is violent to 'having betaken themselves to flight.' It is commonly compared with Lat. *propter timore*; our own 'for fear' shews how closely the senses of *before* and *by reason of* are connected. It seems therefore necessary to recognize here a single instance of a very ancient use, which was entirely superseded in Greek by the use of other prepositions, primarily by the kindred *πρός*. The point of contact between the two is marked by *πρὸ ἀνακτος* Ω 734, 'before the face of a king,' where there is a distinct connotation of causation, so that *πρός* might grammatically have been used. The remarkable thing here is on this supposition the use of *φόβοιο* in place of a personal substantive.

671. ἐπίστατο is used of disposition, not of intellect, like εἰδέναι, see on 325.

672=478. But here nearly all mss. have κιχάνει.

677. ἀμφικόμῳ, here ἀμφι- has clearly been extended from the primitive sense *on both sides*, and means *all round*; see note on ἀμφιδάσσεια, O 308. For κόμη used of foliage see ψ 195 ἀπέκοψα κόμην τανυφέλλον ἐλαῖης, and ὑψικόμος Ξ 398.

681. οἶτως Ἀρίσταρχος ἴδοιτο, τὰ ὅσσε δηλονότι Schol. A (Did.). "ἴδοιτο" τὰ ὅσσε· οἱ δὲ ἐνικῶς "ἴδοιτο," ἢ τὰ ὅσσεα ἴδοιτο... οἱ δὲ ἀπὸ τῆς σχολῆς "ἴδοιο" γράφουσιν, Schol. T. Of these three readings the last has most ms. support; the only reason against it is that it is obviously the simplest and easiest, and is therefore most likely to be an intentional alteration. ἴδοιτο has no ms. authority, and the only Homeric form is ἴδοιαι. The question remains as to the subject of ἴδοιτο. If we take it to be Menelaos we have a very harsh change from apostrophe to narrative: in II 584-86, 692-94, P 702-05 the transition is made with a fresh sentence, not in a subordinate clause. In the last instance it is further softened by the interposition of another subordinate subject in the

τὸν δὲ μάλ' αἰψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης
 θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι.
 ἀγχοῦ δ' ἰστάμενος προσέφη ξανθὸς Μενέλαος·
 "Ἀντίλοχ, εἰ δ' ἄγε δεῦρο, διοτρεφές, ὄφρα πύθῃαι 685
 λυγρῆς ἀγγελίης, ἣ μὴ ὠφέλλε γενέσθαι.
 ἤδη μὲν σὲ καὶ αὐτὸν ὀδομαι εἰσορόοντα
 γινώσκειν ὅτι πῆμα θεὸς Δαναοῖσι κυλίνδει,
 νίκη δὲ Τρώων· πέφαται δ' ὠριστος Ἀχαιῶν
 Πάτροκλος, μεγάλη δὲ ποθὴ Δαναοῖσι τέτυκται. 690
 ἀλλὰ σύ γ' αἰψ' Ἀχιλλῆϊ, θεῶν ἐπὶ νῆας Ἀχαιῶν,
 εἰπεῖν, αἶ κε τάχιστα νέκυν ἐπὶ νῆα σαώσῃ
 γυμνόν· ἅτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἔκτωρ."
 ὥς ἔφατ', Ἀντίλοχος δὲ κατέστυγε μῦθον ἀκούσας.
 δὴν δέ μιν ἀφασίη ἐπέων λάβε, τῷ δέ οἱ ὅσσε 695
 δακρυόφι πλησθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.
 ἀλλ' οὐδ' ὥς Μενελάου ἐφημοσύνης ἀμέλησε,

682. αἶψα νόησε P. 683. After this H adds *θεσπέσιον γάρ σφιν φόβον*
 ἔμβαλε φοῖβος ἀπόλλων (=118). 685. εἰ: αἶ AD: ἄρ P. || διοτρεφές GH.
 688. γινώσκειν L¹. 689. δὲ ἄριστος PR: δ' ἄριστος G Lips. Eust. (γρ.
 ἄριστος). 690-91 om. U^t. 692. καώσει Q Vr. A. 693. ἅτὰρ: ἐπεὶ L:
 αὐτὰρ J (τά γε erased) U. 695. ἀφασίη CDST (U p. ras.): ἀμφασίη Ω. ||
 λάβε: ἔλε R. 696. ἔσκετο Ar. ? (see Did. on δ 705): ἔχετο J.

relative clause. All this is in favour of making ὅσσε subject to ἴδοιτο, *thine eyes ranched . . . in hope to see*. This involves a slight personification of the eyes—the hope is of course Menelaos', not theirs—but under the circumstances this is hardly sensible.

686. ἦ . . . γενέσθαι, the message is put in place of its subject, by a natural condensation of thought. On μή cf. note on I 698; so Σ 19, θ 312 μὴ γείνασθαι ὀφελλον.

689. ὠριστος, Brandreth δς ἄριστος, P. Knight δχ' ἄριστος as usual: A 288.

692. εἰπεῖν, tell all this. We might make the clause αἶ κε . . . σαώσῃ the object, 'say to A., we hope he will save,' etc. Cf. II 375 τόδ' εἰπόμεναι πικρὸν ἔπος, αἶ κ' ἐθέλωσιν κ.τ.λ., with note. But this seems rather weak.

694. κατέστυγε as usual in II. expresses horror, not loathing.

695. ἀφασίη, only here and in δ 704 where the complet recurs. Most mss. read ἀμφασίη, but there is sufficient

authority for the text, both here and in δ 704. This is the only linguistically justifiable form, as there is no other instance of negative ἀν- before a consonant. The first syllable is lengthened by metrical necessity as in ἀθάνατος, and the insertion of the μ is evidently an emendation, perhaps on the supposed analogy of ἀμβροτος beside ἄβροτος (where the μ is of course part of the root).

696=Ψ 397. δακρυόφι, the instrumental, a use which in this connexion was afterwards taken up by the gen. According to Did. on δ 705 Ar. wrote ἔσκετο in the sense *became*. This however makes nonsense, as θαλερὴ means 'big' or 'full'; and there can be no doubt that Ar. in fact read ἔσχετο as against the variant ἔσκετο, which occurs nowhere else. See Ludwig on δ 705, and on the other side Schulze in K. Z. xxix. 255. He connects θαλερὴ with θαλερός, and translates *his voice grew thick* (with sobs). In view of the other uses of the word this is highly improbable.

βῆ δὲ θέειν, τὰ δὲ τεύχε' ἀμύμονι δῶκεν ἑταίρωι
Λαοδόκῳ, ὅς οἱ σχεδὸν ἔστρεφε μώνυχας ἵππους.

τὸν μὲν δάκρυ χέοντα πόδες φέρον ἐκ πολέμοιο 700

Πηλεΐδῃ Ἀχιλῆϊ κακὸν ἔπος ἀγγελέοντα·

οὐδ' ἄρα σοί, Μενέλαε διοτρεφές, ἤθελε θυμός

τειρομένοις ἐτάροισιν ἀμυνέμεν, ἔνθεν ἀπῆλθεν

Ἀντίλοχος, μεγάλη δὲ ποθὴ Πυλίοισιν ἐτύχθη·

ἀλλ' ὅ γε τοῖσιν μὲν Θρασυμήδεα δῖον ἀνῆκεν, 705

αὐτὸς δ' αὐτ' ἐπὶ Πατρόκλῳ ἥρωϊ βεβήκει,

στή δὲ παρ' Αἰάντεσσι θέων, εἴθαρ δὲ προσηύδα·

“κείνον μὲν δὴ νηυσὶν ἐπιπροέηκα θοῇσιν,

ἐλθεῖν εἰς Ἀχιλῆα πόδας ταχύν· οὐδέ μιν οἶω

νῦν ἰέναι, μάλα περ κεχολωμένον Ἑκτορι δίῳι· 710

οὐ γάρ πῶς ἂν γυμνὸς ἐὼν Τρώεσσι μάχοιτο.

ἡμεῖς δ' αὐτοὶ περ φραζόμεθα μῆτιν ἀρίστην,

ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἡδὲ καὶ αὐτοὶ

Τρώων ἐξ ἐνοπῆς θάνατον καὶ κῆρα φύγωμεν.”

τὸν δ' ἡμείβετ' ἔπειτα μέγας Τελαμώνιος Αἴας· 715

“πάντα κατ' αἶσαν ἔειπες, ἀγακλεές ὦ Μενέλαε·

ἀλλὰ σὺ μὲν καὶ Μηριόνης ὑποδύντε μάλ' ὦκα

νεκρὸν αἰείραντες φέρετ' ἐκ πόνου· αὐτὰρ ὅπισθε

νῶϊ μαχησόμεθα Τρωσὶν τε καὶ Ἑκτορι δίῳι,

698. τὰ : τάχα P. 700. φέρον : ἔκφερον P. 702. διοτρεφὲς H.
εὐμῶι S (*supr.* ὅς). 705. ἐνῆκεν J Vr. A. 706. πάτροκλον Harl. a *supr.*
707. δὲ παρ' : δὲ μετ' Vr. A : δ' ἄρ' ἐπ' G. || θέων : κίων Vr. A. 710.
ἔκτορι δίῳι : ἀτρείωνι Am. 714. φύγοιμεν CDHJQST. 718. ὀπίσσω G.

699. ἔστρεφε, *was wheeling round*, so as to follow all his movements.

703. ἐνθεν (at the place) *whence*. It would be easier to make it = ἀφ' ὧν (*sc. ἐταίρων*), but the use of the *rel. adverb* with a personal antecedent is harsh. In Ω 382 ἀνδρας ἐς ἄλλοδαπούς, ἵνα περ τὰδε τοι σὸα μῆνῃ it is not certain that ἵνα is local (*see note*). In γ 319 ἄλλοθεν εἰλήλουθεν, ἐκ τῶν ἀνθρώπων ὅθεν κ.τ.λ., ἀνθρώπων practically = *land*. The relative use of ἐνθεν is purely Odyssean (9 times) except here and Ω 597.

705. τοῖσιν, i.e. 'for their benefit': H. G. § 143.

709. οὐδέ = ἀλλ' οὐ, as often. Von Christ suggests as the original reading οὐδέ F' ὅω, and this is perhaps right, as the contracted ὅω is rare in H. The same alteration can be made in K 105,

Λ 763, Ω 727, but in E 252, I 315, O 298, T 71, T 362, Φ 533, Ψ 310, κ 193, the correction is not so easy (*see Menrad*, pp. 166-68, van L. *Ench.* § 292*).

712-13. *See* 634-35.

714. For φύγωμεν a good many mss. have φύγοιμεν—'utrumque recte' La R. But that is not the case; in the other instances of change of mood the verbs are separated by ἤ—ἤ, and not joined as here. Besides the *opt.* should present the wished-for but less likely alternative; here it would do exactly the opposite.

719. The trochaic caesura in the fourth foot is irregular: Τρώεσσ' ἡδ' van L. The scholia note that the cyclic poets imitated this passage in describing the death of Achilles: Aias carries his body, Odysseus covers the retreat.

ἴσον θυμὸν ἔχοντες ὁμώνυμοι, οἷ τὸ πάρος περ 720
μῖνονμεν ὁξύν Ἄρρη παρ' ἀλλήλοισι μένοντες."

ὥς ἔφαθ', οἱ δ' ἄρα νεκρὸν ἀπὸ χθονὸς ἀγκάζοντο
ὑψι μῖλα μεγάλως· ἐπὶ δ' ἴαχε λαὸς ὀπισθε
Τρωϊκός, ὥς εἶδοντο νέκυν αἵροντας Ἀχαιοὺς.
ἴθυσαν δὲ κύνεσσιν ἐοικότες, οἳ τ' ἐπὶ κάπρῳ 725
βλημένῳ αἵξωσι πρὸ κούρων θηρητῆρων·
ἕως μὲν γάρ τε θεοῦσι διαρραῖσαι μεμαώτες,
ἀλλ' ὅτε δὴ ῥ' ἐν τοῖσιν ἐλίξεται ἀλκὴ πεποιθώς,
ἄψ τ' ἀνεχώρησαν διὰ τ' ἔτρεσαν ἀλλυδὶς ἄλλος.
ὥς Τρῶες εἴως μὲν ὁμιλαδὸν αἰὲν ἔποντο 730
νύσσοντες ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν·
ἀλλ' ὅτε δὴ ῥ' Αἴαντε μεταστρεφθέντε κατ' αὐτοὺς

721. ΜΕΝΟΝΤΕΣ Aph. 724. Εἶδοντο: εἶδον τὸν D²J (ἴδον) Q Harl. a¹: ἴδον G. || αἵραντας A Vr. d, Par. g: αἵραντας Harl. a: ἄραντας U Par. e, Choireboskos (El. Mag. 38. 17): ἄραντες J East. 726. αἵζουσι PR. 727. εἴως HS. || διαρράσαι H (J supr.): διαράσαι Q: διαρράσαι J¹ (?). 728. δὴ ῥ': δοῦρ' G. || ἐλίξεται: αἵζεται S. 729-61 lost in A: supplied by A. 729. ἄψ τ': ἄψ ACQS: ἄψ δ' H: αἰψά τ' PR. || δια δ' H. || ἄλλοι G: ἄλλο J. 731. νύσσοντες R.

721. For ΜΕΝΟΝΤΕΣ Aph. read μένοντε, which probably implies that he had ἔχοντε (ὁμώνυμῳ ᾧ?) in the line before. Macrobius (*Sat.* v. xv. 13) quotes ἔχοντε ὁμώνυμοι, and the legitimate hiatus is of course in favour of this reading, which is adopted by Ahrens and others. For the present ΜΙΝΟΜΕΝ with πάρος compare A 553, Σ 386, Ψ 782, etc.

723. μῖλα μεγάλως, apparently with very mighty effort. Bothe's conj. μέγαν μεγάλως, on the analogy of κείτο μέγας μεγαλωστί II 776, is ingenious, but such a phrase is hardly one likely to have been corrupted.

724. αἵροντας, a form not elsewhere found in H. for αἵροντας, though we have ἀρθεῖς N 63 (q.v.), ε 393. Various conjectures have been made, but none is plausible. In Brandreth's ἔφιδον νέκυν αἵροντας neither -ῶν nor -α- can be defended. Brugmann defends αἶρω as = *Faίρω* from *Fr-jw*, while αἶρω = *ἀ-fer-jw* (see *Gr.* ii. § 712). But it is more probable that we have an Attic contraction in a late passage.

727. ἕως is scanned as a monosyllable only here in *Il.*, but five times in *Od.*, another instance of late contraction. Hence Brandreth conj. *τεῖος μὲν τε*, Nauck *τῆος* (rather *ῆος*) *μὲν ῥα*, though

the asyndeton does not seem very natural. For ἕως "*ἀντὶ τοῦ τέως*," as Nikanor says, the other instances are 730, M 141, N 143, O 277, β 148, γ 126—all with μὲν. The two uses are related as *ὅτε* and *ὅτε*, and there is no reason for doubting the tradition.

728. ἐλίξεται, aor. subj., *whenever he turns*.

730-31 = O 277-78.

732. κατ' αὐτοὺς is not easy to explain; Monro compares ἵκοντο κατὰ στρατὸν of a ship arriving 'off the camp,' A 484, but there the verb of motion to the point reached makes a great difference. See notes on N 737, O 384 κατὰ τεῖχος. The sense required is *over against*. This is nearly approached in π 159 στῇ δὲ κατ' ἀντίθυρον κλισίης Ὀδυσῆϊ φανείσα, where στῇ may be taken to imply motion. For exact parallels we must go to Attic; Aisch. *Septem* 505 ἀνὴρ κατ' ἀνδρα τοῦτον ἠρέθη, Xen. *Hell.* iv. 2. 18 οἱ μὲν Ἀθηναῖοι κατὰ Λακεδαιμονίους ἐγένοντο. The weak use of αὐτοὺς also suggests late origin. It is perhaps possible, on the doubtful analogy of σὺν αὐτῷ (407), to explain κατ' αὐτοὺς as = *by themselves*, independently of any help, cf. *μαχόμεν κατ' ἑμ' αὐτὸν ἐγώ*, A 271; but it would be a desperate resource.

σταίησαν, τῶν δὲ τρέπετο χρώς, οὐδέ τις ἔτλη
πρόσσω αἶξας περὶ νεκροῦ δηρίσασθαι.

ὥς οἱ γ' ἔμμεμαῶτε νέκυν φέρον ἐκ πολέμοιο 735
νῆας ἔπι γλαφυράς· ἐπὶ δὲ πτόλεμος τέτατό σφιν
ἄγριος ἥτε πῦρ, τό τ' ἐπεσσύμενον πόλιν ἀνδρῶν
ὄρμενον ἐξαίφνης φλεγέθει, μινύθουσι δὲ οἶκοι
ἐν σέλαϊ μεγάλῳ· τὸ δ' ἐπιβρέμει ἰς ἀνέμοιο.
ὥς μὲν τοῖς ἵππων τε καὶ ἀνδρῶν αἰχμητάων 740
ἄζηχῆς ὀρυμαγδὸς ἐπήϊεν ἐρχομένοισιν·
οἱ δ', ὥς θ' ἡμίονοι κρατερὸν μένος ἀμφιβαλόντες
ἔλκωσ' ἐξ ὄρεος κατὰ παιπαλόεσσαν ἀταρπὸν
ἢ δοκὸν ἢ δόρυ μέγα νήϊον· ἐν δέ τε θυμὸς
τείρεθ' ὁμοῦ καμάτῳ τε καὶ ἰδρῶι σπενδόντεσσιν· 745
ὥς οἱ γ' ἔμμεμαῶτε νέκυν φέρον. αὐτὰρ ὅπισθεν
Λῆαντ' ἰσχανέτην, ὥς τε πρὶν ἰσχάνει ὕδωρ

733. τρέπετο (δ' ἐτρέπετο) HJQTU: τράπετο (δ' ἐτράπετο) Ω. 734.
δηρίσασθαι CDJQT Mor. Bar. Harl. a, fr. Mosc. Vr. b d Δ: δουρίσασθαι G:
δηρίσασθαι Ω. 735. γε μεμαῶτε AGS: γ' ἔμμεμαῶτε P (L Lips. as text):
γ' ἔμμεμαῶτες C. 736. πόλεμος JU. 740. ἀσπιστάων T. 741. ὀρυγμαδὸς
CGHJPRU. 744. μέγα δόρυ C Vr. b. 746. ὥς οἱ γ': οἱ μὲν ἄρ' τινές,
Sch. T. || γ' ἔμμεμαῶτε Ag. Ω: γε μεμαῶτε AGPSU: γ' ἔμμεμαῶτες DJR.
747. ὥς περ PR.

733. **σταίησαν**, again a late form for the Homeric **σταίην**. There is no similar instance in H.; *H.G.* § 83. **τρέπετο χρώς**, see N 279. We require the imperf., not the aor., of repeated action. For the rhythm see App. N § 3.

734. Notice the last syll. of **πρόσσω** remaining long in the hiatus at the end of the first foot. **δηρίσασθαι**: see on II 756. Most mss. have the commoner **δηρίασθαι**; the two forms occur together in θ 76-78.

735. **ἔμμεμαῶτε**, see on N 785, and cf. 746, where the words are much better in place. Here they would naturally be taken to refer to the two Liantes. The conjunction of dual and plur. is particularly harsh; but τῶ is quoted only from Heyne's unknown 'Vat.'

736. **τέτατο**, see on H 102; the ropes which govern the course of battle are pulled tight for them, so as to make the fight rage fiercely.

738. Cf. Φ 14 τὸ δὲ φλέγει ἀκάματον πῦρ ὄρμενον ἐξαίφνης. Here also **φλεγέθει** may be transitive, though πόλιν is more

likely governed by ἐπεσσύμενον. **μινύθουσι** intrans., II 392.

739. **ἐπιβρέμει**, *roars upon*, or possibly *makes to roar*; the middle **βρέμειται** is commoner than the act., which may sometimes have had a transitive sense. P. Knight conj. **βρέμειται δ' ἐπὶ F**is, Brandreth **βρέμειται δὲ τε F**is, Bentley **ἐπέβρεμε F**is, but the imperf. has no place in a simile. See Φ 356 **καίετο δ' ἱς**. In a passage of this character we have no right to condemn the line for such an offence as a neglected F.

742. **ἀμφιβαλόντες**, lit. *putting their strength on both sides of the beam*, 'into the work,' as we say; as though their strength were something with which they actually clasped the thing they had to pull. Cf. Ψ 97 **ἀμφιβαλόντε ἀλλήλους** = *embracing*. Others transl. 'clothing themselves with strength,' but in this sense only **ἀμφιβάλλομαι**, as we should expect, is found in H., and the use of the act. is not sufficiently established by Eur. *Andr.* 110 **δουλοσύναν στιγερὰν ἀμφιβαλοῦσα κάραι**.

ὑλήεις, πεδίοιο διαπρύσιον τετυχηώς,
 ὃς τε καὶ ἰφθίμων ποταμῶν ἀλεγεινὰ ῥέεθρα
 ἴσχει, ἄφαρ δέ τε πᾶσι ῥόον πεδίονδε τίθησι 750
 πλάζων· οὐδέ τί μιν σθένει ῥήγνυσι ῥέοντες·
 ὥς αἰεὶ Ἀἴαντε μάχην ἀνέεργον ὀπίσσω
 Τρώων· οἱ δ' ἄμ' ἔποντο, δύω δ' ἐν τοῖσι μάλιστα,
 Λινείας τ' Ἀγχισιάδης καὶ φαίδιμος Ἑκτωρ.
 τῶν δ' ὥς τε ψαρῶν νέφος ἔρχεται ἡὲ κολοιῶν, 755
 οὐλον κεκλήγοντες, ὅτε προΐδωσιν ἰόντα
 κίρκον, ὃ τε σμικρῆισι φόνον φέρει ὀρνίθεσσιν,

748. ΤΕΤΥΧΗΩΣ T (*supr.* κ), Herakleides *ap.* Eust.: ΤΕΤΥΧΗΚΟΣ PR Par. j (*supr.* ω): ΤΕΤΥΧΗΚΩΣ Ω. 751. ΤΙ ΜΙΝ (Ar.?) AGJ Harl. a d, Par. a: ΤΕ ΜΙΝ Ω: ΤΙ ΜΗΝ Aph. (so Sch. T). 755. ΝΕΦΟΣ: ΓΕΝΟΣ H. 756. ΚΕΚΛΗΓΟΤΕΣ JPR Vr. A (κεκλήγοντες and κεκληγώτες Ar. διχῶς? Cf. M 125, II 430). 757. ὃ τε: ὅτις R: ὅς τις PT(?): ὅς τε DG. || σμικροῖσι(N) Q Bar. Mor. Cant.: μικροῖσι P: μικρῆισι T?(ὅστιςμικρῆισι). || φέρει φόνον P.

748. ΤΕΤΥΧΗΩΣ, though having very slight ms. support, is required by Homeric analogy in place of the vulg. τετυχηκῶς, as the κ of the perf. hardly ever appears in the participle. The only other words in which it is found are βεβρωκῶς, δεδαγκῶτες, ἀδηκῶτες (H.G. § 26.4); while we have κεκμηῶς by κέκμηκα, τεθνηῶς by τέθνηκα, and a number of forms like κεκοτηῶς, etc. (H.G. § 22.8). For the meaning of the word cf. κ 88 ὃν περί πέτρῃ ἡλιβατος τετύχηκε, *is to be found*, *is there without man's interference*. διαπρύσιον is elsewhere used only as an adv. of sound, *piercingly*. Here it seems to mean *in a continuous line*, without breaks, πεδίοιο being the ordinary local gen. The picture is evidently that of a natural barrier protecting a village or cultivated field behind it in time of flood.

751. πλάζων, driving out of their course, as A 59, B 132 etc. The correct accent is ῥήγνυσι. It is really for ῥήγνυντι, an uncontracted form; and so we should read ἴστασι, τίθεισι, etc. ῥήγνυσι was read by Ar., and is found in almost every place, as though contracted for ῥήγνύνουσι. Cf. H. G. § S7. 2.

755. τῶν δέ seems to stand for οἱ δέ by a sort of attraction to the case of ψαρῶν, as though to emphasize the comparison.

We may, however, understand τῶν νέφος on the analogy of νέφος εἶπετο πεζῶν Δ 274. Cf. II 66. Even so there is an anacoluthon. Notice the older form ψαρῶν beside the Ionic ψῆρες in II 583. J. Schmidt explains the two forms as due to the original declension ψῆρ, ψᾶρός, the nom. and oblique cases having been reduced to a common form in two different ways.

756. ΚΕΚΛΗΓΟΤΕΣ, *constr. ad sensum* as though ψᾶρες . . κολοιοί had preceded. For the form see on II 430. οὐλον, a very obscure epithet as applied to a shout. There are three distinct words of this form: (1) οὔλος=ἔλος for ἔλφος (Skt. *sarvas*), ρ 343, ω 118; (2) οὔλος=woolly (**Φολνο*-conn. with *vellus*, etc.); (3) οὔλος=ὀλοός (**ὀλνο*-?), *deadly*, B 6, Φ 536, etc. This division is established by Buttmann, *Lexil.* s.v., in an article which is still worth studying. He is probably right in referring the present passage to (3) in the sense *shrilling a cry of destruction*, as we speak of a death-shriek. Others refer it to (2), 'a confused, thick cry'; but 'a woolly cry,' as it would literally be, is by no means in the Epic style.

757. σμικρῆισι, only here in H.; μικρός is found only in E 801, γ 296, the regular Epic word for *small* being τυθός.

ὥς ἄρ' ὑπ' Αἰνείαι τε καὶ Ἴκτορι κοῦροι Ἀχαιῶν
οὔλον κεκλήγοντες ἴσαν, λήθοντο δὲ χάρμης.
πολλὰ δὲ τεύχεα καλὰ πέσον περὶ τ' ἀμφὶ τε τάφρον 760
φευγόντων Δαναῶν, πολέμου δ' οὐ γίνετ' ἔρωή.

758. ὕπ': ἐπ' H. || αἰνείαν . . ἑκτορα T. 759. κεκληγότες PR Vr. A
(cf. 756). 760. τεύχη U. || τάφρω(i) Ll. 761. γίγνετ' L.

760. περὶ τ' ἀμφὶ τε, *around* the circuit, *and on both sides*, of the trench. The distinction, however, cannot be pushed too far, as it may be regarded merely as an instance of the compound prepositions which are not uncommon in H., e.g. ἀμφὶ περὶ Φ 10. See H. G.

§ 227. The couplet seems out of place here, as the fight never crosses the trench, and indeed does not approach it before Σ 150. It is perhaps only a tag to round off the end of a rhapsody in recitation.

761. ἔρωή, see on II 302.

INTRODUCTION

THE Eighteenth Book is on the whole remarkably free from internal difficulties, and, if taken by itself, is one of the most varied and interesting in the *Iliad*. It contains only two fairly clear interpolations, the Catalogue of the Nereids (38-49) and the colloquy of Zeus and Hera (356-68), neither of which has any organic relation to the story. Objections to a few other lines will be found in the notes (see particularly on 168, 200, 288, 300, 429, 591-92); but they are not such as to mar our admiration for the book. It is needless to dwell on such obvious beauties as the profound truth of Achilles' grief—note how he first receives the cruel blow in silence, and only breaks out with groans (33) and wails (35) after the less-afflicted slave-women have been roused to shrieks at the first word;—or the superbly dramatic action of the appearance at the trench; or the description of the Shield itself, which has served as a model for all later time. Some purists have ventured indeed to charge against the Shield a disproportionate length which offends against 'the laws of art'; but probably no one except Zenodotos has been hardy enough to say that the description would have been better left out. It is the business of the 'laws of art' to adapt themselves to great masterpieces like this.

When we come to the relation of this book to what precedes and follows, however, the question is by no means so simple. We have reached the focus of the disturbing force which we have recognized in the two preceding books—the *ὀπλοποικία* which led to the change of armour in Π and the consequent dislocation of P. But in P we found evidence towards the end of still further disturbance, and it is not strange therefore that the connexion of the two books should be imperfect. It is clear that the description of the bringing in of Patroklos' body in 148-64 knows nothing of P 722 ff., where the body is not dragged but carried. This however is a comparatively minor matter, and is due rather to an alteration of the latter part of P than to any fault of the author of Σ.

The main difficulty is in the relation of Σ to the *Μῆνις*. We traced the original work to the death of Patroklos (though with much expansion) at the end of Π, and a probable continuation in a brief account of fighting over his body in P. Now Σ as it stands clearly cannot be a continuation of the *Μῆνις*, for the wall and trench are inextricably involved in it, and we found the motive of much disturbance to Π and P in the desire to introduce the

idea of the *ὀπλοποιία*. We shall next find the *Μῆνις* in the sally of Achilles from the camp at the end of T. How was the gap filled up in the original story?

The answer to such a question must of course be purely hypothetical. But it is difficult to suppose that at least the bringing to Achilles the news of Patroklos' death did not belong to the tale from the first. How this may have been followed up we can hardly even guess—perhaps Achilles may at once have armed and attacked the Trojans, himself rescuing the body of Patroklos. The remains of the *Μῆνις* which we may possibly detect in the following books are not inconsistent with such a hypothesis.

If this is right, then we may suppose it possible that the author of Σ has worked up some of the old material which he has displaced. More than this we can hardly assume. Many attempts have been made to piece together out of the earlier part of the book a continuous narrative to bridge the gap in the *Μῆνις*. All of these (including my own) I now regard as quite unsatisfactory. It is wiser to recognize at once the existence of the gap and the impossibility of closing it up. There are however three pieces which may be from the original poem. These are (1) the opening. Antilochos brings the news to Achilles; (2) the bringing in of Patroklos' body, 149-64, 231-42; (3) the *Τρώων ἀγορά* and lament over Patroklos, 243-353. Of these the third has probably sustained serious interpolation; if it is condemned entirely, we shall have to do the same with part of Hector's monologue in X 100 ff., where there is clear reference to Polydamas' speech in 254 ff. It will be shown in the Introduction to X that this speech contains other difficulties which tend to the same conclusion. If it is retained, we must suppose that the Trojan assembly followed originally on a sally of Achilles, in which no trench or wall was named.

The critical questions connected with the Shield itself are dealt with in App. I.

ΙΛΙΑΔΟΣ C

ὄπλοποιΐα.

ὥς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο,
 Ἄντίλοχος δ' Ἀχιλλῇ πόδας ταχὺς ἄγγελος ἦλθε.
 τὸν δ' εὔρε προπάρειθε νεῶν ὀρθοκραιράων,
 τὰ φρονέοντ' ἀνὰ θυμὸν ἃ δὴ τετελεσμένα ἦεν·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 “ὦ μοι ἐγώ, τί ταρ αὖτε κάρη κομόωντες Ἀχαιοὶ
 νηυσὶν ἔπι κλονέονται ἀτυζόμενοι πεδίοιο;
 μὴ δὴ μοι τελέσωσι θεοὶ κακὰ κήδεα θυμῶι,
 ὥς ποτέ μοι μήτηρ διεπέφραδε καὶ μοι ἔειπε

1. δέμας πυρὸς : πυρὸς μένος H.
 γὰρ Bar. 7. ἐπικλονέουσι Cant.
 μῆδεα HPQR. || θυμοῦ PR.

4. τὰ : το Pap. i *supr.* 6. ταρ :
 8. τελέωσι J (cf. Eust. τελένισι θεός). ||

1=Λ 596 : see also P 366. Here and in Λ the line is properly used to mark the beginning of a new episode.

3. ὀρθοκραιράων, of ships, as T 344 ; used also in Θ 231, Σ 573 in the literal sense, of oxen. λέγει δὲ διὰ τὸ τὰς πρῶρας καὶ πρύμνας ἀνατετάσθαι, ἐκ μεταφορᾶς τῶν βοῶν, Schol. A, rightly. The oldest Greek ships, before the introduction of the beaked prow, ran up into vertical ἀφλάστα or κόρυμβα (see on I 241, O 717), which naturally suggested the comparison to a cow's horns. Cf. Helbig *H. E.* 157. The word, like ἐύκραιρος (*Il.* Merc. 209, Aisch. *Supp.* 300) and τανύκραιρος, both epithets of oxen, and δίκραιρος Πάν, must be referred to κέρας, while ἡμίκραιρα, Ar. *Thesm.* 227, evidently belongs to κέρα.

4. The hiatus at the end of the fifth foot can hardly be right. It is easy enough to read with Heyne τὸ . . . ὃ τετελεσμένον (note the variant of Pap. i), or with Bentley τετελεσμέν' ἄρ',

but the cause of the corruption is left unexplained ; the tendency is always the exact opposite, viz. to remove the hiatus even where it is legitimate. For other cases see note on B 87. We may add the common πότνια Ἥρη ("Hβη Δ 2) ; the α may have been originally long, but if so the length was completely forgotten before Homeric times, and survives only in this phrase, possibly a combination consecrated by antiquity and therefore superior to the ordinary rules of metre. There is some little ground for attributing similar primitive length to the α of the neut. plur., which would explain both this line and N 22 ; see *H. G.* § 374 (cf. § 382).

5. See note on Λ 403 ; and for ταρ (6) A 8.

8. For μὴ with subj. in a principal clause cf. A 26. θυμῶι, locative as often ; but the variant θυμοῦ may be right, cf. ξ 197 λέγων ἐμὰ κήδεα θυμοῦ.

Μυρμιδόνων τὸν ἄριστον ἔτι ζώντος ἐμεῖο 10
 χερσὶν ὕπο Τρώων λείψειν φάος ἡελίοιο.
 ἦ μάλα δὲ τέθηκε Μενoitίου ἄλκιμος υἱός,
 σχέτλιος· ἦ τ' ἐκέλευον ἀπωσάμενον δῆϊον πῦρ
 νῆας ἔπ' ἀψ ἰέναι, μῆδ' Ἑκτορι ἱφι μάχεσθαι."
 ἕως ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 15
 τόφρ' οἱ ἐγγύθεν ἦλθεν ἀγαυοῦ Νέστορος υἱὸς
 δάκρυα θερμὰ χέων, φάτο δ' ἀγγελίην ἀλεγεινὴν·
 "ὦ μοι, Πηλέος υἱὲ daíφρονος, ἦ μάλα λυγρῆς
 πεύσεαι ἀγγελίης, ἦ μὴ ὠφέλλε γενέσθαι.
 κείται Πάτροκλος, νέκυσ δὲ δὴ ἀμφιμάχονται 20
 γυμνοῦ· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἑκτώρ."
 ὥς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα.
 ἀμφοτέρησι δὲ χερσὶν ἐλὼν κόνιν αἰθαλόεσσαν
 χεῖατο κακ' κεφαλῆς, χαρίεν δ' ἥσυχνε πρόσωπον·
 νεκταρέωι δὲ χιτῶνι μέλαιν' ἀμφίζανε τέφρη. 25

10-11 om. Rhianos Aph. 10. ἐμοῖο P Q. 12. δὴ om. H Q. 14. ἄψ ἐπὶ
 νῆας ἴμεν Aph. Ar. HT: [ἄψ ἐπὶ ν]ῆας ἵναι Pap. κ. 18. πηλέως QR. 20.
 δὲ διαμφιμάχονται T. 21. αὐτὰρ U. 25. τέφρην J (so Hesych.; ἐκαθέζετο
 περὶ τὴν τέφραν).

10-11 were omitted by Rhianos and Aph., ἵσως ἐπεὶ οὐκ ἦν Μυρμιδῶν ὁ Πάτροκλος, Λοκρὸς γὰρ ἦν ἐξ Ὀπούντος, Did. But for an oracle the prediction was sufficiently near the fact, and there must have been such an ambiguity or Achilles would not have doubted. Cf. also P 410, T 328. With the former passage there is a clear contradiction, see note there.

13. σχέτλιος, *headstrong*; cf. note on K 164, and Θ 361, X 41, μ 279. ἦ τ', and yet, although; H. G. § 338. Brandreth and van L. write ἦ F. See II 87.

14. νῆας ἔπ' ἄψ ἰέναι ἐν ἐνλαῖς φαύλως, says Did. But there is no obvious reason for preferring the reading of Ar., ἄψ ἐπὶ νῆας ἴμεν, unless on the ground that it is more euphonious; compare the similar variety in Φ 535 αὐτὶς ἐπ' ἄψ θέμεναι. The doubts raised by van L. against the validity of the form ἴμεν (Ench. § 126) appear to me entirely fallacious. Note that ἵναι, given by Pap. κ, is not a mere blunder; reference to the App. Crit. on Φ 297 will shew that it is a genuine variant. It is, on the analogy of the later διδόναι etc., more

correct than ἰέναι: but the only Homeric forms are those in which -ναι (apart of course from -μεναι) is preceded by a long vowel or diphthong (δοῦναι etc.). On this ground van L. writes ἴμεναι for ἰέναι. ἵναι is in fact found on an inscription from Rhodes (παρίναι) and in a fragment of Machon (Ath. 580 c, ἐξίναι); and appears to have been not uncommon in the time of Phrynichos (Rutherford p. 65, see G. Meyer *Gr.* p. 667).

19. See P 686. 21=P 122, 22=P 591, 22-24=ω 315-17. It has been objected that κόνις αἰθαλόεσσα and τέφρη both imply *ashes*, while, as Achilles is outside his hut, he can only have had *dust* to throw upon his head. But as the hut is elsewhere regarded as a copy of the house, it will probably have had an altar to Zeus Ἐρκεῖος in front; this would afford a supply of wood-ashes.

25. νεκταρέωι, probably εὐώδει, as fragrant spices were used to preserve garments. It has been thought that there may be an allusion to II 223, and that the cloak may be a present from Thetis, νεκτάρους implying divine origin; but this does not suit I 385, the only other passage where the epithet is found in H.

αὐτὸς δ' ἐν κονίησι μέγας μεγαλωστί τανυσθεὶς
 κέϊτο, φίλησι δὲ χερσὶ κόμην ἥσχυνε δαΐζων.
 δμῳαὶ δ' ἄς Ἀχιλεὺς ληίσσατο Πάτροκλός τε
 θυμὸν ἀκηχέμεναι μεγάλ' ἴαχον, ἐκ δὲ θύραζε
 ἔδραμον ἀμφ' Ἀχιλλῆα δαΐφρονα, χερσὶ δὲ πᾶσαι 30
 στήθεα πεπλήγοντο, λύθεν δ' ὑπὸ γυῖα ἐκάστης.
 Ἀντίλοχος δ' ἐτέρωθεν ὀδύρετο δάκρυα λείβων,
 χεῖρας ἔχων Ἀχιλλῆος· ὁ δ' ἔστενε κυδάλιμον κῆρ·
 δεΐδιε γὰρ μὴ λαιμὸν ἀποτμήξειε σιδήρῳι.
 σμερδαλέον δ' ὤμωξεν· ἄκουσε δὲ πότνια μήτηρ 35
 ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι,
 κῶκυσέν τ' ἄρ' ἔπειτα· θεαὶ δέ μιν ἀμφαγέροντο,

27. φίλησι δὲ: φίλην δέ τε Cant. | χερσὶν ἥσχυνε πρόσωπον δαΐζων J.
 28. δ': γ Pap. ι'. 31. πεπλήγοντο Vr. A. || γυῖα ἐκάστης: φαίδιμα γυῖα
 U (γρ. as text). || ἐκάστος Pap. ι'. 33. χερσος Pap. ι. 34. ἀποτμήξειε Zen. Ω:
 ἀπαμήσειε Ar. T. 35. σμερδαλέον S. 37-38 om. S. 37. τ': δ' Pap. ι. ||
 ἀμφεμάχοντο J (γρ. ἀμφαγέροντο).

26. μέγας μεγαλωστί, cf. II 776.

29. ἀκηχέμεναι, a curious form beside ἀκαχήμενος. The accent is vouched for as Aiolic by Herod. on T 335. For the long vowel cf. ὀδ-ὠδνσ-ται, ἐλ-ήλα-ται, ἀρ-ηρο-μένος, ἐδ-ήδ-οται. See note on ἀκηχέδαται, P 637.

34. Various reasons have been urged by Bentley and many others for rejecting this line. It introduces violent changes of subject in 33-35—ἔστενε Achilles, δεΐδιε Antilochos, ἀποτμήξειε Achilles, ὤμωξεν Achilles. (Hence some ancient critics actually thought that Antilochos feared lest his own throat should be cut by Achilles; or that Achilles feared lest Hektor should cut off Patroklos' head!) It introduces the idea of suicide, which is elsewhere unknown in the *Iliad*, and in *Od.* is mentioned only in a very late passage, λ 277-78 (δ 539, κ 50 are only distant allusions). And it uses σιδῆρος to mean *sword* or *knife*, again a late Odyssean use (see π 294), and implying a longer familiarity with the use of iron than the *Iliad* elsewhere admits (see note on Δ 123). To the first of these objections it may be replied that a similar series of abrupt changes occurs in II 186-89, to the last that a precisely similar use of σιδῆρος is found in Ψ 30, cf. Δ 485; though weapons of iron are practically unknown to the *Iliad*, tools are not, and the word here and in Ψ 30 may be used of a knife. Still one would

be glad to think that Antilochos holds Achilles' hands in 34 out of affectionate sympathy, and that this is an explanatory line added by a man too dull to understand such an action.—The vulg. ἀποτμήξειε is simpler than Ar.'s ἀπαμήσειε. The latter regularly means *to mow* or *reap* (551, Ω 451, ι 135, cf. Δ 67, T 223) and is used in φ 301 of *slicing off* ears and nose. In all these places it has *ā*. In Γ 359 (= H 253) διάμψε χιτῶνα it means *cut through*, and has *ā*. ἀμῆσασθαι=*to collect* (Ω 165, ε 482, ι 247) is presumably a different word altogether (conn. with ἄμα?). And the distinct variation in sense combined with that of quantity makes it tempting to separate διάμψε from ἀμάω. In that case ἀπαμήσειε would be inappropriate here, for *shear off*, however applicable to corn and ears, could hardly be applied to the throat. But if it be only a derivative of *cut* appearing in διάμψε, it will be synonymous with ἀποτμήξειε, and admissible. But then the difference of quantity is hard to get over; Schulze's attempt to explain it (*Q. E.* p. 365 n.) is wholly unacceptable. At best it might be the result of a confusion of ἀμῆσαι and ἀμῆσασθαι. For ἀπο- meaning *apart*, not *off*, see II 390. δεΐδιε, plpf. as in Ω 358; ἐδΐε van L., ἐδῖε Brandreth as aor. (comparing εἶδε· ἐφοβεῖτο, Hesych.); so δῖε=δΐε E 566 etc.

36=A 358; see also note on 141.

πᾶσαι ὅσαι κατὰ βένθος ἄλως Νηρηίδες ἦσαν.
 ἐνθ' ἄρ' ἔην Γλαύκη τε Θάλειά τε Κυμοδόκη τε,
 Νησαίη Σπειώ τε Θόη θ' Ἀλήϊ τε βοῶπις, 40
 Κυμοθόη τε καὶ Ἀκταίη καὶ Λιμνώρεια
 καὶ Μελίτη καὶ Ἰαίρα καὶ Ἀμφιθόη καὶ Ἀγανή,
 Δωτώ τε Πρωτώ τε Φέρουσά τε Δυναμένη τε,
 Δεξαμένη τε καὶ Ἀμφινόμη καὶ Καλλιύνειρα,
 Δωρίς καὶ Πανόπη καὶ Ἀγκλειτή Γαλάτεια, 45
 Νημερτής τε καὶ Ἀψευδῆς καὶ Καλλιάνασσα·
 ἐνθα δ' ἔην Κλυμένη Ἰάνειρά τε καὶ Ἰάνασσα,
 Μαίρα καὶ Ὠρείθυια ἐνπλόκαμός τ' Ἀμάθυια,
 ἀλλαί θ' αἱ κατὰ βένθος ἄλως Νηρηίδες ἦσαν.
 τῶν δὲ καὶ ἀργύφειον πλῆτο σπέος· αἱ δ' ἅμα πᾶσαι 50
 στήθεα πεπλήγοντο, Θέτις δ' ἐξῆρχε γόοιο·
 “κλύτε, κασίγνηται Νηρηίδες, ὅφρ' ἐν πᾶσαι
 εἶδετ' ἀκούουσai ὅσ' ἐμῶι ἐνὶ κήδεα θυμῶι.
 ὦ μοι ἐγὼ δειλή, ὦ μοι δυσαριστοτόκεια,
 ἦ τ' ἐπεὶ ἄρ' τέκον υἱὸν ἀμύμονά τε κρατερόν τε, 55
 ἕξοχον ἡρώων· ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος·
 τὸν μὲν ἐγὼ θρέψασα, φυτὸν ὥς γονυνῶι ἀλωῆς,

39-49 *ab. Zen. Ar.* : ὁ δὲ Καλλίστρατος οὐδὲ ἐν τῇ Ἀργολικῇ φησὶν αὐτοὺς
 φέρεσθαι *Did.* : the lines are marked with obelos in T as well as A. 39. ἄρα ἦν
 PU Pap. ι, Sch. X (γρ. ἄρ' ἔην). γλαύκη τε : γλαύκεια P. 40. Some read
 48. (adj.) θαλίη τε (with Hes. *Theog.* 245) Sch. A. 47 *om. J.* || ἐ]νηάρα ἦν Pap. ι.
 48. ἀμάθεια GH : ἀμασούεια Q. 52. κασίγνητοι HPR. 53. ἐνι : ἐπι Aph.

39-49. ὁ τῶν Νηρηίδων χορὸς προηθέτη-
 ται καὶ παρὰ Ζηνοδότῳ ὡς Ἰσιόδειον ἔχων
 χαρακτήρα· “Ὅμηρος γὰρ κατὰ τὸ κοινὸν
 Μούσας λέγει καὶ Εἰλειθυίας ἀλλ' οὐκ ὀνό-
 ματα, *Did.* There can be no doubt that
 this judgment is right ; the names seem
 to be selected from the longer list in
 Hesiod *Theog.* 243 ff. The repetition
 of the greater part of 38 in 49 as a
 ‘catchword’ is a familiar sign of inter-
 polation.

50. καὶ ‘belongs to the whole clause,
 as in τοῖσι δὲ καὶ μετέειπε,’ Monro.
 But in the latter phrase it introduces a
 fresh step, *moreover*. Here it seems
 meaningless ; we should perhaps read
 τῶν with Menrad and Fick.

54. δυσαριστοτόκεια, ἐπὶ κακῶι τὸν
 ἄριστον τετοκῖα, ὡς ἂν τις εἴποι ἐπὶ δυσ-
 τυχαίαι εὐτεκνος, Schol. A. Cf. A 414.

55. The construction of this sentence
 is rather involved, though the sense is
 clear enough. It begins as though ἦ τε

were at once to receive its verb—as the
 sentence stands οὐχ ὑποδέξομαι (59).
 But in the course of utterance this is
 expanded ; ὁ δ' ἀνέδραμεν is added as
 though τέκον were the principal verb of
 the sentence, and thus the whole is re-
 sumed in a new principal sentence in two
 clauses, antithetical in form (τὸν μὲν
 . . τὸν δέ), though the objects are
 identical and only the verbs are con-
 trasted. For all practical purposes
 ἐπεὶ is redundant, and the sentence
 would be clear if it were omitted. The
 structure is thus exactly the same as in
 P 658, where it is discussed at length.

56. ἀνέδραμεν, a familiar metaphor
 of a growing shoot in English also : so
 Odysseus says of Nausikaa Δήλωι δὴ ποτε
 τοῖον Ἀπόλλωνος παρὰ βωμῶι φοῖνικος
 νέον ἔρνος ἀνερχόμενον ἐνόησα, § 162, and
 P 53 ff., § 175 τὸν ἐπεὶ θρέψαν θεοὶ ἔρνεϊ
 ἴσον.

57. γονυνῶι ἀλωῆς, see on I 534.

νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἶσω
 Τρῳσὶ μαχησόμενον, τὸν δ' οὐχ ὑποδέξομαι αὐτίς
 οἵκαδε νοστήσαντα δόμον Πηληϊὸν εἶσω. 60
 ὄφρα δέ μοι ζῶει καὶ ὄρῃ φάος ἡελίοιο,
 ἄχυνται, οὐδέ τί οἱ δύναμαι χραισμήσαι ἰούσα.
 ἀλλ' εἰμ', ὄφρα ἴδωμι φίλον τέκος, ἡδ' ἐπακούσω
 ὅττι μιν ἵκετο πένθος ἀπὸ πτολέμοιο μένοντα."
 ὥς ἄρα φωνήσασα λίπε σπέος· αἱ δὲ σὺν αὐτῇ 65
 ἑακρυνέσσαι ἴσαν, περὶ δέ σφισι κῦμα θαλάσσης
 ῥήγνυτο. ταὶ δ' ὅτε δὴ Τροίην ἐρίβωλον ἵκοντο,
 ἀκτὴν εἰσανέβαινον ἐπισχερώ, ἔνθα θαρμειαὶ
 Μυρμιδόνων εἵρυντο νέες ταχὺν ἀμφ' Ἀχιλλῆα.
 τῷ δὲ βαρὺ στενάχοντι παρίστατο πότνια μήτηρ, 70
 ὄξυν δὲ κωκύσασα κάρη λάβε παιδὸς ἐοῖο,
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
 "τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
 ἐξαύδα, μὴ κεύθε. τὰ μὲν δὴ τοι τετέλεστα
 ἐκ Διός, ὥς ἄρα δὴ πρὶν γ' εὐχεο χεῖρας ἀνασχών, 75
 πάντας ἐπὶ πρύμνησιν ἀλήμεναι νῆας Ἀχαιῶν
 σεῦ ἐπιδενομένους, παθέειν τ' ἀεκήλια ἔργα."

59-60 om. Q. 59. αὔοις C. 61. ζώ(ι)η(ι) CJT. 62. χραισμῆσαι J. ||
 ἰούσα: ὄλεσρον H. 63. ἴδωμι DU Pap. ι² (ειδωμι man. 1): ἴδωμαι GH:
 ἴδω J: ἴδοιμι Ω (incl. A). 64. νιν Pap. ι¹. 66. σφισι: σφι PR. 68.
 ἀκτὴν δ' J. || εἰσανέβησαν A (γρ. εἰς ἀνέβησαν). 70. δὲ βαρὺ: δ' ἐν ἄρα J.
 71. ἔῃος Cant. Par. a (supr. οιο) f g¹ and ap. Eust.: ἔῃο Par. e. 72. ῥ' om. Vr. d.
 73. σε: σευ S. 74. νόω ἵνα εἴδομεν ἄμφω J (γρ. τὰ μὲν δὴ τοι τετέλεστα).
 75. ὥς: ὦ(ι) L (P p. ras.) S. 77. ἐπιδεομένους P. || τ' om. D. || ἀεκήρια
 μετρα Pap. ι¹.

58. νηυσίν, sociative, with the fleet.
 ἐπιπροέηκα, the ἐπι- seems to imply
 'against the foe.' We can hardly read
 νηυσὶν ἐπι πρ., sent forth upon the ships;
 for in this sense only σὺν and ἐνί are
 used; ἐπὶ νηυσὶν always means at or
 towards the ships drawn up at the Greek
 camp; see P 708.

60. The scholia remark here and else-
 where that H. does not know the later
 legend which made Thetis leave the
 house of Peleus soon after the marriage.

63. ἴδωμι, see on A 549.

68. Cf. Ω 97; possibly Ar. read
 ἐξανέβαινον here. ἐπισχερώ, A 668.
 σαρμειαί is predicate, not epithet, as is
 shown by its place (N 611); were drawn
 up in close lines.

72. ῥ', F' Brandreth, rightly; cf. κ 418
 καὶ μ' ὀλοφυρόμενοι κ.τ.λ.

73-74 are adapted from A 362-63;
 75, see on II 236: 76 on A 409, Ξ 32.

77. ἀεκήλια, απ. λεγόμενον, and ex-
 plained by Ar. from ἔκηλος, ὅσον παραχώδη,
 ἐφ' οἷς οὐχ οἶόν τε ἡσυχάζειν, 'things not
 of peace and quietness,' or from ἀέκητι,
 ἀκούσια, ἃ οὐκ ἂν τις ἐκὼν πάθῃ. Neither
 of these is plausible, and the word can
 hardly be separated from ἀεικέλιος,
 unseemly (Ξ 84 and Od., cf. ἀεικέα ἔργα
 X 395, Ω 733). The only way in which
 they can be brought together is by
 assuming them both to come from ἀφι-
 κέλιος, with lengthening of two different
 syllables from metrical necessity (cf.
 μαχειόμενος—μαχεούμενος, App. D, A. 1).

τὴν δὲ βαρὺ στενύχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “μήτερ ἐμή, τὰ μὲν ἄρ μοι Ὀλύμπιος ἐξετέλεσσεν·
 ἀλλὰ τί μοι τῶν ἡδος; ἐπεὶ φίλος ὦλεθ’ ἐταῖρος 50
 Πάτροκλος, τὸν ἐγὼ περὶ πάντων τῶν ἐταίρων,
 ἴσον ἐμῇ κεφαλῇ· τὸν ἀπώλεσα, τεύχεα δ’ ἔκτωρ
 δηιώσας ἀπέδυνσε πελώρια, θαῦμα ἰδέσθαι,
 καλὰ· τὰ μὲν Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα
 ἡματι τῷ ὅτε σε βροτοῦ ἀνέρος ἔμβαλον εὐνῇ. 85
 αἶθ’ ὄφελες σὺ μὲν αὖθι μετ’ ἀθανάτης ἀλίησι
 ναίειν, Πηλεὺς δὲ θνητὴν ἀγαγέσθαι ἄκοιτιν.
 νῦν δ’ ἴνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἴη
 παιδὸς ἀποφθιμένοιο, τὸν οὐχ ὑποδέξεται αὖτις
 οἴκαδε νοστήσαντ’, ἐπεὶ οὐδ’ ἐμὲ θυμὸς ἄνωγε 90
 ζῶειν οὐδ’ ἄνδρεςσι μετέμμεναι, αἶ κε μὴ ἔκτωρ
 πρῶτος ἐμῶι ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσει,
 Πατρόκλοιο δ’ ἔλωρα Μενoitιάδα’ ἀποτίσῃ.”
 τὸν δ’ αὖτε προσέειπε Θέτις κατὰ δάκρυ χέουσα·
 “ὠκύμορος δὴ μοι, τέκος, ἔσσεαι, οἷ’ ἀγορεύεις 95
 αὐτίκα γάρ τοι ἔπειτα μεθ’ ἔκτορα πότμος ἐτοῖμος.”
 τὴν δὲ μέγ’ ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “αὐτίκα τεθναίνην, ἐπεὶ οὐκ ἄρ’ ἐμελλον ἐταίρωι

80. φίλον ὦλες' ἐταῖρον Vr. A. 81. πάτροκλον Vr. A. 83. ἀπέθηκε R :
 τινὲς ἀπέλυσε Sch. T. 86. αἶθ' ACDQ : ὡς (ὦς) Ω, A^m. 89. τὸν δ' J.
 ὑποδέξαι J (*supr.* η over αι). || αὖθις CDGJ. 90. ἀνώγει CDQ Bar. Mor. Vr. b, A.
 92. τυπείς : θαμείς L. 93. ΜΕΝΟΙΤΙΑΔΑ' : ΜΕΝΟΙΤΙΑΔΑΟ AS : ΜΕΝΟΙΤΙΑΔΕΩ Ω.
 ἀποτίσει H. 94. ἐν ἄλλωι τὸν δ' ἡμείβετ' ἔπειτα A. || αὖτις Par. c d g. || ΘΕΤΙΣ :
 ΘΕΑ Par. d. 95. δάτοι Q. 97. τὴν δ' αὖτε προσέειπε ποδάρκης δῖος ἀχιλλεύς
 Aischines *Timarch.* § 150.

In that case the correct form would be ἀκέλιος.

80. ἡδος, see on A 318.

83. πελώρια, see note on K 439.

88. The connexion of thought here depends on the light in which we regard the word εἴη. If it is really an opt. we must supply an ellipse after νῦν δέ, 'As it is, they wedded thee to a mortal only that,' etc. τὸν will then be a relative. If, however, εἴη is for εἴηι, a subjunctive (for which see note on H 340), we obtain a rather simpler thought, τὸν being taken anaphorically, 'As it is, that grief may be thine for thy lost son, him shalt thou not receive back again,' etc.

91. ἄνδρεςσι μετέμμεναι adds to the physical idea of ζῶειν the ethical 'play my part among men'; cf. A 762, N 461 (Hentze).

92. πρῶτος, in the first place, above all other considerations. Cf. H 861.

93. ἔλωρα in plur. only here (but ἐλώρια A 4). The singular is always used in a concrete sense, an object of prey, generally to wild beasts or dogs, but in ν 208 to robbers. Here it must be abstract, *pay (the penalty) for his preying upon P.*, ὑπὲρ ὧν εἰλκυσεν ἱν' ἀνθελκυσθῇ, Schol. B. ΜΕΝΟΙΤΙΑΔΑ' is our way of writing what the MSS. give as ΜΕΝΟΙΤΙΑΔΑΟ, ἐκ πλήρους. Cf. F 86.

95. οἷ' ἀγορεύεις, else only an Odyssean phrase; δ 611, etc. It is our vernacular 'from what you say.'

98. αὐτίκα, his mother's word taken up and repeated with emphasis. ἄρ' ἐμελλον, we ought probably to read ἄρα μέλλον for the rhythm, as the text

κτεινομένωι ἐπαμῦναι· ὁ μὲν μάλα τηλόθι πάτρης
 ἔφθιτ', ἐμεῖο δὲ δῆσεν ἄρεω ἀλκτῆρα γενέσθαι. 100
 νῦν δ', ἐπεὶ οὐ νέομαι γε φίλῃν ἐς πατρίδα γαῖαν,
 οὐδέ τι Πατρόκλῳ γενόμεν φάος οὐδ' ἐτάροισι
 τοῖς ἄλλοις, οἳ δὴ πολέες δάμεν Ἑκτορι δίωι,
 ἀλλ' ἦμαι παρὰ νηυσὶν ἐτώσιον ἄχθος ἀρούρης,
 τοῖος ἐὼν οἷος οὐ τις Ἀχαιῶν χαλκοχιτώνων, 105
 ἐν πολέμῳ, ἀγορῇ δέ τ' ἀμείνονές εἰσι καὶ ἄλλοι.
 ὥς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο,

99. ὁ μὲν κ.τ.λ.: ὁ μοι πολὺ φίλτατος ἔσκεν Aischines *ibid.* 100. ἐμοῖο GP. ||
 ἄρεω Δτ. A *supr.*, γρ. Par. a: ἄρης αἱ εἰκαίστεραι, Ω. 101. δ' om. G. 104.
 νηυσὶ κορωνίσιν ἄχος Plato *Apol.* 28 D. 105. οἷος om. P. 107. ἔκ τ':
 καὶ Aristotle *Eth. Eud.* vii. 1.

introduces the forbidden caesura into the fourth foot. Achilles says, *Let me die at once, since it was not my lot to succour my comrade as he fell*; it was his fault that he was not at hand in the hour of need (οὐ γενόμεν φάος 102), and he will gladly expiate it by his death. Platt (*J. P.* xxi. 41) translates, 'Then may I die immediately after, since otherwise it appears I was not destined to have avenged Patroclus.' But the pres. part. κτεινομένωι shews that there can be no idea of avenging subsequently in ἐπαμῦναι. This famous passage was much quoted in ancient times, notably by Plato *Apol.* 28 c. For Aischines see App. Crit.

100. Θᾶσεν is undoubtedly a wrong form, unknown to Attic as well as to H. The verb occurs elsewhere in H. only with the stem *θεν-*, and always in the mid. except ι [483] 540 τυτθὸν ἐδέυσεν, *just missel*. Thiersch and Döb. emend ἐμεῦ δ' ἐδέ(φ)ησεν, others ἐδευετ', Menrad ἐδευν. Why not ἐδευσεν? The root is *δενσ-* (of which the prefix *δυσ-* perhaps shews the weak form; Schulze *Q. E.* p. 62). The regular Epic aor. of this is ἐδενσα for ἐδευσσα, and the change to δέω in Attic, the *ν* becoming a semi-vowel and falling out, is equally in order. The form δῆσεν is merely a mistaken attempt to assimilate the unfamiliar form to ἐδέησεν, on the supposed analogy of the entirely unconnected δέω *to bind* (root *δε-*). ἄρεω, see notes on M 334, Ξ 485. Parmeniskos is said to have read Ἄρης, and explained ὁ πόλεμος τὴν ἐμὴν ἀφελόμενος πανοπλίαν ἐδήσεν,

ἐνεπόδισέ, μου τὴν ἔξοδον, ὥστε ἀλκτῆρα μὴ γενέσθαι Πατρόκλου (?).

101=Ψ 150. Νῦν δέ, the verb is forgotten in the course of the following parenthetical clauses, and the thought is only resumed in 114, Νῦν δ' εἶμι, ὥσπερ εἰς ὑπόμνησιν τῆς ἀρχῆς ἣν παραλιπὼν παρεξέβη Nikanor. ὅτι εἶωθε τῷ ἐπεὶ μὴ ἐπαγαγεῖν ἀνταπόδοσιν Sch. T (An. ?), evidently in reference to 55 above and the passages there quoted.

104. A comparison of ν 379, αὐτως ἄχθος ἀρούρης, suggests that ἐτώσιον is to be taken as an adverb rather than an epithet.

105. ἀλαζών, φασί, καὶ φορτικός. ῥητέον δὲ ὅτι ἔθος ἦν πᾶσιν ἐαντοῦς ἐπαινεῖν Schol. A. So A 244 Achilles calls himself ἄριστον Ἀχαιῶν, and cf. note on H 75. P. Knight and Heyne reject 105-06; so also Fick, on the ground that the scansion of οἷος as a pyrrhic is not Homeric. (See, however, on N 275; Brandreth conj. ὥς.) The objection from the poetical point of view is evidently to 106 rather than 105; the correction of the preceding line is needless, and not like the character of Achilles.

107. ὦς with opt. is used to express a wish=*utinam* also in X 286, and perhaps ρ 243, φ 201; cf. also Z 281. It is to be connected not with ὥς in wishes, 'in like manner' (e.g. Ξ 142, Ψ 91, α 47), but with the common ὥς ὄφελον as an exclamative, 'how!' Aristotle (*Eth. Eud.* vii. 1) tells us that Herakleitos, having founded his physical theory on ἔρις, blamed Homer for this wish, which, if fulfilled, would bring all things to confusion.

καὶ χόλος, ὅς τ' ἐφέηκε πολύφρονά περ χαλεπῆναι,
ὅς τε πολὺ γλυκίων μέλιτος καταλειβομένοιο
ἀνδρῶν ἐν στήθεσσι ἀέξεται ἥντε καπνός· 110
ὥς ἐμὲ νῦν ἐχόλωσεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
ἀλλὰ τὰ μὲν προτετύχθαι εἴσομεν ἀχνύμενοί περ,
θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη·
νῦν δ' εἴμ', ὄφρα φίλης κεφαλῆς ὀλετῆρα κιχείω
Ἔκτορα· κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δῖ 115
Ζεὺς ἐθέλῃ τελέσαι ἡδ' ἀθάνατοι θεοὶ ἄλλοι.
οὐδὲ γὰρ οὐδὲ βίη Ἡρακλῆος φύγε κῆρα,
ὅς περ φίλτατος ἔσκε Διὶ Κρονίωνι ἄνακτι,
ἀλλὰ ἐ μοῖρ' ἐδάμασσε καὶ ἀργαλέος χόλος Ἥρης·
ὥς καὶ ἐγὼν, εἰ δὴ μοι ὁμοίη μοῖρα τέτυκται, 120
κείσομ', ἐπεὶ κε θάνω· νῦν δὲ κλέος ἐσθλὸν ἀροίμην,
καὶ τινα Τρωϊάδων καὶ Δαρδανίδων βαθυκόλπων
ἄμφοτέρησιν χερσὶ παρειῶν ἰπαλάων

108. περ: τε J. 109. μέλιτος γλυκίων J. 110. αἵξεται J. 112.
προτέτυκται, R. 116. ἐσέλοι C². ἡδ': ητ' Pap. d: καὶ Bar. Mor. Vr. A.
117. (Second) οὐδὲ om. P^Q. 118. περ: κε Q: κεν Porph. on Z 488. 119.
μοῖρα δάμασσε GPR Syr. 120. ἐγὼ J. 122. δαρδανίων PR.

109. καταλειβομένοιο perhaps alludes to wild honey trickling down a tree, as in the familiar story of Jonathan and the honey in the wood which 'dropped,' 1 Sam. xiv. 26.

110. As smoke from a very small fire will fill all the house, so anger from a small beginning fills men's hearts.

112. See II 60, T 65.

115-16 = X 365-66. δέξομαι, I will accept (willingly).

117. The first οὐδέ belongs as usual to the whole sentence, which is thus brought into connexion with what precedes, while the second belongs to βίη Ἥρ.; 'for neither did even the mighty H.,' etc. βίη . . . ὅς, cf. A 690. It will be seen that legend as yet knows nothing of the apotheosis of Herakles, which appears first in A 602-04.

120. ὁμοίη, the same fate, as we are of the same divine origin. Some commentators have found a quite needless difficulty in this, and have proposed to explain ὁμοίη as 'the common fate,' on the very uncertain analogy of ὁμοίος πόλεμος, or to read ὁλοίη (Nauck). This is not to be approved.

121. κείσομαι in pregnant sense I shall lie idle, 178, B 688, I 556 and elsewhere.

122. βαθυκόλπων recurs in II. only in 339 and Q 215. Compare I 594 with note: the word seems to be almost identical in sense with βαθύζωνος there. The κόλπος is either the bosom itself or more commonly the upper part of the peplos which covers it and hangs in a deep fold over the girdle, see X 80 and App. G § 5. The epithet happens like βαθύζωνος to be used only of Trojan women, from which Ar., followed by many modern archaeologists, supposed it to mean some non-Hellenic form of dress. But such national differences are almost unknown to II., see note on II 419. Later poets know nothing of any such restriction; see *Hymn. Cer.* 5 (of the Okeanides), *Ven.* 257 (the nymphs), Aisch. *Sept.* 864 (Antigone and Ismene). Pindar uses it only of the deep-bosomed earth. One may suspect that Ar. took this view in order to strike a blow at Zen.'s reading of B 484 μοῖσαι Ὀλυμπίδες βαθύκολποι.

123. χείρεσσ' ἄμφοτέρησι van L. on account of the harsh rhythm; cf. M 382.

δάκρυ' ὁμορξαμένην ἀδινὸν στοναχῆσαι ἐφείην.
 γνοῖεν δ' ὥς δὴ δηρὸν ἐγὼ πολέμοιο πέπαυμαι. 125
 μηδέ μ' ἔρκε μάχης φιλέουσά περ· οὐδέ με πείσεις."
 τὸν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
 "ναὶ δὴ ταῦτά γε, τέκνον· ἐτήτυμον οὐ κακὸν ἐστι
 τειρομένοις ἐτάροισιν ἀμυνόμεν αἰπὺν ὄλεθρον·
 ἀλλὰ τοι ἔντεα καλὰ μετὰ Τρώεσσιν ἔχονται, 130
 χάλκεα μαρμαίροντα· τὰ μὲν κορυθαίολος Ἔκτωρ
 αὐτὸς ἔχων ὤμοισιν ἀγάλλεται· οὐδέ ἔ φημι
 δηρὸν ἐπαγλαίεσθαι, ἐπεὶ φόβος ἐγγύθεν αὐτῷ.

124. ἀδινά (A *supr.*) T Pap. ι, Par. a¹ f and ap. Did. || στεναχῆσαι G. 125.
 ΓΝΟΙΗΝ J U. ΔΗ ΔΗΡΟΝ : ΔΗΡΟΝ C Q R : ΔΗΡΟΝ ΔΗ L. | ΠΕΠΑΣΜΗΝ S Harl. a, Vr. d A.
 126. περ : με J. 127. τὸν δ' ἀπαμείβετ' Vr. A. || θεὰ om. J. || ΘΕΤΙΣ ΚΑΤΑ-
 ΔΑΚΡΥΧΕΟΥΣΑ Pap. ι. 128. τοῦτο DJ (P *supr.*) RS Par. a e f, γρ. U³ Eust. ||
 γε om. DJQ. 132 om. Pap. ι. 133. ἀπαγλαίεσθαι PR. || φόβος H (*supr.* N) :
 ΦΘΕΟΣ J.

124. ἀδινόν, see on B 87 ; the variant ἀδινά is more usual in similar phrases. The application of the word to grief is peculiar to *Od.* and the later books of *Il.*

125. γνοῖεν, a wish, like the preceding optatives. But it expresses the result of the main wish which precedes it, and so becomes almost final, *in order that they may know.* ΔΗΡΟΝ, fifteen days at most, according to the present chronology of the *Iliad* ; but as Schol. A remarks μία ἡμέρα Ἀχιλλεὶ πολὺ ᾗν ἀφαστώτι.

128. ναὶ δὴ ταῦτά γε, *yea, as thou sayest.* ταῦτα as usual refers to the person addressed ; it is used as a sort of exclamation without any strict construction. This was probably a familiar phrase, virtually equivalent to 'yes,' and only strengthened by ναὶ δὴ. In this use it is found in Attic comedy ; e.g. Aristoph. *Παξ* 276, *Vesp.* 142 ταῦτ' ὦ δεσπότη, 'yes, sir!' *Elq.* 111 ΔΗΜ. τοὺς χρησμοὺς ταχὺ κλέψας ἐνεγκε . . ΝΙΚ. ταῦτ'. *Ach.* 815 ταῦτα δὴ. *Vesp.* 1008 ταῦτά νυν, 'very well.' The full and formal phrase would be ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ζεῖπες, but the mother can use the contractions of every-day life. ἐτήτυμον is an adv., *verily it is not ill to save etc.*—Various other readings and punctuations have been adopted, and the line has given much trouble. Ahrens writes ἐτήτυμα, *thy words are true*, supposing the alteration to the sing. to arise from the desire

to avoid the legitimate hiatus. Whether the change would be likely at such serious cost to the intelligibility of the words is, however, very doubtful. Cobet reads τοῦτο, with some ms. support, but this looks like an emendation made in order to simplify the construction. Nikanor at all events read the passage as in the text, and mentions no variant. He says we may either put a stop after ἐτήτυμον, and assume an ellipse of ἐστίν, regarding ἐτήτυμον as an adverb, ταῦτα ἀληθῶς ἐστίν : or we may join ἐτήτυμον κακόν, *these things are no real ill* (?) : or again omitting the stop we may take ἐτήτυμον as adv., *these things are verily not an ill matter.* Of these the first is just possible ; ἐτήτυμον is commonly used as an adv., A 558, N 111, δ 157, and in the common Odyssean phrase τοῦτ' ἀγόρευσον ἐτήτυμον (seven times). For an adv. used as a predicate with ellipse of ἐστί cf. on A 416. But the constr. is still very harsh. The third alternative is better ; but the best resource, if the explanation first given be not accepted, is to regard ἐτήτυμον not as an adv., but as a substantival neuter, just as B 204 οὐκ ἀγαθὸν πολυκοιρανίη, and cf. Ξ 125 τὰ δὲ μέλλετ' ἀκούμεν, εἰ ἐτεόν περ. ἐτεόν and ἐτήτυμον both mean 'the truth.' (See Kühner *Gram.* ii. 53, with the quotations from Plato there given, *Parm.* 160 Α ταῦτα δὲ ἀδύνατον ἐφάνη, *Soph.* 252 Ε τά γε δύο ἀδύνατον εὐρέθη.)

ἀλλὰ σὺ μὲν μὴ πω καταδύσεο μῶλον Ἄρηος,
πρίν γ' ἐμὲ δεῦρ' ἔλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδῃαι· 135
ἥῳθεν γὰρ νεῦμαι ἄμ' ἡελίῳ ἀνιόντι
τεύχεα καλὰ φέρουσα παρ' Ἡφαίστοιο ἄνακτος."

ὥς ἄρα φωνήσασα πάλιν τράπεθ' υἱὸς ἑοῖο,
καὶ στρεφθεῖσ' ἀλίησι κασιγνήτησι μετηύδα·
"ὕμεῖς μὲν νῦν δῦτε θαλάσσης εὐρέα κόλπον 140
ὀψόμεναί τε γέρονθ' ἄλιον καὶ δώματα πατρός,
καὶ οἱ πάντ' ἀγορεύσατ'· ἐγὼ δ' ἐς μακρὸν Ὀλυμπον
εἶμι παρ' Ἡφαιστον κλυτοτέχνην, αἵ κ' ἐθέλησιν
νῦν ἐμῷ δόμεναι κλυτὰ τεύχεα παμφανόωντα."

ὥς ἔφαθ', αἱ δ' ὑπὸ κῦμα θαλάσσης αὐτίκ' ἔδυσαν. 145
ἡ δ' αὖτ' Οὐλυμπόνδε θεὰ Θέτις ἀργυρόπεζα
ἦεν, ὄφρα φίλῳ παιδὶ κλυτὰ τεύχε' ἐνείκαι.

τὴν μὲν ἄρ' Οὐλυμπόνδε πόδες φέρον· αὐτὰρ Ἀχαιοὶ
θεσπεσίῳ ἀλαλγῶνι ὑφ' Ἑκτορος ἀνδροφόνῳ
φεύγοντες νῆας τε καὶ Ἑλλήσποντον ἵκοντο. 150
οὐδέ κε Πάτροκλόν περ ἐνκνήμιδες Ἀχαιοὶ

136 *om.* D^t. || ἥῳσι PR. || ἀνιόντι : καταδύντι D^m. 138. ἔῃος (ἐῃος) DHJ
Pap. ι, Syr., ἐν ἄλλῳ A. 139. κασιγνήτοισι P. || προσῦδα J. 141. τε : γε D.
142. ἀγορεύσαι Zen. 143. αἵ κε θελήσει Vr. b d. 144. υἱὶ H : υἱέϊ Ω. ||
παμφανόωντα R. 146. δ' αὖτ' : μὲν αρ' Syr. 147. ηἰεῖ μὲν Syr. ||
ἐνεῖκῃ(i) PRU Harl. a, Vr. b A, Bar. : ἐνῆκαι J : ἐνεῖκοι DG (T *supr.*). 149-50
om. H^t : 149-51 *om.* fr. Mosc. 150. ἰκέσθην Vr. d. 151. οὐδέ κε : ἐν ἄλλῳ
οὐδ' ἄρα A.

134. For the very rare use of the aor. imper. with *μή* see *H. G.* §§ 278, 328, and Δ 410.

136. The contracted form *νεῦμαι* is suspicious, *νεῖσθαι* ο 88 being the only other instance where the diphthong is *in arsi* and cannot be resolved. Nauck conj. *ἥῳθεν νεόμαι γάρ*, but *γάρ* occupies the third place only when preceded by *μέν*, *περ*, *τε*, and once (A 700) by a preposition with its case (Bekker *H. B.* i. 286. 28 : Fick suggests that the colon might be put after *ἥῳθεν* instead of after *ἴδῃαι*). Menrad conj. *νίσσομαι*, which is better; the change may have been made to avoid the unusual elision of -αι (cf. O 110, Σ 194).

138. *πάλιν*, with gen., *back from*, as η 143, T 439, cf. *τείχεος ἀψ' ὥσασθαι* M 420.

141. *ὀψόμεναι*, i.e. *to visit*, as in English; Ξ 200, etc. Pausanias quotes this and the preceding line (iii. 21. 9) in

speaking of the marine divinity called Γέρων, and worshipped at Gythion, whom he identifies with Nereus. So Hes. *Theog.* 234 *Νηρέα . . καλέουσι γέροντα, οὐνεκα νημερτῆς τε καὶ ἥπιος*, etc.

142. *ἀγορεύσατ'*, παρὰ Ζηνοδότῳ "ἀγορεύσαι," καὶ ὑποφαίνει τὸ Ὀμηρικὸν ἔθος, Did.

144. *υἱὶ*, so H only, the rest having *νιέϊ*, a very suspicious contracted form; cf. 458, Φ 34. The only well-attested forms of the dat. are *νιέϊ* and *νῦν*. Here we ought perhaps to read *νιέ' ἐμῷ* (*νιέϊ μοι*, Nauck).

151. The reference of *κε* is obscure : 166 forms a natural protasis, but is so far off that a connexion is difficult. Hence Düntzer and Nauck read *οὐδ' ἄρα*, a variant mentioned by Schol. A : 'after all it was not the Achaeans who saved him but Achilles alone.' But 153-65 look like an interpolated description of the fight over the body of Patroklos

ἐκ βελέων ἐρύσαντο νέκυν, θεράποντ' Ἀχιλλῆος.
 αὖτις γὰρ δὴ τόν γε κίχον λαός τε καὶ ἵπποι
 Ἴκτωρ τε Πριάμοιο πᾶϊς, φλογὶ εἵκελος ἀλκήν.
 τρὶς μὲν μιν μετόπισθε ποδῶν λάβε φαίδιμος Ἴκτωρ 155
 ἐλκόμεναι μεμαώς, μέγα δὲ Τρώεσσιν ὁμόκλα·
 τρὶς δὲ δὺ Ἀϊαντες, θοῦριν ἐπιειμένοι ἀλκήν,
 νεκροῦ ἀπεστυφέλιξαν. ὁ δ' ἔμπεδον, ἀλκὴ πεποιθώς,
 ἄλλοτ' ἐπαΐξασκε κατὰ μόθον, ἄλλοτε δ' αὖτε
 στάσκει μέγα ἰάχων, ὀπίσω δ' οὐ χάζετο πάμπαν. 160
 ὥς δ' ἀπὸ σώματος οὐ τι λέοντ' αἰθῶνα δύνανται
 ποιμένες ἄγραυλοι μέγα πεινᾶοντα δέισθαι,
 ὥς ῥα τὸν οὐκ ἐδύναντο δύο Αἴαντε κορυστὰ
 Ἴκτορα Πριαμίδην ἀπὸ νεκροῦ δειδίξασθαι.
 καὶ νύ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος, 165
 εἰ μὴ Πηλεΐωνι ποδὴνέμος ὠκέα Ἴρις
 ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου θωρήσσεσθαι,
 κρύβδα Διὸς ἄλλων τε θεῶν· πρὸ γὰρ ἦκέ μιν Ἥρη.

152. ΝΕΚΥΝ: ἄνακτα P. 153. αὖτις C. || ΤΟΝ ΓΕ: ΤΟΝ ΔΕ CT. 154.
 φλογὶ: συτ Zen. || ἵκελος (ἵκ-) AGT Syr.¹ 155. ποδὸς D: ὅς μιν τρὶς μετόπισθε
 ποδῶν λάβε καὶ μέγ' αὖτε Zen. 156. μέγα: ἐπὶ H: μετὰ Et. Mag. 625. 22. ||
 μέγα δὲ τρώεσσι ὁμόκλα: κεφαλὴν δέ ἐ' θυμὸς ἀνώγει πᾶσαι ἀνὰ σκόλοπας
 οἱ (σκολόπεσσι Heyne) ταμόνε' ἀπαλαῖς ἀπὸ θειρᾶς Zen. (from 176-77). 157.
 δὺ: δὴ Harl. a. || αἴαντε DH (Harl. a *supr.*) Lips. 159 om. Vr. A. || αὖτε:
 αὐτως Q. 160. μέγ' PQR. || ἰάχων: ἀχέων Zen. 163. κορυσταὶ HPR Vr. A.
 164. δειδίξεσθαι DT Syr. 168. ἄλλων: πάντων Vr. d. || ἦρα J.

alternative to that at the end of P—the two accounts can hardly be reconciled, and the general picture has entirely altered. Nothing is said here about the carrying of the body by Menelaos and Meriones with the Aiantes as a rear-guard (P 715-61); the Greeks are dragging it (ἐρύσαντο) by the arms, the feet trailing in reach of Hector's hand. Yet αὖτις (153) must refer to a preceding narrative in which Hector had been beaten off for a time. περ seems to imply that though they themselves had reached the ships it was more than they could do to save Patroklos.

154. Note the extensive variants of Zen., partly taken from the speech of Iris below, 176-77. Ar. objected that Hector's intention is not to mutilate the body, but to exchange it for Sarpedon's (P 160-63, but cf. P 125-26); so that in the mouth of Iris the words of 176-77 are a pious fraud intended merely to arouse Achilles' anger. But in all prob-

ability this passage is of quite independent origin from the earlier part of P; such a discrepancy need cause no surprise.

161. Compare Γ 23 with note. Here again we have the emphatic μέγα πεινᾶοντα, but there is no reason why σώμα may not mean the body of an animal slain by the lion himself.

167. εὐρῆσσεσθαι, prepare for the battle, without allusion to the breast-plate, or indeed to any armour at all; cf. A 715, N 301. So also we must clearly take it in 189, where it answers to καταδίνειν μῶλον Ἄρης in 134. Cf. also II 218, where Patroklos is already armed.

168. This line is not free from suspicion; it may have been added in view of the opening of Θ by a poet who thought that Zeus would not permit an open intervention by Iris and Hera (184). It seems to assume that Zeus is still on Olympos with the other gods,

ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·
 “ὄρσεο, Πηλεΐδη, πάντων ἐκπαγλότεατ' ἀνδρῶν,
 Πατρόκλῳ ἐπάμνουν, οὗ εἵνεκα φύλοπις αἰνῇ
 ἔστηκε πρὸ νεῶν. οἱ δ' ἀλλήλους ὀλέκουσιν,
 οἱ μὲν ἀμνυόμενοι νέκυς περὶ τεθνηῶτος,
 οἱ δὲ ἐρύσσασθαι προτὶ Ἴλιον ἡνεμόεσσαν
 Τρῶες ἐπιθύουσι· μάλιστα δὲ φαίδιμος Ἴκτωρ
 ἐλκόμεναι μέμονεν· κεφαλὴν δέ ε' θυμὸς ἄνωγε
 πῆξαι ἀνὰ σκολόπεσσι ταμόνθ' ἀπαλῆς ἀπὸ δειρῆς.
 ἀλλ' ἄνα, μηδ' ἔτι κεῖσο· σέβας δέ σε θυμὸν ἰκέσθω
 Πάτροκλον Τρωϊῇσι κυσὶν μέλπηθρα γενέσθαι·
 σοὶ λώβῃ, αἶ κέν τι νέκυς ἡσχυμμένος ἔλθῃ.”

170. ἐκπακλότατ' Syg.: ἐκπαλότατ' Q. 171. πατρόκλῳ Ar. Par. c d g j.
 173. ΤΕΘΝΗΩΤΟΣ (A *supr.*) HPQS (*supr.* ei) T: ΤΕΘΝΕΙΩΤΟΣ Ω. 174. ΔΕ: ΔΕ Γ' Cant.
 ἐρύσσεσσι Λ (*supr.* α'), ποτὶ [G]. ἡΝΕΜΟΕΣΣΑ: αἰπὺ θέλοντες Zen. omitting
 175-77; see on 156). 176. ΔΕ Ε: ΤΕ Ε A Syg.: ΔΕ Γε Cant. Harl. a. || ἀνώγει Λ
 (ἐν ἄλλῳ ἀνώγει) CQTU Syg. Harl. a (*supr.* ε *man. rec.*). 177. ἀπὸ: ὑπὸ H.
 178. ΜΗΔ' ἔτι: ΜΗΚΕΤΙ U Harl. a. || CE: TE Lips.¹ TI Q. || ἰκέσθαι J. 180.
 ἔλθοι C: ἐλθεῖς Syg.

instead of on Ida, though this is not necessarily implied. In the sequel, however, there is no talk of secrecy when Athene (203) and Hera (239) interfere personally, nor does Zeus complain that he has been deceived or shew any particular resentment, even if we regard 357-59 as original. His object has in fact been fully attained in the defeat of the Greeks; he has no grudge against the body of Patroklos (see P 270). Monro further notes that the position of *μιν* is irregular.

170. ἐκπαγλότεατ, see note on A 146. Here it seems to express amazement at the incredible remissness of Achilles.

171. Πατρόκλῳ nearly all mss., as Z 361, M 369, N 465, etc.; Ar. Πατρόκλου. The gen. is not found with the compound, and is very rare with the simple *ἀμύνειν* (see N 110, II 522), though common with *ἀμύνεσθαι*.

172. ἔστηκε, so Λ 314 φιλόπιδά στήσειν, and cf. Σ 533, N 333.

175. ἐπιεύουσι, for the transition from the subordinate participial to the coordinate construction cf. I 80 *ιοῖσιν τε πινυσόμενοι* λᾶσσι τ' ἔβαλλον. The verb might be divided ἐπι- θύουσι, with *ι* lengthened by ictus; but it is better to take it ἐπι- ἰθύνουσι, cf. also π 297 ὡς ἂν ἐπιθύναντες ἐλοίμεθα. The simple ἰθύνω is used similarly with an infin., χ 408

ἰθυσέν ῥ' ὀλολύξαι, λ 591 τῶν ὁπότε ἰθύσει' ὁ γέρων ἐπὶ χερσὶ μάσασθαι, while there is no analogous use of *θύω* or *θύνω*. *ἰθύω* elsewhere always has *ῥ* in the pres.; the lengthening here is due to metrical necessity (App. D, v (2) β). Zen., having transferred 175-77 to 155 above, ended 174 with *προτὶ Ἴλιον αἰπὺ θέλοντες*, against the rule that H. has only the fem. Ἰλιος. See on O 71.

177. σκολόπεσσι are explained (a) as poles, to carry the head about—but the plur. is against this; (b) the palisades of the Greek foss, II 441, I 350—but to fix it there would be equivalent to surrendering it to the Greeks; (c) palisades along the top of the Trojan wall. Though these are not mentioned elsewhere, their existence may fairly be concluded from the fact that the wall of the model town of Phaiakia is described as having them, η 45 *τείχεα μακρά, ὕψηλά, σκολόπεσσιν ἀρηρότα*.

178. σέβας, like *αἰδώς*, a feeling of reverence before the *communis sensus* of humanity. The subst. occurs only here in this sense, but cf. *σεβάσαστο* Z 167, 417, and *οὐ νυ σέβεσθε* Δ 242. 179=P 255.

180. ἡσχυμμένος, cf. 24, Ω 418, implying defilement or mutilation. *νέκυς* is generally taken as a nom. sing.; but Döderlein makes it an acc. plur. for

τὴν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·

“Ἴρι θεά, τίς τάρ σε θεῶν ἐμοὶ ἄγγελον ἦκε;”

τὸν δ' αὖτε προσέειπε ποδῆνεμος ὠκέα Ἴρις·

“Ἦρῃ με προέηκε, Διὸς κυδρὴ παράκοιτις·

οὐδ' οἶδε Κρονίδης ὑφίζυγος οὐδέ τις ἄλλος

185

ἀθανάτων, οἳ Ὀλυμπον ἡγάννιφον ἀμφινέμονται.”

τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“πῶς τὰρ ἴω μετὰ μῶλον; ἔχουσι δὲ τεύχε' ἐκείνοι·

μήτηρ δ' οὐ με φίλη πρὶν γ' εἶα θωρήσσεσθαι,

πρὶν γ' αὐτὴν ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἰδωμαι·

190

στεῦτο γὰρ Ἐφαίστοιο παροισέμεν ἔντεα καλά·

ἄλλου δ' οὐ τευ οἶδα τεῦ ἂν κλυτὰ τεύχεα δῶω,

182. τάρ ἢ ἑτέρα τῶν Ἀριστάρχου: τ' ἄρ S Par. j: γάρ Ω. 185. ουτ' . .
 ουτέ Syr. 187. ἀπαμειβόμενος προσέφη: αὖτε προσέειπε J. 188. τὰρ:
 γάρ H. || μῶλον: μόθον C. 192. ἀλλ' οὐδ' DPQU Vr. A, Ven. B. || οὐτ' εὐ DR:
 οὐδ' εὐ Vr. A: οὐδέ τευ Ven. B: οὐ ἔην GQS. || τοῦ ἂν L: μὴ ἂν H: τεῦ Q.

νέκυας, cf. ω 417 ἐκ δὲ νέκυς οἰκῶν φόρεον, and analogous forms in *H. G.* § 100 (-*us* for -*us*, not contracted for -*us*). This undoubtedly gives a better sense, *thine the dishonour if he come mutilated to the dead*; cf. O 251 ἐγὼ γ' ἐφάμην νέκυας καὶ δῶμ' Ἀἴδαο ἥμασι τῶιδ' ἕζεσθαι. The idea that a mutilation of the dead involved a disabling of the ghost's power to avenge is well-nigh universal in primitive belief, and is indeed the origin of the custom of 'arm-pitting' (*μασχαλίζειν*, see G. L. Kittredge in *A. J. P.* vi. 151 ff.). If the body of Patroklos is given to the Trojan dogs, it is not easy to see how it can in any way be said to 'come to the ships' (on the ordinary interpretation).

182. This is the first instance in the *Il.* of speech in a single line; there are several others in the subsequent books.—If 168 is rejected, it is evident that 181–86 (or at least 185–86) must go with it. Note the suspicious neglect of *F* in οὐδ' οἶδε.

188. ἐκείνοι evidently implies dislike; see note on Ξ 250, and compare the Attic use=*the enemy*. The form (for κείνοι) is late, but has probably always stood here; see on I 63–64.

191. στεῦτο, a word which occurs six times in *Il.*, always in the sense *to declare*, whether by way of *boast* (B 597, I 241, Φ 455) or *promise*, as here and E 832, or simple *declaration*, Γ 83. The latter sense also suits ρ 525. The only

other instance, λ 584, is in a very late passage (*κέχρηται τῇ λέξει ὁ διασκευαστὴς παρὰ τὴν ποιητοῦ συνήθειαν*, Schol. V), and does not affect the question. Ar. explained the word in all the other cases by *κατὰ διάνοιαν ὀρίεσθαι*, *to have the mind set upon a thing*. This interpretation, though of course defended by Lehrs (*Ar.* 98), is less suitable to the passages where the word occurs, with the exception perhaps of Γ 83. The word is probably not syncopated from *στεύομαι*, but a genuine non-thematic form with the long stem (*H. G.* § 11). *παροισέμεν* is recommended by the rhythm against *παρ' οἰσέμεν*, the reading of Ar. (who wrote the accent with *anastrophe* against the rule, in order to shew clearly how he took the preposition). *παραφέρειν* does not recur, it is true, in H., except possibly in *tnesis* in the very similar Δ 97, q.v.; but we may compare the later *παράδιδναι*, *to hand over*, and it is better to accept an unusual compound than to leave the line virtually without any caesura.

192. The sense of the line is clear, the grammar very puzzling. ἄλλου τευ might seem to be dependent on τεύχεα in the next clause, as though the poet meant to say ἄλλου δὲ τευ οὐκ ἂν τεύχεα δῶω, and changed the form of the sentence as it went on. But then the use of the direct interrogative τεῦ instead of ὅτεν is without a real parallel, and the contraction is itself suspicious, recurring

εἰ μὴ Αἴαντός γε σάκος Ἑλαμωνιάδαο.
 ἀλλὰ καὶ αὐτὸς ὃ γ', ἔλπομ', ἐνὶ πρώτοισιν ὁμιλεῖ
 ἔγχεϊ δηϊῶων περὶ Πατρόκλοιο θανόντος." 195
 τὸν δ' αὖτε προσέειπε ποδὴνemos ὠκέα Ἴρις·
 "εὖ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι κλυτὰ τεύχε' ἔχονται·
 ἀλλ' αὐτὸς ἐπὶ τάφρον ἰὼν Τρώεσσι φάνηθι,
 αἶ κέ σ' ὑποδδείσαντες ἀπόσχωνται πολέμοιο
 Τρώες, ἀναπνεύσωσι δ' ἀρήϊοι νῆες Ἀχαιῶν 200
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο."
 ἡ μὲν ἄρ' ὥς εἰποῦς ἀπέβη πόδας ὠκέα Ἴρις,
 αὐτὰρ Ἀχιλλεὺς ὦρτο δίφιλος· ἀμφὶ δ' Ἀθήνη
 ὦμοις ἰφθίμοισι βάλ' αἰγίδα θυσανόεσσαν,
 ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δῖα θεάων 205
 χρύσειον, ἐκ δ' αὐτοῦ δαΐε φλόγα παμφανώωσαν.
 ὥς δ' ὅτε καπνὸς ἰὼν ἐξ ἄστεος αἰθέρ' ἵκηται,

194. πρώτοισιν: τρώεσσιν ACQT fr. Mosc., γρ. Eust. ὁμιλεῖν CJ Vr. b.
 197. ἴσμεν GPR. || ὃ τοι: ὅτι CGJPTU, γρ. Eust. || κλυτὰ: κατ' ἑνια καλὰ
 Sch. A. 198. αὐτὸς Zen. Aph. PR: αὐτως Ω. 199. κέ σ': κεν G.
 ὑποδδείσαντες G. || ἀπόσχονται P. 200-01 om. Syr. Pap. i, Par. c^t: 201 om. JST
 fr. Mosc. 201. ἀνάπνευσις: ἀνάπαυσις Harl. a. 203. ἀμφὶ δ': αὐτὰρ H Syr.
 206. παμφανώωσαν Q: παμφανώωσα L. 207. οἱ περὶ Διονίσιον τὸν Θρᾷκά
 φασιν Ἀρίσταρχον πρώτῃ ταύτῃ χρώμενον τῇ γραφῇ μεταθέσθαι καὶ γράφαι ὥς δ'
 ὅτε πῦρ ἐπὶ πόντον ἀριπρεπὲς αἰεὶρ' ἵκηται, Did.

only in ο 509, ω 257 (τεν encl. is commoner, but see van L. *Ench.* § 99; τέο or τέ' can be written in all places but B 388, τ 371, ω 257). It is perhaps better to take ἄλλου τευ (with Monro) as gen. after οἶδα (cf. A 657 οὐδέ τι οἶδε πένθεος) and then to assume a sudden change of thought—*With respect to any other I know not—Whose arms can I wear?* Compare Ω 197 τὸδε εἰπέ, τί τοι φρεσὶν εἶδεται εἶναι, where the direct question takes the place of the indirect. ἄλλον δ' οὐ τινα οἶδα, ὅτεν (Nauck) is too plain to be corrupted.

193. Αἴαντος σάκος, ἥτε πύργον, H 219-23, Θ 267.

194. ἔλπομαι, *I suppose*. ὁμιλεῖ of hostile 'converse' like A 523 ὁμιλόμεν Δαναοῖσι.

198. αὐτὸς Zen. Aph., καὶ οὐκ ἄλογός ἐστιν ἡ γραφή, Did. A corruption of αὐτὸς to αὐτως is far more probable than the opposite, on account of the apparent metrical difficulty. In either case the sense is the same, *as thou art*, without arms.

200-01 are evidently interpolated

from A 800-01, through the similarity of 199 to A 799. They are not in place here; Achilles is not to be roused into action by any sympathy for the weariness of the Greeks, but only by the desire to save his friend's body.

201. See B 447.

206. ἐκ δ' αὐτοῦ, *from the man himself*, from his very body. So of Diomedes E 4-7 τοῖον οἱ πῦρ δαῖεν ἀπὸ κρατὸς τε καὶ ὤμων. It is of course possible to refer αὐτοῦ to νέφος, *from it*, but this is much weaker.

207. The point of this fine simile lies in the words αἶψ' ἡελίωι καταδύντηι, 210. The beacons are only fire by night, and only smoke by day; but as the sun sets the fire flames out, and both smoke and fire are visible together for a time; in like manner while the cloud is dark over Achilles' head the fire shines to heaven. Van L. adopts Ar.'s variant on the grounds given by Schol. Τ καὶ γὰρ ἀποπὼν φησι (sc. Ἀρίσταρχος) πῦρ εἰκάζεσθαι καπνῶι. It must be confessed (in spite of Ludwig *Ar.* ii. 92-94) that this alteration looks very like a con-

τηλόθεν ἐκ νήσου τὴν δῆϊοι ἀμφιμάχονται·
 οἳ τε πανημέριοι στυγερῶι κρίνονται Ἄρῃ
 ἄσπεος ἐκ σφετέρου· ἅμα δ' ἠελίωι καταδύντι 210
 πυρσοὶ τε φλεγέθουσιν ἐπήτριμοι, ὑψόσε δ' αὐγῇ
 γίνεται ἄσσουσα, περικτιόνεσσιν ιδέσθαι,
 αἷ κέν πως σὺν νηυσὶν ἄρεω ἀλκτῆρες ἵκωνται·
 ὥς ἀπ' Ἀχιλλῆος κεφαλῆς σέλας αἰθέρ' ἵκανε.
 στῇ δ' ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος, οὐδ' ἐς Ἀχαιοὺς 215
 μίσγετο· μητρὸς γὰρ πυκινὴν ὠπίζετ' ἐφετμῇν.
 ἐνθα σταὺς ἦυσ', ἀπάτερθε δὲ Παλλὰς Ἀθήνη
 φθέγγετ'· ἀτὰρ Τρώεσσιν ἐν ἄσπετον ὥρσε κυδοιμόν.
 ὥς δ' ὅτ' ἀριζήλη φωνή, ὅτε τ' ἴαχε σάλπιγγ'

208. ἀμφιμάχωνται [H]. 209. κρίνονται GH Syr. fr. Mosc. 210. ἄστου
 περί (ποτέ A, i.e. ποτὶ) σφέτερον Zen. 212. γίγνεται G Syr. 213. ναυσὶν Q. ||
 ἄρεω Ar.: ἄρεος CGS Lips. Vr. b: ἄρῃος Vr. A: ἄρεως Ω. || ἵκονται P. 215.
 ἐς: ἐπ' ap. Eust. 218. αὐτὰρ G. || ἐν ἄσπετον: ἀνάσπετον U Harl. a.
 219. ὅτε: ὅτι Lips.

jecture—whether Ar.'s own or one which he found in one of his MSS. we are not in a position to say. Nor apparently was Did., whose scholion gives important evidence as to the uncertainty respecting Ar.'s criticism which already prevailed in his day. The difficulty as to the comparison of smoke to fire is partly met by the objection given above, though the parallelism of ὥς . . καπνός . . αἰθέρ' ἵκνται and ὥς . . σέλας αἰθέρ' ἵκανε emphasizes the point. But we had much the same trouble in P 547 ff. where a dark cloud is compared to a rainbow; in both cases the mixture of light and darkness conveys the idea of gloom; the fire here is depicted not as *bright* but as *lurid*.

209. οἳ τε, so MSS. This, however, is hardly to be explained except of the beleaguering force, as it is continuative of what immediately precedes, while ἄσπεος ἐκ σφετέρου must refer to the besieged (it cannot mean 'far from their own city,' as that sense can only be given by ἀπό). Hence Heyne conj. οἱ δέ, which has been adopted by most editors; this will mean the besieged, as δέ gives the required change of subject, and all is plain—they have been striving all day in battle from their city-walls. The picture is no doubt taken from a sudden descent of pirates upon a small island town. Zen.'s ἄστου περί (or

ποτὶ) σφέτερον does not make things clearer.

211. ἐπήτριμοι recurs only in 552, T 226. In rows, one after another seems to be the sense required in all three places. So Ap. Rhod. i. 30; iv. 937, 1455—perhaps the only other instances in Greek literature.

213. See note on 100.

215. ἀπὸ τείχεος, away from the wall, which is separated from the foss by a considerable distance; see on H 342, Θ 213.

218. It is not clear whether the subject of ὥρσε is Achilles or Pallas; probably the former, ἀπάτερθε . . φθέγγετο being parenthetical.

219. ἀριζήλη, see on B 318. ἴαχε, aorist, the imperf. not being admissible in a simile. The only forms of this verb found in H. are ἴαχε, ἴαχον, and the participle, ἴαχων, etc. The verb is thus probably *αἰωγῶς* an aor. except in the part., which is = *FiFάχων*, and lengthens a preceding short syllable, whereas ἴαχε and ἴαχον never (except in Δ 506 = P 317) shew *F* but elide a short syllable. Hence the probability of Schulze's proposal to write *Fάχε*, *Fάχον* as aor. (here *τε Fάχε*). See note on B 316, and H. G. § 31. 1. The trumpet is mentioned again only in a metaphor in Φ 388. ὅτι αὐτὸς οἶδε σάλπιγγας, χρωμένους δὲ τοὺς ἥρωας οὐκ εἰσάγει, An. Compare the similar remarks on O 679, Φ 362.

ἄστν περιπλομένων δῆϊων ὑπο θυμοραϊστέων, 220
 ὥς τότ' ἀριζήλη φωνή γένηετ' Αἰακίδαο.
 οἱ δ' ὥς οὖν ἄϊον ὅπα χάλκεον Αἰακίδαο,
 πᾶσιν ὀρίνθη θυμός· ἀτὰρ καλλίτριχες ἵπποι
 ἄψ ὄχρεα τρόπεον· ὅσσοντο γὰρ ἄλγεα θυμῶι.
 ἡνίοχοι δ' ἔκπληγεν, ἐπεὶ ἴδον ἀκάματον πῦρ 225
 δεινὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλεΐωνος
 δαιόμενον· τὸ δὲ δαΐε θεὰ γλαυκῶπις Ἀθήνη.
 τρὶς μὲν ὑπὲρ τάφρου μεγάλ' ἴαχε δῖος Ἀχιλλεύς,
 τρὶς δὲ κυκλήθησαν Τρῶες κλειτοὶ τ' ἐπικούροι.
 ἔνθα δὲ καὶ τότ' ὄλοντο δωδέκα φῶτες ἄριστοι 230
 ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσιν. αὐτὰρ Ἀχαιοὶ

220. θυμοραϊστέων PR Vr. A : εὐμοραϊστέων H. 221 om. U^t. ἄρι· ἄλη H. γί· net JPR. 222 om. T^t Bar. Par. at. || χαλκῆν Zen. || αἰακίδαο : γρ. αὐθά· cantos Par. am. 223. αὐτὰρ U. || καλλίτριχας ἵππους Bar. 225. ἔκπληγον HS Vr. A : ἐπληγεν P. 226. ὑπὲρ : ὑπ' ἐκ T. 227. τὸ : τὸν P. 228. τάφρον Q. 229. κλητοὶ Bar. 230-31. Ζηνόδοτος γρ. ἔνεα δὲ κούροι ὄλοντο δωδέκα πάντες ἄριστοι οἷσιν ἐνὶ βελέεσσιν An. 231. ὄχεσφι Par. e : ἐν ἄλλωι ξιφέεσσι (ξιφέεσσι MS.) A. || ἔγχεσιν : ἔντεσιν Vr. d.

220. ὑπο, *by reason of* death-dealing foemen encircling a city; cf. II 591. The position and sense of the part. περιπλομένων are unique; the word is elsewhere used only of the revolving year (compare however περίπολος, περιπολεῖν in Attic). The idea seems to be that the trumpet is used by the sentinels of a beleaguered town to summon the citizens to the walls. Or perhaps ἴαχε ὑπό 'is sounded *by* the besiegers,' to give the signal for assault. θυμοραϊστέων, N 544.

222. χάλκεον, i.e. unwearied, perhaps with the added idea of ringing quality suggested by the trumpet above; cf. χαλκεόφωνος E 785, and χάλκεον ἦτορ B 490. On the form An. remarks ἀμέτρως ὁ Ζηνόδοτος ὅπα χαλκῆν, οὐ συνεῖς ὅτι παραπλήσιόν ἐστι τὸ σχῆμα τῷ "κλυτὸς Ἴπποδάμεια" (B 742, q.v.) καὶ "θερμὸς ἀντμή" (Hym. Merc. 110). The reading of Zen., though not necessary, cannot be dismissed with a mere ἀμέτρως while the text contains numerous forms like χρυσῆν, χαλκῶι etc., scanned with synizesis.

224. τρόπεον, here only. Perhaps we should read τρώαν, see on O 666; the change may be due to the analogy of the later Ionic ὀρέω, etc., aided by the disappearance of τρωάω into τρωάω. The

text, however, may be defended by the analogy of φορέω beside φέρω. ὅσσοντο A 105.

225. ἔκπληγεν, sc. φρένας, N 394, II 403. So, without φρένας, σ 231 ἐκ γάρ με πλήσσοσιν.

230. To the reading of Zen. Ar. (ap. An.) objects εἰσὶν οὔτε τῇ συνθέσει 'Ομηρικοί, οὔτε τὸ "οἷσιν βελέεσσιν" ὑγιᾶς εἰρηται τοῖς ἐαυτῶν· ἔδει γὰρ τοῖς ἀλλήλων. The first of these objections is a matter of taste; for the second, viz. that οἷσι cannot refer to a plural subject, in the sense 'their,' see App. A. He may have criticised with more ground the tautological βελέεσσι . . . ἔγχεσιν. But there is much to be said for Zen.'s reading, which avoids the awkward καὶ τότε (apparently to be taken as = 'even in the retreat') as well as the hardly intelligible ἀμφὶ σφοῖς ὀχέεσσι. As this stands we must translate '(by falling) *beside* their own chariots and *on* their own spears'—an ungraceful zeugma, which no doubt led to the presumably conjectural ξιφέεσσι mentioned by A. It is probably meant that the front rank in their sudden flight impaled themselves on the spears of those behind. But there ought to be no chariots in the fighting line. Monro compares Thuc. vii. 84 περί τε τοῖς δορατοῖς καὶ σκεύεσιν οἱ μὲν εὐθὺς διεφθείροντο κτλ.

ἀσπασίως Πάτροκλον ὑπέκ βελέων ἐρύσαντες
 κάτθεσαν ἐν λεχέεσσι· φίλοι δ' ἀμφέσταν ἑταῖροι
 μυρόμενοι· μετὰ δέ σφι ποδώκης εἶπετ' Ἀχιλλεύς
 δάκρυα θερμὰ χέων, ἐπεὶ εἶσιδε πιστὸν ἑταῖρον 235
 κείμενον ἐν φέρτρῳ δεδαϊγμένον ὃξέϊ χαλκῶι.
 τὸν ῥ' ἦτοι μὲν ἔπεμπε σὺν ἵπποισιν καὶ ὄχεσφιν
 ἐς πόλεμον, οὐδ' αὖτις ἐδέξατο νοστήσαντα.
 ἥελιον δ' ἀκάμαντα βοῶπις πόντῳ Ἥρη
 πέμψεν ἐπ' Ὠκεανοῖο ῥοὰς ἀέκοντα νέεσθαι· 240
 ἥελιος μὲν ἔδν, παύσαντο δὲ δίοι Ἀχαιοὶ
 φυλόπιδος κρατερῆς καὶ ὁμοίου πολέμοιο.

Τρῶες δ' αὖθ' ἐτέρωθεν ἀπὸ κρατερῆς ὑσμίνης
 χωρήσαντες ἔλυσαν ὑφ' ἄρμασιν ὠκέας ἵππους,
 ἐς δ' ἀγορὴν ἀγέροντο πάρος δόρποιο μέδεσθαι. 245
 ὀρθῶν δ' ἐσταότων ἀγορὴ γένητ', οὐδέ τις ἔτλη
 ἕζεσθαι· πάντας γὰρ ἔχε τρόμος, οὐνεκ' Ἀχιλλεύς
 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
 τοῖσι δὲ Πουλδάμας πεπνυμένος ἦρχ' ἀγορεύειν
 Πανθοίδης· ὁ γὰρ οἶος ὄρα πρόσσῳ καὶ ὀπίσσω. 250

233. ἀφέσταν P¹Q Lips.: ἀμφέστας AR. 236. φερέτρῳ G. 238.
 εἰς Vr. A. || αὖσις C. 239. ἐν ἄλλῳ ἥελιον μὲν ἔπειτα A. 240. πέμπεν AQ
 Harl. a. 242. πτολέμοιο CDGHQTU Syr. 243. αὖθ' : οὐν J : αὖ A (supr. θ)
 Vr. A. || ἀπὸ κρατερῆς ὑσμίνης : ἐν ἄλλῳ ἐπὶ ὀρωσῶν πεδίοιο A. 247.
 ἔχε : ἔλε (A supr.) H Vr. b. A. || τρόμος : φόβος Zen. 248. ἀπέπαυτ' G.

238. *νοστήσαντα* as usual implies *safe* return and is virtually the principal verb, *he returned not safe for Achilles to welcome him*.

240. *ἀέκοντα*, because before his time. The only other instance in H. of a divine interference with the course of natural phenomena is in ψ 243 (*Ἀθήνη*) *νύκτα μὲν ἐν περάτῃ διολιχὴν σχέθεν κτλ.* So ends the eventful day which began with A. It is now so overburdened with an accumulation of events through the growth of the poem that one can hardly think of this ending as 'premature' without a smile.

244. *ὑφ' ἄρμασιν* must be taken attributively with *ἵππους*, *τοὺς ὑπὸ τοῖς ἄρμασιν ὄντας*. The gen. is always used elsewhere (except Ω 576, Ψ 7?), and is then naturally taken with the verb.

245. *πάρος* only here goes with the pres. instead of the aor. infin. So with *πρίν*—the only exceptions to the rule being τ 475, A 99 (where the pres. *ἄγειν*

is preceded by the aor. *δόμηναι*). See Gildersleeve's instructive remarks in *A. J. P.* ii. 467. Monro suggests, however, that *μέδεσθαι* may be aor. of *μήδομαι*, *H. G.* § 31. 2; no forms occur which necessarily imply *μέδομαι*.

246. In a regular assembly of course all sat but the speaker; that all should stand is a mark of confusion and haste.

247. *ἕζεσθαι*, rather *ἕζεσθαι*, aor. of *ἕζεσθαι*, see on N 285. For *ἔχε* we should perhaps adopt the variant *ἔλε* (Platt *J. P.* xix. 42), but the difference between imperf. and aor. is very slight here.

248. *δηρὸν*, see on 125. The clause is simply co-ordinated by *δέ*, leaving the connexion of thought, 'although,' or 'after that,' to be supplied by the hearer.

250. It is commonly said that in this phrase *πρόσσῳ* refers to the *past* (as that which is before our eyes), *ὀπίσσω* to the future. It is however very doubtful if this can be maintained. *πρόσσῳ* in later

Εκτορι δ' ἦεν ἑταῖρος, ἱὴν δ' ἐν νυκτὶ γέγοντο·
 ἀλλ' ὁ μὲν ἄρ' μύθοισιν, ὁ δ' ἔγχεῖ πολλὸν ἐνίκα.
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
 “ἀμφὶ μάλα φράζεσθε, φίλοι· κέλομαι γὰρ ἔγωγε
 255 ἄστυδε νῦν ἵεναι, μὴ μίμνεν ἡὼ δῖαν
 ἐν πεδίῳ παρὰ νηυσὶν· ἐκὰς δ' ἀπὸ τείχεός εἰμεν.
 ὄφρα μὲν οὗτος ἀνὴρ Ἀγαμέμνονι μῆνιε δίδωι,
 τόφρα δὲ ῥηῖτεροι πολεμίζειν ἦσαν Ἀχαιοί·
 χαίρεσκον γὰρ ἔγωγε θοῆς ἐπὶ νηυσὶν ἰαύων,
 260 ἐλπόμενος νῆας αἰρησέμεν ἀμφιελίσσας.
 νῦν δ' αἰνῶς δείδοικα ποδώκεα Πηλεΐωνα·
 οἶος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθέλησει
 μίμνεν ἐν πεδίῳ, ὅθι περ Τρῶες καὶ Ἀχαιοὶ
 ἐν μέσῳ ἀμφότεροι μένος Ἄρῃος δατέονται,
 265 ἀλλὰ περὶ πτόλιός τε μαχήσεται ἡδὲ γυναικῶν.

253. ὅς σφιν GP Syr. 255. ἄστυ γε J. 256. ἐμπεδίῳ H. 258.
 πολεμίζεσθ' S. 260. νῆας γ' G. ἐρυσέμεν JQ. 261. δέδοικα QR. 262.
 οὐκ: οὐδ' HJ Vr. A. 264. ἄρεος AC Harl. a, Ven. B. 265. ἐν ἄλλῳι
 μαχέσεται A.

Greek refers to the future, as with us; it is not elsewhere in H. used in a temporal sense. *ὀπίσω* when temporal is always used of the future (I 160, 411, Δ 37, and often). It seems therefore that the words are rather to be taken locally, of a man who takes a 'wide view,' and does not fix his attention solely on what is just in front of him. The other instances are A 343, I' 109, ω 452. The same idea is repeated in *ἀμφὶ μάλα φράζεσθε*, 254.

251. Cp. Virgil *Aen.* x. 702 *Paridisque Mīmanta Aequalem comitemque, una quæm nocte Theano In lucem . . . dedit et face prægnans Cisseis regina Parin*, etc. For *ἱήν*=the same cf. *μία* Ω 396, etc. The contrast in character in spite of the coincidence of nativity was a difficulty, as appears from the scholia, to those who sought in Homer the elements of astrology, as well as of all other sciences.

254. *ἀμφὶ . . . φράζεσθε*, cf. *περιφραζώμεθα*, α 76: 'look at the matter on both sides,' as we say.

257. *οὗτος ἀνὴρ*, it is needless to name the great enemy.

258. *ῥηῖτεροι πολεμίζειν*, 'easier to fight with,' as A 589, M 63, Ω 243, etc.

259. The iterative *χαίρεσκον* is hardly to be explained, unless it be assumed to refer to a period before the story of the

Iliad; even this would be inconsistent with passages shewing that the Trojans remained in or near the city while Achilles yet fought (I 353). The allusion can only be to the previous bivouac of the Trojans *ἐπὶ θρωσμῷ πεδίοιο*, after their success in Θ. *ἰαύων*, *passing the night*, see I 325. *ἔγωγε*, emphatic, 'I, the same who used to delight . . am now afraid,' etc.

262. *οἶος* gives in anticipation the reason for *οὐκ ἐθέλησει*, cf. ο 212 *οἶος ἐκείνου θυμὸς ὑπέρβιος, οὐ σε μεθήσει, ρ 514 οἶ' ὃ γε μινθεῖται, θέλγοιτό κέ τοι φίλον ἦτορ*. This is more Homeric than to refer the clause to what precedes, though it is of course possible to do so. In that case we should adopt the variant *οὐδ'* for *οὐκ*. *ἐκείνου*, so mss. and in a late book the form need not be doubted. To read *κείνου* gives a very harsh rhythm.

264. *μένος Ἄρῃος*, cf. π 269 *ὅπότε . . μένος κρίνηται Ἄρῃος, the fury of battle*. *δατέονται*, *share between them*; a phrase which appears to be unique.

265. *περὶ*, as the stake of the contest: in this sense *ἀμφὶ* with dat. or acc. is the usual word, see note on II 526. *περὶ* being generally used of the object only as defended. But compare I' 137, M 216, and 279 below: and λ 403 *περὶ πτόλιος μαχεούμενον ἡδὲ γυναικῶν*.

ἀλλ' ἴομεν προτὶ ἄστν, πίθεσθέ μοι· ὦδε γὰρ ἔσται.
 νῦν μὲν νύξ ἀπέπαυσε ποδῶκεα Πηλεΐωνα
 ἀμβροσίη· εἰ δ' ἄμμε κιχήσεται ἐνθάδ' ἔοντας
 αὔριον ὀρμηθεῖς σὺν τεύχεσιν, εὖ νύ τις αὐτὸν
 γνώσεται· ἀσπασίως γὰρ ἀφίξεται Ἴλιον ἱρήν, 270
 ὅς κε φύγη, πολλοὺς δὲ κύνες καὶ γῦπες ἔδονται
 Τρώων· αἱ γὰρ δὴ μοι ἀπ' οὔατος ὦδε γένοιτο.
 εἰ δ' ἂν ἐμοῖς ἐπέεσσι πιθώμεθα κηδόμενοί περ,
 νύκτα μὲν εἰν ἀγορῇ σθένος ἔχομεν, ἄστν δὲ πύργοι
 ὑψηλαί τε πύλαι σανίδες τ' ἐπὶ τῆς ἀραρυαί 275
 μακραὶ εὐξεστοὶ ἐξευγμέναι εἰρύσσονται·
 πρῶϊ δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες

266. μοι: δέ κ' L. || ὦδε γὰρ ἔσται: γρ. ὡς γὰρ ἄμεινον L. 267 om. U.
 268. εἰ δ': ἡδ' Q: οὐδ' S. || εόντος Syr. 271. φύγοι S. 272. ὡατος Q. ||
 γένοιτο Harl. a. 273. πιθώμεθα Harl. a, ἐν ἄλλωι A. 275. τ': δ' Syr.
 277 om. H. ὑπ' ἡῷοι Cant.: ὑπ' ἡοῖ CLQR Vr. A: ἐπ' ἡοῖ P Lips.

266-83 are regarded as a later interpolation by Heyne, Düntzer, Nauck, Fick, etc. They contain two flagrant 'violations' of the digamma, ἀφίξεται Ἴλιον and ἔχομεν ἄστν, and several strange expressions noted below. The latter could all be removed by the excision of 272-76, leaving only one violation of F. We are not dealing with an ancient part; and it is indispensable to retain 266-71, 277-83, for the sake of the very effective allusions in Hector's reply to the actual words of Polydamas (see on 303).

270. ἀσπασίως, Cobet ἀσπάσιος, which may be right, as the adj. is always used predicatively, never as an epithet. But the change is quite unnecessary. So in 232 Nauck reads ἀσπάσιοι, cf. Φ 607.

272. ἀπ' οὔατος, far from my hearing; cf. X 454; there the phrase is more natural with ἔπος, while here nothing audible has been mentioned. The words are perhaps a formula of deprecation of unlucky words, rather than a prayer that the thing mentioned may not happen: 'let the word I have spoken be removed from my ear,' i.e. let it be taken as unsaid, so far as the omen is concerned. In that case ὦδε is less appropriate, and probably is another sign that the phrase is borrowed here. The emphatic position of Τρώων, too, by no means corresponds to the importance of the word.

274. σθένος ἔχομεν, a very obscure phrase explained by Ar. τῇ βουλῇ κρατή-

σομεν, in the assembly (sc. by deliberation) we shall find strength. This does not suit the acc. of duration νύκτα, as P. can hardly mean that they are to debate all night long. Hence it is generally taken to mean 'through the night we will keep our force (army) in the place of assembly,' instead of letting them disperse to their homes. This sense of σθένος is not Homeric; the word occurs only in the sense of physical force or in periphrasis, σθένος Ὀρίωνος. It is however found in Soph. *Aj.* 438 in a remotely analogous phrase (ἐπελθὼν οὐκ ἐλάσσονι σθένει). So in prose we have παντὶ σθένει βοηθεῖν, and δύναμις occurs in this sense in Herod. and Xen. It is better to understand 'we will keep (husband) our strength (by resting) in the agora.' The local use of ἀγορή = forum may be defended by § 266 and θ 5 Φαιήκων ἀγορήνδ' ἢ σφιν παρὰ νηυσὶ τέτυκτο. But the whole phrase smacks of post-Homeric diction.

275. σανίδες, boards, perhaps an additional covering fastened on the doors for extra security against assault; see note on M 454.

276. ἐξευγμέναι, joined together, or perhaps rather closed tight, taken predicatively with εἰρύσσονται. This seems to be the only case in H. where the verb is used in any but the literal sense of yoking to a chariot.

277 = Θ 530.

στησόμεθ' ἄμ πύργους. τῶι δ' ἄλγιον, αἶ κ' ἐθέλησιν
 ἔλθων ἐκ νηῶν περὶ τείχεος ἄμμι μάχεσθαι.
 ἄψ' πάλιν εἶσ' ἐπὶ νῆας, ἐπεὶ κ' ἐριαύχενας ἵππους 280
 παντοίου δρόμου ἄσσι ὑπὸ πτόλιν ἡλασκάζων.
 εἶσω δ' οὐ μιν θυμὸς ἐφορμηθῆναι ἑάσει,
 οὐδέ ποτ' ἐκπέρσει· πρὶν μιν κύνες ἀργοὶ ἔδονται."
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἑκτωρ.
 "Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις, 285
 ὅς κέλεαι κατὰ ἄστρ' ἀλήμεναι αὐτὶς ἰόντας.
 ἦ οὐ πω κεκόρησθε ἐελμένοι ἔνδοθι πύργων;
 πρὶν μὲν γὰρ Πριάμοιο πόλιν μέροπες ἄνθρωποι
 πάντες μυθέσκοντο πολύχρυσον πολύχαλκον·
 νῦν δὲ δὴ ἐξαπόλῳλε δόμων κειμήλια καλά, 290
 πολλὰ δὲ δὴ Φρυγίην καὶ Μηϊονίην ἐρατεινὴν
 κτήματα περνάμεν' ἵκει, ἐπεὶ μέγας ὠδύσατο Ζεὺς.
 νῦν δ' ὅτε πέρ μοι ἔδωκε Κρόνου πάϊς ἀγκυλομήτεω
 κῦδος ἀρέσθ' ἐπὶ νηυσί, θαλάσσῃ τ' ἔλσαι Ἀχαιούς,

278. ἄμ: ἄν (ἄν) D²GPQR Syr. Vr. d: ἀπύργους D¹. 279. νηὸς Mor.
 281. ἄσει C. || ἄλυσκάζων Q. 285. πουλυδάμας ap. Sch. T (Zen.; cf. M 231).
 286. αὐαῖς C. 287. κεκόρυσσε JR: κεκόρεσε U: κεκόρησθον Zen. || ἐερμένοι
 Vr. b: ἐεργμένοι Bar. Mor. Vr. A. 291. δὴ: καὶ Syr. 292. ἵκει GPS Harl. a.
 Vr. b A. 293. πέρ: δὴ PR. 294. ἔλσαι: ἔλασαι CG: ὀλλέει Bar. Mor.

281. ἡλασκάζων, apparently conn. with ἀλά-ω and perhaps ἡλεός, ἡλίθεος, *wandering aimlessly about*. Cf. note on O 128. The word recurs only ι 457, in a different sense; but cf. ἡλάσκω B 470, N 104. The suffix -άζειν seems often to convey an unfavourable or contemptuous meaning; cf. μιμν-άζω, ῥιπτ-άζω, οἰνοποτ-άζω, πτωσκ-άζω (Monro on ν 9).

282. For the weak ἑάσει we expect ἐφήσει or ἐνήσει (Heyne; ἀνήσει van L.). 284-85 = M 230-31.

287. κεκόρησε, ὅτι Ζηνοδότος γράφει "κεκόρησθον," συγχέων τὸ δυνάμει, An.; see on A 567. This is an obvious corruption for metrical reasons due to ignorance of the F of Fελεμένοι. (The variant ἐεργμένοι is equally possible, but may be due to the idea that the same word should not be repeated in two lines, even in different forms. But this is not inconsistent with the Epic style.)

288. μέροπες, here in the nom., as B 285 in dat.; elsewhere only μερόπων. The lengthening by the ictus is rare at the beginning of the fifth foot; here it is evidently due to the ending μερόπων ἀνθρώπων, which might be adapted but

was too firmly established to be shifted in place. The five lines 288-92 are a confusing element in the speech, and seem to have no bearing whatever on the situation; they would certainly be better away, for if we omit them the connexion of thought is quite clear, but as they stand, the loss of wealth would appear to be an excuse rather for the defensive than for the offensive attitude which Hector is recommending. νῦν δέ too is used in two quite different antitheses in 290 and 293, in the latter case having no connexion whatever with what immediately precedes. For the thought compare Ω 543-48, I 402, and for 291, I 401.

292. περνάμενα, probably to supply payment for the allies, cf. the δῶρα of P 225. But the idea seems in advance of the political economy of the poems generally.

294. The F of Fέλσαι is neglected. Hence Heyne proposes to read καὶ ἀμφ' ἅλα (from A 409) for θαλάσση τ'. Such a change is unlikely, though it might be explained by the apparent hiatus. On the other hand, there is no ground for rejecting the lines; unlike what precedes they cohere well with the rest of the

νῆπιε, μηκέτι ταῦτα νοήματα φαῖν' ἐνὶ δῆμῳ. 295
οὐ γάρ τις Τρώων ἐπιπείσεται· οὐ γὰρ εἰώσω.
ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἶπω, πειθόμεθα πάντες.
νῦν μὲν δόρπον ἔλεσθε κατὰ στρατὸν ἐν τελέεσσιν,
καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος· 300
Τρώων δ' ὅς κτεάτεσσιν ὑπερφιάλως ἀνιάξει,
συλλέξας λαοῖσι δότῳ καταδημοβορήσαι·
τῶν τινὰ βέλτερόν ἐστιν ἐπαυρέμεν ἢ περ Ἀχαιοὺς.
πρῶϊ δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες
ιηυσὶν ἐπι γλαφυρήσιν ἐγείρομεν ὄξυν Ἄρῃα.
εἰ δ' ἐτέον παρὰ ναῦφιν ἀνέστη διὸς Ἀχιλλεύς, 305
ἄλγιον, αἶ κ' ἐθέλησι, τῷ ἔσσεται. οὐ μιν ἔγωγε
φεύξομαι ἐκ πολέμοιο δυσσηχέος, ἀλλὰ μάλ' ἄντην
στήσομαι, ἢ κε φέρησι μέγα κράτος, ἦ κε φερόιμην.
ξυνὸς ἐννάλιος, καὶ τε κτανέοντα κατέκτα."

299. ἀγρήγορε J (*supr.* ἐ). || ἕκαστοι P. 300. ὑπερφιάλοισ Harl. a. 302.
ΤΩΝ: ΩΝ R. || ἦ: εἶ P: οὐ G. 303. ὑπ' ἡῶι Cant.: ὑπ' ἡοῖ CGLQ. 304.
ναυσὶν Q. || ἀγείρομεν Vr. A. 305. ὅ om. H. 306. τῷ: τὸ P. 307. πολέ-
μου L. 308. φέρησι: φέροισι Syr. || ἦ κε: ἡὲ Vr. A.

speech, and it is wisest to accept the neglected *F* as another indication of the date of all this part.

295. Monro points out that the proper apodosis to 293-94 is 'you wish to retire to the city.' This is rhetorically suppressed, and in its place we have 'do not make such foolish proposals.'

299. ἐγρήγορε, see on K 67.

300-02 are very obscure in thought and expression. The idea seems to be 'if any one (i.e. Polydamas) is nervous about fighting far from the city, owing to the possession of wealth, let him make a present of it to the common store, instead of handing it over to the Achaeans, which would be the result of such suicidal counsels as P.'s.' But this elaborate irony is not like Homeric simplicity and directness of thought; the lines would suitably follow 288-92 above, but in another context, viz. in a serious appeal to the Trojans to surrender their private wealth for the common good. The thought in any case is one for an assembly in Troy, not for a council of war in the open field.

301. καταδημοβορήσαι for public food, lit. to consume in eating from the common stock. Compare δημοβόρος βασιλεὺς A 231, of the king who does nothing but feast at the public cost.

303. Polydamas' words (277) are sar-

castically repeated in order to emphasize the contrast of the two conclusions; and so ἄλγιον, 306, is an echo of 278.

306. αἶ κ' ἐθέλησι, if he is determined to have it so. Van Herwerden's conj. αἶ κ' ἐλθῃσι is ingenious but not necessary.

308. Cf. N 486, where the change of mood is not found; Syr. here has φέροισι for φέρησι, and this is adopted by Nauck and von Christ, while Naber conj. φέρωμι for φερόιμην. But the text is sufficiently defended by passages like II 648-51, δ 692, μ 156-57, and see *H. G.* § 275 *b*. The opt. cannot be used in a sense derived from that of *wish* (as though = 'or else would I might gain it'), for the use of *κε* is inconsistent with the wish. The mood must be potential, 'it might be that I should gain.' The peculiarity of the passage is that the alternative thus hesitatingly put is not that which is most remote in the speaker's mind; for the whole speech, and especially this part, is confident even to boastfulness. It can only be said that the alternative given by the opt. is logically thrown into the background because it is not the one necessary to the leading thought: 'I will face him, even in the expectation that he will win' is followed by 'or on the other hand I might win' only as a subordinate correction.

309. The god of battle is impartial

ὥς Ἐκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελεύδῃσαν 310
 νῆπιοι· ἐκ γάρ σφεων φρένας εἴλετο Παλλὰς Ἀθήνη·
 Ἴκτορι μὲν γὰρ ἐπήνθησαν κακὰ μητιόοντι,
 Πουλυδάμαντι δ' ἄρ' οὐ τις, ὅς ἐσθλὴν φράζετο βουλὴν.
 δόρπον ἔπειθ' εἶλοντο κατὰ στρατόν· αὐτὰρ Ἀχαιοὶ
 παννύχιοι Πάτροκλον ἀνεστενάζοντο γοῶντες. 315
 τοῖσι δὲ Πηλεΐδης ἀδινοῦ ἐξῆρχε γόοιο,
 χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἑταίρου,
 πυκνὰ μάλα στενάζων ὥς τε λῖς ἠυγένειος,
 ὦι ρά θ' ὑπὸ σκύμνους ἐλαφιβόλος ἀρπάσῃ ἀνὴρ
 ὕλης ἐκ πυκινῆς· ὁ δέ τ' ἄχυνται ὕστερος ἐλθών, 320
 πολλὰ δέ τ' ἄγκ' ἐπῆλθε μετ' ἀνέρος ἵχνι' ἐρευνῶν,
 εἴ ποθεν ἐξεύροι· μάλα γὰρ δριμύς χόλος αἰρεῖ·

311. φρένας ἐξελετο Ζεὺς Syr. 312. ἐπή(ι)νες(ς)αν J (*supr.* η) PR. 313.
 δ' ἄρ': γὰρ Cant. || οὐ τι Erphroditos, G. 315. ἀναστενάζοντο G Pap. ¹. |
 γοῶντες Q: βοῶντες PRS. 317. ἀνδροφόνους ar. Did. 318. πυκνὰ:
 πολλά Syr.: θηοὰ *El. Mag.* 263. 27. 319. οὐ ῥα Harl. a *supr.* || ἀρπάσει CLQ.
 321. δέ τ': τε P: δ' ἔτι *Lips.* || ἀνέρι Harl. a (*supr.* oc): ἀνέρ' Vr. A.

and slays him that would slay, cf. *νίκη* ἐπαμείβεται ἄνδρας Z 339. ΚΤΑΝΕ-
 ΟΝΤΑ may be a secondary present, like
 ἐπιτραπέειν K 421, used in a desiderative
 sense. In Z 409 (where see note), Ξ 481
 it is clearly a future, and Cobet accord-
 ingly would read κτενέοντα here also;
 but such a use of the fut. part. is very
 doubtful in H., see *H. G.* §§ 63 note*,
 244.

311. σφεων, rather σφι (van L.); see
 Z 234, I 377 (note), T 137.

312. ἐπήνθησαν with dat. is very rare
 in later Greek (ἡμῖν ἐπαίνω γλώσσαν
 εὐφημον φέρειν, *Aisch. Cho.* 581). The
 commoner use with the acc., however,
 is only found once in H., μύθον ἐπαίνή-
 σαντες B 335, while we have οὐ τοι
 ἐπαίνεομεν Δ 29 (= II 443, X 181), and the
 dat. well suits the sense of the word,
 'to assent to.' The verb is most com-
 monly used in H. absolutely, without
 an object.

316. ἀδινοῦ, *vehement*, see on 124, B
 87. This line recurs several times in
 the later books of the *Il.*, cf. Ψ 17-18.

317. Did. mentions an old variant
 ἀνδροφόνον, but as *epitheton ornans* of a
 warrior the adj. is almost confined to
 Hector; and the pathetic effect when it
 is applied to Achilles' hands is too
 beautiful to be lost. The idea is even
 more touchingly expanded in Ω 478-79.

318. λῖς ἠυγένειος, ἐμπείρως πάννυχ' αἰ

γὰρ θήλειαι κάλλιστον ἔχουσι γένειον, οἱ
 δὲ ἄρσενες χαίτην. νῦν δὲ ἐπὶ θηλείας·
 ἄρσεν γὰρ οὐ σκυμναγωγεῖ. τὸ δὲ λέαινα
 νεώτερον ὄνομα, Schol. A. See P 134.
 Evidently H. uses λέων in a generic sense
 just as we use 'horse' to include 'mare'
 —or to speak more strictly, λέων is the
 only word in his vocabulary for *lion* and
lioness, λέαινα being a later formation.
 The masc. form naturally calls for masc.
 gender in adjectives, even when the
 female is specially referred to.

319. ἐλαφιβόλος, ἡ διπλῇ ὅτι οὕτως
 τοὺς κυνηγοὺς καταχρηστικῶς λέγουσιν οἱ
 ποιηταί, An.; i.e. the passage shews
 that the word is not to be restricted to
 a hunter of deer.

320. ὕστερος, ὕστερον τῶν ἀναρπασάν-
 των, Schol. T., i.e. too late.

321. ἐρευνῶν, ἐρεύων Fick, after ἐρενε
 and ἐξερεύνειν in Hesych., to avoid the
 contraction.

322. ἐξεύροι is unusual, the aor.
 ἐπῆλθε in a simile not being a historic
 tense. There are however a few similar
 cases of the opt. thus expressing a hope
 after a present; ἔτι τὸν δῶστηνον ὀδομαι,
 εἴ ποθεν ἐλθῶν . . . θείη, v. 224 (so β
 351; ξ 496 is rather different as εἰ . . .
 ἐποτρύνει follows an opt. of wish. The
 nearest case in *Il.* is Δ 792 τίς οἶδ' εἴ κέν
 οἱ . . . θυμὸν ὀρίναις;). It is possible that
 the constr. may have been affected by
 the use of εἰ with opt. as an independent

ὥς ὁ βαρὺ στενάχων μετεφώνεε Μυρμιδόνεσσιν·
 “ὦ πόποι, ἦ ῥ’ ἄλιον ἔπος ἔκβαλον ἥματι κείνῳι,
 θαρσύνων ἥρωα Μενόιτιον ἐν μεγάροισι· 325
 φῆν δέ οἱ εἰς Ὀπόεντα περικλυτὸν υἱὸν ἀπάξει
 Ἴλιον ἐκπέρσαντα λαχόντά τε ληΐδος αἶσαν.
 ἀλλ’ οὐ Ζεὺς ἀνδρεσσι νοήματα πάντα τελευτᾷ·
 ἄμφω γὰρ πέπρωται ὁμοίην γαῖαν ἐρεῦσαι
 αὐτοῦ ἐνὶ Τροίῃ, ἐπεὶ οὐδ’ ἐμὲ νοστήσαντα 330
 δέξεται ἐν μεγάροισι γέρων ἱππηλάτα Πηλεὺς
 οὐδὲ Θέτις μήτηρ, ἀλλ’ αὐτοῦ γαῖα καθέξει.
 νῦν δ’ ἐπεὶ οὖν, Πάτροκλε, σεῦ ὕστερος εἰμ’ ὑπὸ γαῖαν,
 οὐ σε πρὶν κτεριῶ, πρὶν Ἑκτορος ἐνθάδ’ ἐνείκαι
 τεύχεα καὶ κεφαλὴν, μεγαθύμου σείο φονῆος· 335
 δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσω
 Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθεῖς.
 τόφρα δέ μοι παρὰ νηυσὶ κορωνίσι κείσεται αὐτως,
 ἀμφὶ δέ σε Τρωαὶ καὶ Δαρδανίδες βαθύκολποι
 κλαύουσιναι νύκτας τε καὶ ἡμέατα δάκρυ χέουσιναι, 340

323. μετεφώνει A (γρ. μετεφώνεε) CQ Harl. a. 326. δέ: γὰρ R. 327. τε om. J: δὲ L. 329. ὁμοίαν U. || ἐρεύσειν Harl. a: ἐρεύθειν Aischines *Tim* § 144. 330. νοστήσαντα P. 333. ἀλλ’ ἐπεὶ οὖν φίλ’ ἐταῖρε Aisch. *ibid.* 148. || ὑπὸ: ἐπὶ R. 334. πρὶν Ἑκτορος ST Vr. A: πρίν γ’ Ἑκτορος Ω. || ἐνείκω PQR (S *supr.*) Bar. Harl. a, Aisch. *ibid.* 335. σείο P Harl. a: σίο Pap. ι (*supr.* ο). 338. κείσεται P. || αὐτως: οὕτως ap. Didl. and Eust.

form of wish. I.e. we may (as grammarians) imagine the lioness saying *εἰ ποθεν ἐξεύροισι, would I could find*.

324. ἥματι κείνῳι, a peculiar use, as the day meant is left to be understood from the following context; the phrase is elsewhere found only in the mouth of the poet himself, of the actual day of his narrative.

326. Patroklos had left Opus with Menoitios on account of a homicide (Ψ 88); it would seem therefore that banishment for this cause was only temporary, being compounded after a time with blood-money.

329. ἐρεῦσαι, cf. A 394. Some scholars adopt the variant ἐρεύσειν, but the fut. is not defensible. Cf. Hes. *Tl.* 464 πέπρωτο δαμῆναι, Pindar *O.* viii. 36 ἦν πεπρωμένον . . ἀμπνεύσαι etc. The indie. πέπρωται does not recur in H. ὁμοίην, *same*, as 120.

335. σείο, obj. gen. after φονῆος, *murderer of thee the noble-hearted*; cf. I 686 σείο ἄποινα, *ransom of thee*, I 632

κασιγνήτιο φονῆος ποίνην, *blood-money from the murderer of his brother*. Bekker and La R. read σείο; but the change is at least unnecessary, even if defensible, as σὸς φονεύς for ‘thy murderer’ in the objective sense is doubtful in H., while μεγαθύμου is far more applicable to Patroklos than to Hector in Achilles’ mouth. Moreover Goebel points out that the order of words (epithet—poss. pronoun—subst.) is unexampled. The casual mention of Ἑκτορος τεύχεα seems to ignore the change of armour.

336–37 = Ψ 22–23. The lines may belong equally to both places, as the latter is a confirmation of a promise already made (and fulfilled in Ψ 175–76). The converse supposition is equally possible, viz. that the lines 336–42 were inserted here to prepare the way for an episode invented by the author of Ψ. Cf. the *Introd.* to Ψ.

338. αὐτως, *as thou art*, without funeral rites.

τὰς αὐτοὶ καμόμεσθα βίηφί τε δουρί τε μακρῶι,
πιείρας πέρθοντε πόλεις μερόπων ἀνθρώπων."

ὥς εἰπὼν ἐτάροισιν ἐκέκλετο διὸς Ἀχιλλεύς
ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὄφρα τίχιστα
Πάτροκλον λούσειαν ἄπο βρότον αἱματόεντα. 345
οἱ δὲ λοετροχόον τρίποδ' ἴστασαν ἐν πυρὶ κηλέωι,
ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλόντες.
γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θερμετο δ' ὕδωρ.
αὐτὰρ ἐπεὶ δὴ ζέσσειεν ὕδωρ ἐνὶ ἡνοπι χαλκῶι,
καὶ τότε δὴ λούσαν τε καὶ ἡλειψαν λίπ' ἐλαίωι, 350
ἐν δ' ὠτειλὰς πλήσαν ἀλείφατος ἐννεώροιο.
ἐν λεχέεσσι δὲ θέντες ἐάνωι λιτὶ κάλυσαν
ἐς πόδας ἐκ κεφαλῆς, καθύπερθε δὲ φάρεϊ λευκῶι.
παννύχιοι μὲν ἔπειτα πόδας ταχὺν ἀμφ' Ἀχιλλῆα
Μυρμιδόνες Πάτροκλον ἀνεσπενάχοντο γοῶντες. 355

342. περθεοντες Syr. 344. πυρῇ Q. 345. πατρόκλου Harl. a *supr.* ||
ἀποβρότου R. 346. ἔστασαν H (ἐ-) PQR. 347. ἔχεον Vr. d: ἔχευαν GJQ
Lips. (Pap. i *supr.*): χεύαν PR. ὑπὸ: ἀπὸ Q. 349. δὴ om. PR. || ἐνὶ:
ἐν H Harl. a: ἐνὶ C. || οἷνοπι Q.

341. καμόμεσθα, the mid. aor. recurs only in ι 130, also in the sense of *acquir-ing by labour*, οἱ κέ σφιν νῆσον ἐνκτημένην ἐκάμοντο. As applied to slaves it implies perhaps that they are mere chattels. The act. 'to make' by labour is of course common enough in the act. ἔκαμον. It is probable that this is the primitive sense of the word, the sense 'to grow weary,' which alone is found in classical Greek, being secondary. It is curious that modern Greek should have returned to the original sense, κάνω being=*to do*; τί κάνεις;=*how do you do?* The idea perhaps is that the enslaved women are set to do the work of professional mourners (Ω 720) in a sort of triumphant mockery. This, however, was not the view of the author of T 282 ff.—a passage probably suggested by these lines.

344=X 443, Ψ 40, θ 434; 345=Ψ 41: 346-48=θ 435-37.

347. P. Knight conj. ἔχεον, to keep up the sequence of imperfects. So also Cobet.

348. ἄμφεπε, lit. *clasped about*, embraced, from the primitive sense of ἔπω, *to handle*.

351. ἐννεώροιο, *nine years old*. We should probably read ἐννέωροιο: ἐνν- = ἐνF- from *ἐνFα, for which form see

Brugmann *Gr.* ii. § 173, G. Meyer *Gr.* § 405, and compare ἐνν-ἡμαρ: so also read ἐννόργιοι λ 312. The -ε- is due only to the influence of the more familiar ἐννέα. -ωρος from ὥρα, ὥρος (see Lex.), the same word as our *year*. Apparently oil improved by keeping, and we are to understand that nine-year oil is the very best. The word recurs also in κ 19 (δῶκε δέ μ' ἐκδείρας ἀσκὸν βοῶς ἐννεώροιο), 390 (σιάλουσιν ἐοικότας ἐννεώροισιν), λ 311 (ἐννέωροι γὰρ τοῖ γε καὶ ἐννεαπήχεες ἦσαν), τ 179 (Μίνως ἐννέωρος βασίλευε Διὸς μεγάλου δαριστής). The last refers to the nine years' cycle or *magnum annus* of early Dorian chronology (see Evans in *J. H. S.* xiv. 356 after Hoeck *Kreta* i. 246 ff.). From associations of this sort the word may have grown into a round number denoting full maturity (not however in λ 311). Compare the 'ninety cities' of Crete which come just before τ 179; and for the βοῶς of κ 19, Hes. *Opp.* 436 βόε ἐνναετήρω . . τῶν γὰρ σθένος οἶκ ἀλαπαδόν. Any derivation from νέ(F)ος, *new*, is forbidden by the synizesis with neglect of F, as well as by other difficulties. Herondas viii. 5 calls long nights νύκτες ἐννέωροι, *nine years* (or *hours*!) long.

Ζεὺς δ' Ἥρην προσέειπε κασιγνήτην ἄλοχόν τε·
 “ἔπρηξας καὶ ἔπειτα, βοῶπις πότνια Ἥρη,
 ἀνστήσας Ἀχιλλῆα πόδας ταχύν· ἦ ρά νυ σείο
 ἐξ αὐτῆς ἐγένοντο κάρη κομόωντες Ἀχαιοί.”

τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη· 360

“αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;
 καὶ μὲν δὴ πού τις μέλλει βροτὸς ἀνδρὶ τελέσσαι,
 ὅς περ θνητός τ' ἐστὶ καὶ οὐ τόσα μῆδεα οἶδε·
 πῶς δὴ ἔγωγ', ἣ φημι θεάων ἔμμεν ἀρίστη,
 ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 365
 κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις,
 οὐκ ὄφελον Τρῶεσσι κοτεσσαμένη κακὰ ράψαι;”

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·

Ἥφαίστου δ' ἴκανε δόμον Θέτις ἀργυρόπεζα
 ἄφθιτον ἀστερόεντα, μεταπρεπέ' ἀθανάτοισι, 370

356. προσέειπε: ἐκάλεσε Plut. *Mor.* 736 F. 356-68. Ζηνόδορος πειράται ἀποδεικνύει διεσκευασμένον τοῦτον τὸν τόπον Sch. BT (Porph. ? See Schrader p. 434).
 357. βοῶπι ACHT Pap. ι. 360 om. Pap. ι. 361. ἔειπας DH. 363. τ' om. ADJPR. 364. ἔγωγ': ἐγὼν Zen. 367. ράψαι: ῥέσαι (*supr.* ράψαι) HU.
 369. ἡφαίστιο GS.

356-68. Ζηνόδορος πειράται ἀποδεικνύει διεσκευασμένον (interpolated) τοῦτον τὸν τόπον, Sch. BT. For the little that is known of Zenodorus see Schrader *Porph.* pp. 428 ff. In this case his judgment is pretty certainly right. In the first place the passage clearly alludes to the suspected lines 168 and 181-86, and is open to all the objections urged against them. Again, of the thirteen lines seven appear in other parts of the poems; 356 = II 432; (357, cf. O 49); 360-61 = A 551-52; 363 = v 46; 365-66 = Δ 60-61; 368 = E 274, etc. (the last being a familiar note of interpolation); while the six lines which are original contain several curious expressions. The double change of scene is violent, and not in the Homeric style. The passage does nothing whatever to advance the story or to give any fresh insight into the relations of Olympus, and would certainly not be missed if it were omitted.

357. ἔπρηξας, 'you have accomplished your end, had your way'; cf. A 562 πρήξαι δ' ἐμπης οὐ τι δυνήσεται. The verb is only here used without an object. ἔπειτα, *after all*, but for καὶ we should rather have expected δὴ as Bentley conj. καὶ may, however, be explained as mean-

ing 'also' in the sense of 'once more,' an allusion to Hera's earlier offences. βοῶπις as voc., O 49. In both places good mss. have βοῶπι, but it can hardly be supposed that the -ι was long by nature in the voc. as 'Wernicke's law' requires us to suppose that it was in the nom. (App. N, § 18).

358. ἦ ρά νυ, *ironical, surely the Achaeans must be offspring of thine own.*

362. μέλλει with aor. inf. *is like to have*, i.e. in this case 'commonly does.' βροτός, *a mere man*. τελέσσαι without an object, like ἐπρηξας above, *to work his will*. Bentley conj. ἔπος for βροτός on the analogy of A 108, Ξ 44, Ψ 543: Brandreth κόπον, but this is not much gain.

367. κακὰ ράψαι, cf. *κακορραφή* O 16, δόλον ὑφαίνειν etc.

370. ἀστερόεντα, probably 'adorned with star-like ornaments,' see on II 134. Such a method of decoration seems to have been employed in the great tomb at Mykene called the 'Treasure-house of Atreus.' χάλκεον perhaps alludes to the practice of coating the walls with polished metal (see Helbig *H. E.* p. 100, η 86, δ 73); though it may only be an instance of the common Homeric custom

χάλκεον, ὃν ῥ' αὐτὸς ποιήσατο κυλλοποδίων.
 τὸν δ' εὖρ' ἰδρώοντα ἐλίσσόμενον περὶ φύσας,
 σπεύδοντα· τρίποδας γὰρ ἑείκοσι πάντας ἔτευχεν
 ἐστίμεναι περὶ τοῖχον ἐνσταθέος μεγάρου.
 χρύσεια δέ σφ' ὑπὸ κύκλα ἐκάστωι πυθμένι θῆκεν, 375
 ὅφρα οἱ αὐτόματοι θεῖον δυσαίατ' ἠγῶνα
 ἦδ' αὖτις πρὸς δῶμα νεοίατο, θαῦμα ἰδέσθαι.
 οἱ δ' ἦτοι τόσσον μὲν ἔχον τέλος, οὗατα δ' οὐ πω
 δαιδάλεα προσέκειτο· τά ῥ' ἦρτυε, κόπτε δὲ δεσμούς.
 ὅφρ' ὅ γε ταῦτ' ἐπονεῖτο ἰδυνίησι πραπίδεσσι, 380
 τόφρα οἱ ἐγγύθεν ἦλθε θεὰ Θέτις ἀργυρόπεζα.

371. ἐποίησατο Q. 373. γὰρ om. P: μὲν Par. ι (supr. [γα]ρ). 374.
 εὐσταθεῖα Vr. A. 376. δυσαίατ' AC fr. Mosc. Par. h: δυσείατ' T: ευσαιάντ' Q:
 δύσωνται PRU Par. j, Vr. b: δύσονται Ω, ἐν ἄλλωι A: ἐν ταῖς εἰκαιστέρας θεῖον
 κατὰ δῶμα νέονται (νέοιντο T) Sch. AT(?). 377. αὖτις C. 379. προσ-
 ἐκείντο J. || δεσμά Bar. Mor. 380. ταῦτα πονεῖτο PR (-εἴτ'). | εἰδυῖν(ι)αι CH¹R:
 εἰδείνισι Lips. 381 om. A¹D¹U Par. ι, Par. α: ἐν ἄλλωι καὶ οὗτος εἰρέθη,
 ἀπέστραπτο δέ A. || ἦλθε om. P: ἦε Lips.

of representing divine objects as of metal instead of meaner human materials; as the island of Aiolos is surrounded by a τείχος χάλκεον (κ 3), so the house of Hephaistos is built of solid bronze instead of mere stone.

371. κυλλοποδίων, only here and T 270, F 331. It seems to be a hypocoristic or pet form of *κύλλοπος, *little crook-foot*, and means the same as ἀμφιγυῖαι as explained on A 607. For the custom of giving nicknames from bodily defects out of pure affection Schulze (*Q. E.* p. 308) aptly compares Horace *Sat.* i. 3. 43 ff. *at pater ut gnati, sic nos debemus amici Si quod sit vitium non fastidire*, etc., where Varus is a Roman parallel.

372. ἐλίσσόμενον, turning backwards and forwards, i.e. *busy*, cf. *versari*. ἐλίσσ. is the chief predicate, to which ἰδρώοντα is subordinate, while σπεύδοντα is explanatory of both.

373. For the tripods with wheels see Helbig *H. E.* pp. 108 (n. 13), 347, and compare the τάλαρος ὑπόκυκλος of Helen, δ 131. The wheels are found in ancient Phoenician monuments; cf. also 1 Kings vii. 27-38 *every base had four brazen wheels*. The tripods are perhaps meant to carry trays and serve as tables at the feasts of the gods; the μέγαρον and δῶμα (377) are those of Hephaistos. πυθμήν is here = *leg* (cf. the use of the word in A 635 and see App. E), *he put golden wheels (one) under each leg*.

374. εὐσταθέος μεγάρου is elsewhere a purely Odyssean phrase (also ἐστ. θαλάμῳ ψ 178).

376. of is, of course, 'dat. commodi.' θεῖον ἀγῶνα *the assembly of the gods*, see note on H 298, O 428. It is curious that the un-Homeric δύσονται or δύσωνται should have invaded nearly all mss. It is probably a reminiscence of H 298. The variant θεῖον κατὰ δῶμα νέοιντο either involves the omission of the next line, or may be corrupt, and mean that κατὰ was read for πρὸς in 377. The automatically travelling tripods may be compared to the gold and silver dogs made by Hephaistos which guarded the palace of Alkinoos, η 91-95, as well as to the golden handmaids below, 418. The very sparing use made of such marvels even in Olympus is noteworthy.

378. τόσσον μὲν, cf. X 322, Ψ 454, and on Δ 130; 'they were so far finished, but the handles were not affixed' is a slight anacoluthon as easily intelligible in English as in Greek. δεσμοί, *rivets* (elsewhere in the general sense 'bond'). The oldest Greek bronze tripods found at Olympia are thus fastened; the welding of bronze was a comparatively late discovery. οὗατα, *handles*, 'lugs,' as A 632.

381. This line is omitted by such respectable authorities that it must needs be suspected. It is not absolutely necessary, and may have been interpolated to supply the usual τόφρα after

τὴν δὲ ἶδε προμολοῦσα Χάρις λιπαροκρήδεμνος
καλή, τὴν ὥπυιε περικλυτὸς ἀμφιγυνής·
ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
“τίπτε, Θέτι ταυνύπεπλε, ἰκάνεις ἡμέτερον δῶ 385
αἰδοίη τε φίλη τε; πάρος γε μὲν οὐ τι θαμίξεις.
ἀλλ' ἔπεο προτέρω, ἵνα τοι παρ ξείνια θείω.”
ὥς ἄρα φωνήσασα πρόσω ἄγε διὰ θεῶων.
τὴν μὲν ἔπειτα καθεῖσεν ἐπὶ θρόνου ἀργυροῦλου
καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνης ποσὶν ἦεν· 390
κέκλετο δ' "Ηφαιστον κλυτοτέχνην εἰπέ τε μῦθον·
“Ἥφαιστε, πρόμολ' ὦδε· Θέτις νύ τι σείο χατίζει.”
τὴν δ' ἡμίβητ' ἔπειτα περικλυτὸς ἀμφιγυνής·
“ἦ ῥά νύ μοι δεινὴ τε καὶ αἰδοίη θεὸς ἔνδον,
ἦ μ' ἐσάωσ', ὅτε μ' ἄλγος ἀφίκετο τῇλε πεσόντα 395
μητρὸς ἐμῆς ἰότητι κυνώπιδος, ἦ μ' ἐθέλῃσε
κρύψαι χολὸν ἔοντα· τότ' ἂν πάθον ἄλγεα θυμῶι,

385. *θέτις ταυνύπεπλος* Zen.: *θέτις ταυνύπεπλε* Bar. Mor. (*θέτις* Harl. a) Harl. b. ||
ἡμέτερον δὲ Zen. 387. *παρὰ* JPR. 388. *φωνήσας* ἠγῆσατο S. 389.
καθεῖσε(ν) U¹U². 392. *σείο* QR: *σείω* P. 394. *τε: γε* Pap. ¹. 396.
κυνώπιδος: γρ. *βοώπιδος* T. || *ἐθέλεσκε* G. 397. *ἂν*: γρ. *ἄρ* U³ Eust.

ἔφρα. If the line originally belonged to this place there is nothing to explain its omission. There appears to be no other case of *ἔφρα*, in the purely temporal sense, succeeded by *δέ* in *apodosis*; the only cases in the *Il.* where it is not answered by *τόφρα* seem to be 61, 442, E 788, I 352. But the use follows immediately from the original parataxis; cf. O 547 *ἔφρα μὲν (for a time)* . . . *αὐτὰρ ἐπει*.

382. *Χάρις* is made wife of Hephaistos by a more transparent allegory than we find elsewhere in *H.*; *ὅτι τῇ τέχνῃ τὴν χάριν προσεῖναι δεῖ*, Schol. A. In θ 266–366 Heph. is wedded to Aphrodite, whose attendants are the *Χάριτες*; but that passage is later and un-Homeric. *λιπαροκρήδεμνος*, see App. G, § 11.

385. Zen.'s *Θέτις ταυνύπεπλος*, though approved by Cobet (*M. C.* 333), is needless here, as the short *ι* of the voc. has the ictus (see on 357), and the hiatus in the caesura is common. *ἡμέτερον δῶ*, see A 426 and note Zen.'s *ἡμέτερνδε* (as we now accent it).

386–87 = ε 88 [91]; so 425–27 = ε 88–90.

For the favourite conjunction of *αἰδοῖος* and *φίλος* cf. K 114, Ξ 210, etc.; and for *πάρος* with the present A 553. With *πρότέρω* we may perhaps compare the Italian *Avanti!* = ‘come in.’

392. *ὦδε*, *hither*, in spite of Ar.'s arbitrary canon that it means only *thus* in *H.* He explained it here *οὕτως ὥς ἔχεις, οὐδὲν ὑπερθέμενος* (An.), cf. ρ 447 *στήθ' οὕτως ἐς μέσσον*. But this would never be seriously maintained except for the sake of a theory. See on K 537, M 346, and the discussions in *Lehrs Ar.* 70, 379, *Bekker H. B.* ii. 38. Plato, when about to burn his poems (see on P 263), is said to have apostrophized the fire, “*Ἥφαιστε, πρόμολ' ὦδε· Πλάτων νύ τι σείω χατίζει*.”

395. For the legends of casting out of heaven see on Ξ 249, O 18–24; and A 590–94 with the same application to Hephaistos, though the details are different. Hephaistos and his mother are generally represented as close allies.

397. *τότ' ἂν*: to get rid of the *ἂν* Brandreth conj. *τότ' ἄρ* (with Eust.) or *τό κεν*, van L. ἦ *κεν*.

εἰ μὴ μ' Εὐρυνόμη τε Θέτις θ' ὑπεδέξατο κόλπωι,
 Εὐρυνόμη θυγάτηρ ἄψορρούου Ὠκεανοῖο.
 τῆισι παρ' εἰνάετες χάλκεον δαίδαλα πολλὰ, 400
 πόρπας τε γναμπτάς θ' ἔλικας κάλυκας τε καὶ ὄρμους,
 ἐν σπῆϊ γλαφυρῶι, περὶ δὲ ῥόος Ὠκεανοῖο
 ἀφρῶι μορμύρων ῥέεν ἄσπετος· οὐδέ τις ἄλλος
 ἦιδεεν οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων,
 ἀλλὰ Θέτις τε καὶ Εὐρυνόμη ἴσαν, αἶ με σώωσαν. 405
 ἦ νῦν ἡμέτερον δόμον ἵκει· τῶ με μάλα χρεῶ
 πάντα Θέτι καλλιπλοκάμωι ζῳάγρια τίνειν.

398. τε om. L. || θ' om. T¹: δ' A (supr. θ') Q. 399. βαευρρούου J. 400. πολλὰ: πάντα Zen. Aph. Bar. Harl. b, Par. d g. 401. πόρπας τε: πόρπας PR: πόρπας LS. | γναπτὰς T. || τ' ἔλικας D. 402. δερρός C. 403 om. D¹. 404. ἦιδεεν J: γρ. ἦιδειν Did. 405. τε om. PQR. || ἔσαν GJR: ἦσαν S, γρ. U³. 406. ἵκει LRS. || χρεῶν C: χρῆ J Harl. a, Eust.: χρεῖω RU (supr. χρεῖα), Vr. A. 407. θέτιν D: θέτιδι P. τείνειν A Pap. ι, Bar.

398. For the singular ὑπεδέξατο with two subjects compare A 255 ἦ κεν γηθήσῃσι Πριάμος Πριάμοιό τε παῖδες, where the constr. is less harsh, as the verb precedes the nominatives. Kühner ii. p. 70.

399. The epianalepsis of the former of two names is very unusual. It might be accounted for on the ground that Thetis does not require explanation; but probably P. Knight is right in expelling the line as a mere gloss. ἄψορρούου recurs only in ν 65 in the same connexion. The ancients explained 'flowing back into himself,' because he surrounds the earth in a circle. Others have preferred to see in it a vague rumour of the 're-fluent' tide.

400. χάλκεον, a violation of 'Wernicke's law.' It is also one of the few exceptions to the rule against the molossus in this place. See App. N, § 17. Nauck χαλκῶων δαίδαλα μίμνον, which does not meet the second objection. εἰνάετες, for a nine years' cycle, see note on 351.

401. The πόρπαι are probably the same as περόναι (see App. G, 9), *fibulae*, brooches or buckles; cf. Eur. *Hec.* 1170, *Phoen.* 62, where the pin is used for putting out eyes. For the rest of the line cf. *Hym. Ven.* 86-89 πέπλον μὲν γὰρ ἔεστο φαεινότερον πυρὸς αὐγῆς, εἶχε δ' ἐπιγναμπτάς ἑλικας κάλυκας τε φαεινάς. ὄρμοι δ' ἄμφ' ἀπαλῇ δειρῇ περικαλλέες ἦσαν, καλοὶ, χρύσειοι, παμποῖκιλοι (cf. *ibid.* 162 ff.). No doubt the author of the Hymn took his words from this passage;

whether he had any clear idea of their sense is doubtful, and it is rash to base arguments on that passage. Helbig explains ἔλικες by some brooches of a very ancient type found in Greece, Italy, and Central Europe, and formed of two spirals. (See the illustrations in *H. E.* pp. 279-82.) This however makes them only another kind of πόρπαι, which is not probable. We can only say that they are *spirals*: this form is so common in early ornament that we cannot specify more closely. Very likely they were bracelets. Note that the *F* of *Fέλικας* is neglected. Of the κάλυκες it can only be said that they were bud-like ornaments. It is very natural to give the name to the gold rosettes found so abundantly in Mykenaeen graves, and used apparently for fastening on to dresses as ornaments (see Schuchh. p. 202); but comparison with Mykene must be used cautiously when we are dealing with women's dress. The ὄρμοι were of course necklaces.

402. σπῆϊ, a false form for σπέει which can always be restored; and so σπέεος for σπέιους. The only authority for the longer stem is ε 194 ἔξον δὲ σπέιους γλαφυρῶν, perhaps a corruption of ἔξον δὲ σπέος ἐς γλ. (Nauck).

405. ἵκαν, *kneue*, only here in *Il.* (three times in *Od.*).

407. ζῳάγρια, *the price of my life*, cf. θ 462 (Nausikaa to Odysseus) μνήσῃ μεί', ὅτι μοι πρῶτῃ ζῳάγρῃ ὀφέλλεις. The word (which is used in these two passages only in *H.*) evidently signified in the

ἀλλὰ σὺ μὲν νῦν οἱ παράθες ξεινήϊα καλά,
ὄφρ' ἂν ἐγὼ φύσας ἀποθείομαι ὅπλά τε πάντα."

ἢ καὶ ἀπ' ἀκμοθέτοιο πέλωρ αἶητον ἀνέστη 410

χωλεύων· ὑπὸ δὲ κνήμαι ῥώνοντο ἀραιαί.

φύσας μὲν ῥ' ἀπάνευθε τίθει πυρός, ὅπλά τε πάντα

λάρνακ' ἐς ἀργυρέην συλλέξατο, τοῖς ἐπονείτο·

σπόγγῳ δ' ἀμφὶ πρόσωπα καὶ ἄμφω χεῖρ' ἀπομόργνυ

αὔχένα τε στιβαρόν καὶ στήθεα λαχρήντα· 415

δὺ δὲ χιτῶν', ἔλε δὲ σκήπτρον παχύ, βῆ δὲ θύραζε

χωλεύων· ὑπὸ δ' ἀμφίπολοι ῥώνοντο ἀνακτι

χρύσειαι, ζώησι νεήνισιν εἰοικυῖαι.

τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσίν, ἐν δὲ καὶ αὐδὴ

καὶ σθένος, ἀθανάτων δὲ θεῶν ἄπο ἔργα ἴσασιν. 420

αἱ μὲν ὕπαιθα ἀνακτος ἐποίπνουν· αὐτὰρ ὁ ἔρρων

πλησίον, ἔνθα Θέτις περ, ἐπὶ θρόνον ἴξε φαεινοῦ,

ἔν τ' ἄρα οἱ φῦ χεῖρί, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·

408. ΞΥΝΗΪΑ JQ Harl. a.	410-12 om. Q.	410. ἄΝΗΤΟΝ R (γρ. αἶΗΤΟΝ).
411. ῥΩΝΟΝΤΑΙ R.	414. πρὸςΩΠΟΝ Bar. Vr. A. καὶ: ἰδ' Bar. ἀΠΕΜΟΡΓΝΥ	
ACJPS fr. Mosc.	418. εἰοικυῖαι DGHPQTU : εἰεικυῖαι J.	419. ἐμ Pap. c ¹ .
ἔστιν ἐνὶ Vr. b.	421. ποίπνουν H.	

first instance the price paid to a warrior who took a prisoner alive instead of slaying him, see Z 46 ζώγρει, 'Ἀτρεὺς νιέ, σὺ δ' ἄζια δέξαι ἄποινα. The use in these two places is clearly a playful extension of the word, but fixed the sense for later Greek; cf. Herod. iii. 36, and the meaning 'offerings to the gods for recovery from sickness' in Anthol., etc. Θέτι, Nauck θεᾶ, the contracted -i for -u being doubtful. Acc. to van L. (*Ench.* p. 224) the only other places where this -i cannot be thus resolved are Z 335, II 661, Ψ 891, Ω 141, 706, and five in *Od.* Brugmann however (*Gr.* ii. p. 602) regards the -i as the primitive instrumental -i, used from early times as a dative.

410. αἶΗΤΟΝ, a word of unknown meaning found only here in Greek. It is apparently connected with the equally enigmatic ἄητον Φ 395 q.v. πέλωρ too is an odd word to be applied to Hephaistos.

411. χωλεύων after πέλωρ, the usual constr. *ad sensum*. ῥώνοντο, see A 50 : ἀραιαί, E 425.

418. εἰοικυῖαι, a very doubtful form for the correct *FeFικυῖαι*, which occurs everywhere else in H. The best remedy is to write νεήνισσιν *FeFικυῖαι* with

Brandreth (*νεηνίδεσιν* P. Knight, which will not do). If we condone the -oi- on the analogy of εἰδυῖα (P 5), we can compare εἰληλουθῶς τ 28, which Schulze not very satisfactorily attributes to metrical necessity (?) in an antispastic (?) word; see vol. i. App. D, A 2 and p. 597. The animated handmaidens of gold are a relic of the tradition which everywhere attributes magical powers to the mythical founders of metallurgy, e.g. the Telchines of Rhodes, the Daktyloi and the bronze man Talos of Crete, the Weyland Smith of Teutonic mythology, etc. Thus Pindar says of the Telchines in *O.* vii. 52 ἔργα δὲ ζωοῖσιν ἐρπόντεσσι θ' ὁμοῖα κέλυνθοι φέρον. The only analogy in H. is to be found in the gold and silver dogs (sphinxes?) which Hephaistos made, ἀθανάτους ὄντας καὶ ἀγῆρως ἡματα πάντα, to guard the palace of Alkinoos (η 91); the χρύσειοι κοῦροι εὐδμήτων ἐπὶ βωμῶν (η 100) are to be regarded as statues (Helbig *H. E.* 390-92). See on 376.

421. ὅτι ἔρρων οὐ ψιλῶς πορευόμενος, ἀλλὰ διὰ τὴν χωλότητα φθειρόμενος, Aris-ton. See on Θ 239.

423-25, see on 384-86; 426-27=Ξ 195-96.

“τίπτε, Θέτι τανύπεπλε, ἰκάνεις ἡμέτερον δῶ
αἰδοίη τε φίλη τε; πάρος γε μὲν οὐ τι θαμίζεις. 425
αὔδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
εἰ δύναμαι τελέσαι γε καὶ εἰ τετέλεσμένον ἐστί.”

τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
“Ἥφαιστ', ἦ ἄρα δὴ τις, ὅσαι θεαὶ εἰς' ἐν Ὀλύμπῳ,
τοσσαδ' ἐνὶ φρεσὶν ἡσιν ἀνέσχετο κήδεα λυγρά, 430
ὅσσοι ἐμοὶ ἐκ πασέων Κρονίδης Ζεὺς ἄλγε' ἔδωκεν;
ἐκ μὲν μ' ἀλλῶν ἀλῖων ἀνδρὶ δάμασσαν,
Διακίδην Πηλῆϊ, καὶ ἔτλην ἀνέρος εὐνὴν
πολλὰ μάλ' οὐκ ἐθέλουσα· ὁ μὲν δὲ γῆραϊ λυγρῶι
κεῖται ἐνὶ μεγάροις ἀρημένος, ἄλλα δέ μοι νῦν· 435
νῖδον ἐπεὶ μοι δῶκε γενέσθαι τε τραφέμεν τε,
ἔσοχον ἡρώων· ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος·
τὸν μὲν ἐγὼ θρέψασα φυτὸν ὥς γουνῶι ἀλωῆς
νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἴσω
Τρωσὶ μαχησόμενον, τὸν δ' οὐχ ὑποδέξομαι αὖτις 440
οἴκαδε νοστήσαντα δόμον Πηληϊὸν εἴσω,
ὄφρα δέ μοι ζῶει καὶ ὄρῃ φάος ἡελίοιο,

424. Θέτις Vr. A Par. f. || Θέτις τανύπεπλος . . ἡμέτερον δὲ Zen. 426.
ἀνώγει Q Bar. Mor. Harl. b (*supr.* εν), Par. c d g, ἐν ἄλλωι A. 427 om. H¹U
Pap. ι, Syr. || ἔσται D¹. 429. ἦ: ἦδ' H. 430. τόσσα J. || ἀνέχετο G.
431. πασάων PR. || ἔθηκεν PR. 432. ἀλίων CJ. 435. ἐνιμμεγάροις H Par. ι.
440. αὖτις C Mor. Bar. 441 om. U Par. ι, ἐν τισιν οὐ κείται Sch. A. 442.
ζώ(ι)η(ι) CJT.

429. This speech of Thetis has given rise to serious critical doubts. Ar. atheized 444-56, like A 366 ff., on the ground that the recapitulation is out of place, and that the sending of Patroklos did not result from the embassy, as seems to be implied in 451. To a modern critic the mention of the Presbeia is in itself evidence of late origin. To this may be added that a large part of the speech is simply repeated from other places; 437-43=56-62; 444-45=II 56, 58; 456=T 414; 457=γ 92, δ 322; and compare 448 with I 574, 449 with I 121, 515. There are several phrases which are common in the *Od.* but do not recur in the *Iliad*, see 435, 457. But this proves only that the passage is late, not that it is later than the context. The whole of the *ὀπλοποιία* may be as late as the Presbeia; and though the reference in 450-51 does not give the whole course of events, it is near enough—there is

only omission, not mis-statement. The whole speech may well have been composed for this place from the first.—There is a certain dry humour in Schol. T on 429; ἐμμήσατο ἦθος θηλειῶν, οὐ περὶ ὧν ἡρώτηται ἀποκρινομένη, ἀλλὰ περὶ ὧν ἐλυπείτο.

434. πολλὰ μάλ' seems to go with οὐκ ἐθέλουσα, as in πᾶλλ' ἀέκων.

435. ἀρημένος, *worn out*, *wearied*, with which Schulze (*Q. E.* 460) would connect it etymologically, writing *Far-ημένος*; cf. note on K 98. The word is elsewhere purely Odyssean: the only place in which this sense is not quite suitable is ι 403 τίπτε τόσον, Πηλύφην', ἀρημένος ὥδε βόησας; where we might have expected a rather stronger word. ἄλλα δέ μοι νῦν, we must it seems supply ἄλγε' ἔδωκεν or ἔστιν from 431.

436. τραφέμεν intrans., see on B 661. The ἐπεὶ is virtually redundant (*first*) as in 55.

ἄχνηται, οὐδέ τί οἱ δύνamai χραισμήσαι ἰούσα.
 κούρην ἦν ἄρα οἱ γέρας ἔξελον υἷες Ἀχαιῶν,
 τὴν ἅψ' ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων. 445
 ἦτοι ὁ τῆς ἀχέων φρένας ἔφθιεν· αὐτὰρ Ἀχαιοὺς
 Ἰρῶες ἐπὶ πρύμνησιν εἰέλεον, οὐδὲ θύραζε
 εἶων ἐξιέναι. τὸν δὲ λίσσοντο γέροντες
 Ἀργείων, καὶ πολλὰ περικλυτὰ δῶρ' ὀνόμαζον·
 ἔνθ' αὐτὸς μὲν ἔπειτ' ἠγαίνετο λοιγὸν ἀμύναι, 450
 αὐτὰρ ὁ Πάτροκλον περὶ μὲν τὰ ἂ τεύχεα ἔσσε,
 πέμπε δέ μιν πόλεμόνδε, πολὺν δ' ἅμα λαὸν ὄπασσε.
 πᾶν δ' ἡμαρ μάρναντο περὶ Σκαιῇσι πύλῃσι·
 καὶ νῦ κεν αὐτῆμαρ πόλιν ἔπραθον, εἰ μὴ Ἀπόλλων
 πολλὰ κακὰ ῥέζαιτα Μενoitίου ἄλκιμον υἱὸν 455
 ἔκταν' ἐνὶ προμάχοισι καὶ Ἑκτορι κῦδος ἔδωκε.
 τούνεκα νῦν τὰ σά γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα
 νῖ' ἐμῷ ὠκυμόρῳ δόμεν ἄσπίδα καὶ τρυφάλειαν

444-56 ἄθ. Ar. (the *obelos* is prefixed in T; and in U to 444-61). 444.
 κούρην δ' Harl. a. 446. ὁ om. C. 450. ἀγαίνετο Q: ἠνή(ι)νατο DS;
 ἠναίνατο G: ἠνήνετο U. 452. δ' ἅμα: δ' ὅ γε S Bar. Mor. Harl. a: δέ οἱ C.
 453. μάρνατο GR. 455. ῥέζοντα H¹: ῥέζοντα H². 458. υἱ' ἐμῷ GS:
 υἱί ἐμῷ H: υἱεῖ ἐμῷ Vr. b A: υἱί ἐμ' J: υἱεῖ ἐμ' (ἐμ') Ω. || δόμεναι PR.

446. ἔφθιεν, a form which is found here only. It is not clear whether it is aor. or imperf., trans. or intrans. It may come from a pres. *φθίνω* related to *φθίνω* as *τίω* to *τίνω*: or it may be an aor., cf. *ἐπιον* by *πίνω*. The former seems the more probable; the imperf. gives the better sense, and the aor. though very common always has mid. or pass. terminations: *ἐφθίτο* would of course have been quite possible here. On the same grounds *ἐφθιεν* is probably trans., with *φρένας* as direct object, like all the other active forms of *φθίνω*, except when used of the passing of time (*φθίνοντος μηνός* § 162, etc., *μηδέ τοι αἰὼν φθινέτω* ε 160, and others; all in the *Od.*). Some doubt, however, is introduced by the closely analogous use of *φθινύθω*, as we have *φθινύθουσι παρειαί* θ 530 by the side of *αἰὼνα φθινύθω* σ 204, and *οἱ μὲν φθινύθουσι φίλον κῆρ* κ 485. Compare the equally ambiguous A 491 *φθινύθεσκε φίλον κῆρ*, to which this passage of course refers. The form *φθίης* (β 368) is certainly intrans.; it has *ι* either from metrical necessity, if aor., for it obviously could not stand

otherwise in a hexameter (Schulze *Q. E.* p. 358), or if a pres. because the *-ι-* stands for *-ιγ-* and is therefore primarily long though capable of being shortened (*H. G.* § 51. 1: van L. would read *φθίειαι*). Blass very ingeniously conj. *ἔσθιεν*, which would solve all difficulties, but has no support whatever in tradition (see Ω 129).

453. *πᾶν ἡμαρ* is here open to the same objection as *πανημερίως* in P 384; the fighting at the Skaian gates was neither 'all day' long nor 'for all the rest of the day' (A 472); the latter would ignore all the long fight over Patroklos, extending to the Greek camp. But this is not the place where we need expect the accuracy of a chronicler.

457. *τὰ σά γούναθ' ἰκάνομαι*, an Odyssean phrase (γ 92, δ 322; cf. ε 449, η 147, ν 231).

458. Ar. read *νιεῖ ἐμῷκυμόρῳ*, which is expressed by the *ἐμ' (ἐμ')* ὠκυμόρῳ of most mss. Such a crasis is without a parallel in H., unless it be in Ar.'s reading *Πηλεϊδῆθεν*, A 277. There is no reason why we should not accept the reading *υἱ' ἐμῷ*—which may have

καὶ καλὰς κινημίδας, ἐπισφυρίοις ἀραρυίας,
καὶ θώρηχ'· ὃ γὰρ ἦν οἱ, ἀπώλεσε πιστὸς ἐταῖρος 460
Τρωσὶ δαμείν. ὃ δὲ κεῖται ἐπὶ χθονὶ θυμὸν ἀχεύων."

τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·
"θάρσει· μὴ τοι ταῦτα μετὰ φρεσὶ σῆμισι μελόντων.
αἱ γάρ μιν θανάτοιο δυσηχέος ὧδε δυναίμην
νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι, 465
ὥς οἱ τεύχεα καλὰ παρέσσεται, οἷά τις αὐτε
ἀνθρώπων πολέων θαυμάσσεται, ὅς κεν ἴδῃται."

ὥς εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας,
τὰς δ' ἐς πῦρ ἔτρεψε κέλευσέ τε ἐργάζεσθαι.
φῦσαι δ' ἐν χοάνοισιν ἐείκοσι πᾶσαι ἐφύσων, 470
παντοίην εὐπρηστον ἀντμὴν ἐξανιέισαι,
ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὖτε,

459 *om.* Pap. *ι.* 460. **δ**: *τινὲς* ᾧ Sch. T. 463. **τοί**: *τι* DJP: *τι τοι* CT
Lips. Vr. A. || **μὴ τι** τοιαῦτα Q. 464. **μιν**: *μοι* R Mor. 465. **ἰκάνει** GPQR
Syr.: *ἴκανε* *Lips.* 466. **παρέσσειται**: *παρέξομαι* Zen. Aph. 468. **τὴν**:
tās fr. Mosc. 469. **ἐς**: *ἐπὶ* H. ἔτρεψε P Vr. d. || **τε**: *δε* PRU. 471.
τινὲς **εὐπρηκτον** Did.

been changed to avoid the comparatively rare elision of the *-i*—unless it be thought better to adopt Bentley's *νῆ μιν* or Nauck's *νῆ μοι*. See note on 144.

460. The way in which the *θώρηξ* is added to the rest of the panoply obviously suggests an afterthought. We can hardly expunge 460–61 altogether, for we expect Thetis to state explicitly that the armour has been lost; but the beginning of the line may easily have been altered from *νῦν γὰρ τεύχεα καλὰ* or the like. *οἱ* is obviously in the wrong position after the verb (for *δ γάρ Foi ἦν*). As the text stands we might well adopt the variant *ᾧ* for *ὃ*, referring the rel. to *τεύχεα*, implied in what precedes, and not to the breastplate only.

464. This is the not uncommon formula where the certainty of one event is affirmed by contrasting it with the impossibility of another: 'he shall have his armour as surely as I cannot save him from death,' the latter clause taking the form of a wish and being put first. *ἰκάνοι* is 'attracted' by the preceding opt.; i.e. the event, though certain, is included by the speaker in the same category of pure imagination as the wish with which it is connected.

466. **παρέσσειται**, *παρέξομαι* Zen. Aph., a more regular expression of the thought, but not therefore necessarily to be preferred. The indefinite **τις** here, as elsewhere, connotes the idea of 'many' (e.g. II 629; the origin of this sense may be seen in the *τις* of public opinion,' cf. B 271 where *τις=ἡ πλεθὺς* of 278). The addition of **πολέων** seems to be a slight logical irregularity, though the intention is evidently to emphasize the *τις*; in other words, we should rather have expected *πολλοὶ τινες ἀνθρώπων*. But the required emphasis is given after all by the sentence as we have it, as will be felt if we translate 'many a one of the many men there be.'

469. The bellows, like the tripods, are intelligent automata, obeying the god's will.

470. **χοάνοισιν**, *crucibles*, also in Hes. *Th.* 863.

471. **εὐπρηκτον**, 'well-puffed,' see A 481. **παντοίην**, of every degree of force.

472. **ἄλλοτε δ' αὖτε** is virtually equivalent to 'and *vice versa*,' *αἶτε*, on the contrary, sufficiently summarizing the opposite of the preceding clause. The sense thus is 'so as to be at his service

ὅπως Ἥφαιστος τ' ἐθέλοι καὶ ἔργον ἄνυτο.
χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε
καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα 475
θῆκεν ἐν ἄκμοθέτῳ μέγαν ἄκμονα, γέντο δὲ χειρὶ
ραίστηρα κρατερόν, ἐτέρηφι δὲ γέντο πυράγρην.
ποίει δὲ πρώτιστα σάκος μέγα τε στιβαρόν τε
πάντοσε δαιδύλλων, περὶ δ' ἄντυγα βάλλε φαεινὴν
τρίπλακα μαρμαρέην, ἐκ δ' ἄργύρεον τελαμώνῃα. 480

473. τ': γ' DGS Harl. a. || τ' ἐθέλει Vr. b: τε θέλει Q. || ἔργ' ἀνούοιτο Cram.
Ep. 16. 30. || ἄνυτο U² Cant. Bar. Lips. fr. Mosc.: ἄνοιτο Ω. 475. τιμῆντα H:
τιμῆντα Pap. ι'. 476. ἐν: ἐπ' (A supr.) CS Bar. Mor. and ap. Eust. 477.
κρατερόν Zen. (A supr.) CDGHJT Par. j: κρατερὴν Ω. 478. μέγα τε:
μέγα P. 480 om. H^t. || ἐκ: ἐν HPR Mor. Vr. A.

when he was working hard, and to cease when he did not need it (the *ἀντμή*).⁷ There is another case of this use in H., λ 303 οἱ (Kastor and Polydeukes) ἄλλοτε μὲν ζῶουσ' ἐτερήμεροι ἄλλοτε δ' αὖτε, 'they live alternate days, and *vice versa*', i.e. die alternate days. (In this case the usage has been obscured by the interpolation of 304, which is entirely in contradiction with the rest of the passage; see Bekker *H. B.* ii. 37, *J. P.* xii. 287.) A similar case, but with the verb of the second clause expressed, is δ 102 ἄλλοτε μὲν τε γόῳ φρένα τέρομαι, ἄλλοτε δ' αὖτε παύομαι. Compare also Σ 159, Ω 10.

473. The optatives are potential, 'according as H. might wish, and the work be drawing to completion.' ἄνυτο has good authority; it is the regular opt. of ἄνυμι, of which the imperf. pass. ἤνυτο is found in ε 243. The majority of mss. give ἀνούτο, but ἀνεται, K 251, has *ā*, probably because ἀνω=ἀνfw as φθίνω=φθίνfw (cf. φθινύ-θω). Besides, a rare form like ἀνυτο is not likely to have been wrongly invented; it might indeed be due to itacism, but that will be equally true of ἀνούτο.

475. τιμῆντα, a most suspicious contraction, see on I 605. Various attempts have been made to remove it by conjecture (see Menrad, 84-88); the only one which has any plausibility is Payne Knight's χρυσὸν τιμῆντα, where the asyndeton is certainly harsh in a list like this. It seems that we must accept the contraction here as in I, and attribute it to the lateness of both books.

476. γέντο, see on Θ 43.

477. κρατερόν, so Zen.; κρατερὴν Ar. But a fem. in -ηρ seems to be quite without parallel (τύχη . . σωτήρ Soph. *O. T.* 80-81 is naturally different); the lengthening of the short syllable, though common enough in this place, may have caused the change. ραίστηρ is used in Aisch. *P. V.* 56 of the hammer of Hephaistos, but without indication of gender.

478. For a general discussion of the shield see App. I.

479. πάντοσε, carrying the adornment all over the surface.

480. The meaning of the *triple ἄντυξ* is not clear. Löschcke (v. Helbig *H. E.* 385-86) takes it to mean *triple woven*, and explains it by an ornament found on the margins of many of the most ancient Greek shields, consisting of an imitation plaited work of three strands. It is, however, more likely that ἄντυξ means an actual part of the shield than a mere ornament on the surface, and τρίπλαξ is probably not derived from πλέκω, but is only a secondary form of τριπλός (cf. ἐριβόλαξ by ἐρίβωλος). So δίπλαξ of fat Ψ 243, though Γ 126 μέγαν ιστόν ὕφαινε δίπλακα might be claimed for the other side. Perhaps three out of the five layers of hide were turned up so as to form a rim, the full thickness not being needed at this part, or the rim may have been formed by three flat metal bands laid one upon the other. See note on Z 117. With the ἀργύρεος τελαμών compare the χρύσειοι δορτῆρες of A 31.

πέντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν αὐτῷ
ποίει δαίδαλα πολλὰ ἰδυίησι πραπίδεςσιν.

ἐν μὲν γαῖαν ἔτευξ', ἐν δ' οὐρανόν, ἐν δὲ θάλασσαν,
ἡέλιόν τ' ἰκάμαντα σελήνην τε πλήθουσιν,
ἐν δὲ τὰ τεύρεα πάντα, τά τ' οὐρανὸς ἑστεφάνωται, 485
Πληϊάδας θ' Ὑάδας τε τό τε σθένης Ὠρίωνος

481. ἔν : ἐπ' JT, γρ. U³. 482. πόλλ' P Syr. || εἰδυίησι C Syr. Vr. A.
483. Ζηνύδοτος ἠθέτηκε τὰ λουπὰ (to 608? see App. I. § 14). || τεύξ' Vr. b A.
485. Δὲ τὰ : δέ τε P Harl. a. οὐρανὸν ἑστεφάνωκε Ar. : οὐρανὸν ἑστήρικται
(? ἐστηρικη MS.) Zen. 486. υἷαδας PR.

481. It seems necessary to take αὐτοῦ, on account of its combination with σάκεος, in a different sense from αὐτῷ, the former meaning 'the shield *itself*,' i.e. the body as opposed to the surface, while the latter is used in the weak anaphoric sense 'in it.' That πτύχες = *layers of hide* is clear from H 247 compared with 220.

483. From this point Zen. rejected the whole description of the shield (App. I, § 14). For a Mykenaeon representation of the heavenly bodies see the great gold ring from Mykene, Schuchh. fig. 281 (p. 277) where the sun and moon are at the top, separated from the rest of the field by a wavy line which may stand for the horizon, or more probably for clouds. Schol. T on this line quotes one of the most curious ancient explanations of the Shield, that of Agallis of Coreyra. This lady held that it represented the early history of Attica, the two cities being Attica and Eleusis. Reference must be made to the scholion for details (see also Schol. A on 490 where the name is wrongly given as Ἀγαλλίας). Maximus Tyrius thought that the two cities were Phaiakia and Ithaka, as types of good government and anarchy.

485. τεύρεα, ἀπᾶς εἰρημένον in H. : cf. ἐνί τεύρεσιν *Ηγημν.* viii. 7. It is apparently for τέρεα, as τερέων is quoted from Alkaios by Eust. (fr. 155). Schulze (*Q. E.* p. 205) regards the -ει- as purely metrical lengthening in a tribrach. It is probable that the word has nothing to do with τέρας, but belongs to Skt. *tārā*, *star*. Cf. Curtius *Et.* no. 205. ἑστεφάνωται cf. E 739, A 36, in both of which passages the form is used in the sense 'is set around' (or 'upon'); here of course it means '*has set around it as a crown*,' the acc. being adverbial. The phrase recurs in the similar line, Hes.

Thesop. 382. Zen. read ἐστήρικται, and acc. to Schol. A Ar. had ἑστεφάνωκε, but this is hardly credible. The marked alliteration with τ only shews how rash it is to assume that any particular effect is intended in any case by such a phenomenon; here it is clearly accidental, 486. These lines, with the almost identical ε 272-75, where Bootes is named, tell us nearly all that is known about Homeric astronomy (see Miss Clerke *Fam. Studies*, 39 ff.). Πληϊάδες and Ὑάδες are generally explained 'the sailing stars' (as their heliacal rising in May indicates the season when voyages begin to be safe; cf. Hes. *Opp.* 383 Πληϊάδων Ἀτλαγενέων ἐπιτελλομένων ἀρχεσθ' ἀμνητοῦ), and 'the rainy stars' of autumn. It is more probable, however, that the latter are the same as the Lat. *suculae*, 'the litter of pigs.' Possibly too the Pleiades are 'the flight of doves' (as if πελειάδες), fleeing, like the bear, from before the hunter Orion; ἐστι δ' εἰκόδς ὀρεῖαν γε Πελειάδων μὴ τηλόθεν Ὀαρίωνα νείσθαι, Pind. *N.* ii. 12; Πληϊάδες σθένης ὀβριμον Ὠρίωνος φεύγουσαι, Hes. *Opp.* 619; Aisch. fr. 285 αἱ δ' ἐπ' Ἀτλαντος παῖδες . . νυκτέρων φαντασμάτων ἔχουσι μορφάς ἀπτεροι πελειάδες. (They are still the 'seven dovelets' in Sicily, as they are the 'hen and chickens' in England—*Fam. St.* p. 54.) This however may be a later interpretation; the name may be connected with πλεῖος, as though = *the crowd*. The other names (ἄρκτος, Βωώτης ε 272) are taken from the huntsman's and shepherd's life, not from the sailor's. P. Knight pointed out that the correct form is not Ὠρίων but Ὠρίων (perhaps for Ὀαρίων with lengthening by metrical necessity) which is found in Pindar (*I.* iv. 49, fr. 72), Korinna and Kallimachos. The contracted Ὠρίων has always ῖ in later poets

ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπὶ κλησιν καλέουσιν,
ἥ τ' αὐτοῦ στρέφεται καὶ τ' Ὠρίωνα δοκεύει,
οἷη δ' ἄμμορός ἐστι λοετρῶν Ὀκεανοῖο.

ἐν δὲ δῶα ποιήσῃ πόλεις μερόπων ἀνθρώπων
καλὰς. ἐν τῇ μὲν ῥα γάμοι τ' ἔσαν εἰλαπῖναι τε,
νύμφας δ' ἐκ θαλάμων δαΐδων ὑπο λαμπομενάων
ἡγίνεον ἀνὰ ἄστρῳ, πολὺς δ' ὑμέναιος ὀρώρει,
κοῦροι δ' ὀρχηστῆρες ἐδίνεον, ἐν δ' ἄρα τοῖσιν
αὐλοὶ φόρμιγγές τε βοῇν ἔχον· αἱ δὲ γυναικες
ἰστάμεναι θαύμαζον ἐπὶ προθύροισιν ἐκάστη.

490

495

489. οἷη : οἶος (?) Krates (see Ludwich ad loc.). 492. ἐς θαλάμους Zen. ||
δαΐων QR (γρ. δαΐδων). 493. ἀνὰ : κατὰ JS. 496. προθύρῃσιν PQ.

(exc. once in Babrios); and in H. the *ι* never has the ictus to explain the lengthening. As the open form is of course the oldest and can always be restored, it clearly is right, though there is no authority for it in our mss. of Homer and Hesiod. For the legend of Orion see *ε* 121-24.

487. The bear is in Arkadian mythology connected with the story of Kallisto, probably a relic of ancient animal-worship (Paus. viii. 3. 6). The name is, however, very ancient and widely distributed, being found among the North American Indians (see Frazer *Paus.* iv. p. 191). The constellation is of course still familiarly known by both names, the Bear and the Wain; but of these the former at least has in England probably come from classical sources.

488. The idea seems to be that when Orion is rising in the east, the Bear is on the horizon—which he just touches in North Greece; he then moves upward, as though the coming of the great hunter had scared him from taking his bath. It must, however, be remembered that the Great Bear lay in Homeric days much nearer the Pole than he does at present, owing to the precession of the equinoxes. There was no obvious Pole Star in the first millennium B.C. αὐτοῦ, *in the same place*, never disappearing.

489. οἷη, no doubt because the few other circumpolar constellations, *Ursa Minor*, *Draco*, etc., none of which are conspicuous, were creations of later astronomy; the Little Bear is said to have been introduced to Greece from Phoenicia by Thales of Miletos. Düntzer and

Nauck read αἰεὶ, which is quite needless. See Aristotle *Poet.* xxv. 10 τὸ “οἷη δ’ ἄμμορος” κατὰ μεταφοράν, τὸ γὰρ γυναικώ-
τατον μόνον. With λοετρῶν Ὀκεανοῖο compare λελουμένος Ὀκεανοῖο of Seirios, E 6; Ovid’s *immixtus aequoris Arctos*, *Met.* 13. 293.

491. καλὰς, the emphatic position of the word makes it equivalent to ‘how beautiful!’ γάμοι ‘the plural of *indefiniteness*’ (Mourot), expressing ‘marriage-scene,’ one example standing for a multitude. So νύμφας and θαλάμων perhaps need not imply more than one bride and chamber.

492. ἐκ θαλάμων, Ζηρόδοτος “ἐς θαλάμους”· καὶ ἔστιν οὐκ ἀπίθανος ἡ γραφή, Did. There is not much to choose between the two, as θαλάμος is used both of the women’s apartments and of the bridal chamber (see particularly ψ 192). ὑπο, accompanied by, generally of a musical accompaniment. But the prep. has a very wide range; see τ 48, ψ 290, B 334, Σ 220, etc.

493. ἡγίνεον, perhaps rather ἡγινον (like ὀρ-ιν-ειν), cf. ἀγινέμεναι ν 213, ἀγίνεσκον ρ 294; ἀγινεῖς, ἀγινεῖ, χ 198, ξ 105 may be accented to taste, and the longer form, though universal in later Greek (Herod. etc.), is certain in H. only in Ω 784, κ 104. If we keep it here we must of course scan -εον as one syll., for the -ι- is invariably long. πολὺς is used predicatively as in Λ 307 πολλὸν δὲ τρόφι-
κῶμα κυλινδεταί, *in full volume*.

495. ὅτι ἐνθάδε μόνον καὶ ἐν τῇ Κ (13) μέννηται αὐλῶν, An. βοῇν ἔχον, cf. II 105 καταχῆν ἔχε. Nauck’s χέον is needless.

λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθροοί· ἔνθα δὲ νεῖκος
 ὠρώρει, δύο δ' ἄνδρες ἐνείκεον εἵνεκα ποινῆς
 ἀνδρὸς ἀποκταμένου· ὁ μὲν εὐχετο πάντ' ἀποδοῦναι,
 δῆμωι πιφαύσκων, ὁ δ' ἀναίνετο μηδὲν ἐλέσθαι.
 ἄμφω δ' ἰέσθην ἐπὶ ἵστορι πείραρ ἐλέσθαι.
 λαοὶ δ' ἀμφοτέρωσιν ἐπήπνουν, ἀμφὶς ἄρωγοί.
 κήρυκες δ' ἄρα λαὸν ἐρήτυον· οἱ δὲ γέροντες
 εἶατ' ἐπὶ ξεστοῖσι λίθοις ἱερωὶ ἐνὶ κύκλῳ,

500

497. ἔνεαγε L. 499. ἀποκταμένου Zen. and ἐν ταῖς πλείσταις: ἀπο-
 φοιμένου Ω. 500. πιφραύσκων A: πιφάσκων JPR Vr. A: ἐπιφάσκων Q:
 επιφραύσκων Pap. ι. 501 om. L. || πείρας P: πείραν QSU Par. c² (j *supr.*). ||
 ἐλέσθαι: ἀρέσθαι Zen. 502. ἀμφοτέρωσιν Zen. Aph. Mass. || ἐπήτυον J:
 ἐπίνπουν (ἐπήπουν Sch. T) Mass. || ἄρωγῶι Mass. (Sch. T: ἄρωγοί Sch. A).

497. For the general discussion of this passage see App. I, §§ 23-30.

499. ἀποκταμένου Zen. and ἀπλείσται, καὶ ἔστιν οὐκ ἀπίθανος ἡ γραφή, Did. The word evidently brings out the sense of homicide better than the vulg. ἀποφθιμένου, though the latter is of course possible.

500. πιφραύσκων, *making declaration*, probably by speech according to the regular use of the word. It is however thrice used of *making manifest* to the sight, M 280 πιφανσόμενος τὰ ἀ κῆλα, Φ 333 πιφραύσκο δὲ φλόγα πολλήν, O 97 οἷα Ζεὺς ἔργα πιφραύσκειται. It is therefore possible to take πάντα as the object, *displaying* the full price which the slayer claims to pay (App. I, § 25. μὴδὲν, only here in H. (H. G. § 356). If the mere denial of a fact were in question we ought to have οὐδὲν: the μὴ implies that *will* is concerned (H. G. § 361, M. and T. § 685).

501. ἰέσθην, *desired*: the neglect of the F is rare, see on Δ 138: *Ἰέσθην δ' ἀμφω* Brandreth. ἵστορι, App. I, § 26. ἐπὶ, *at the hands of*, a use which has no exact parallel in H., but is closely connected with the use of the prep. to express attendant circumstances, H. G. §§ 197-98. In later Greek the use is common enough (Lat. *penes*), e.g. τὰδ' οὐκ ἐπ' ἀνδράσι κείται, Pind. P. viii. 76, etc. πείραρ, *an issue*, termination of the matter; see note on H 102, and compare also Ψ 350 ἐκάστου πείρατ' ἔειπε, Pindar P. i. 81 πολλῶν πείρατα συνταγίσαις ἐν βραχεῖ. The acc. πείραρ recurs only in N 359 (see App. Crit.), ε 289 ('πείραν Z. Ludw.); and all other forms are in -τ- and would more naturally come

from a nom. πείρας (= Att. πέρας, for πέρ-Fas?) which is found in Pindar O. ii. 31, and should perhaps be accepted here on the authority of P. The other variant πείραν is also worth consideration; though the subst. does not occur in H., it is implied in the verb πείραειν, and the sense to *take a trial* suits perfectly; see the Attic use of πείραν λαμβάνειν in L. & S., and πείραν . . θανάτου περὶ καὶ ζωῆς Pindar N. ix. 28, 29.

502. ἐπήπουν, *shouted assent*, cf. ἐπενφήμησαν, A 22. The Massaliotic variant ἐπίνπουν must be taken as aor. of ἐπι-πνέF-ω (cf. ἄμ-πνν-ε), in the sense *incited, inflamed* the quarrel; cf. Aisch. Sept. 343 μαϊνόμενος δ' ἐπιπνεῖ . . Ἀρης, Eur. Phoen. 789, 795 and other instances in L. & S. ἄρωγοί, *partisans*, as σ 232. If Mass. read ἀρωγῶι, we must explain *incited a litigant on either side*, i.e. either one or other. The ἀρωγοί are evidently much the same as the 'compurgators' of our old law, the friends and neighbours whom a litigant brought to court nominally to swear to his character, but in fact rather to make an imposing display and overawe if possible the opposite party. Compare Ψ 574 ἐς μέσον ἀμφοτέροισι δικάσσετε μὴδ' ἐπ' ἀρωγῇ.

503. οἱ δὲ calls attention to a fresh point, 'there.' So 495, 559. The proclamation of silence by the heralds opens the scene before the Areiopagos in the *Eumenides* also; κῆρυσσε, κῆρυξ, καὶ στρατὸν κατειργάθην, 566.

504. ἱερωὶ κύκλῳ, a semicircular seat of stone, sacred to the administration of justice. So the Phaiakian ἀγορῇ is ῥυτοῖσιν λάεσσι κατωρχέεσσ' ἀραρυῖα (Σ

σκήπτρα δὲ κηρύκων ἐν χέρσ' ἔχον ἡεροφώνων· 505
 τοῖσιν ἔπειτ' ἤϊσσον, ἀμοιβηδὺς δὲ δίκασον.
 κέϊτο δ' ἄρ' ἐν μέσσοισι δῶ χρυσοῖο τάλαντα,
 τῶι δόμεν ὃς μετὰ τοῖσι δίκην ἰθύντατα εἴποι.
 τὴν δ' ἐτέρην πόλιν ἀμφὶ δῶ στρατοὶ εἶατο λαῶν
 τεύχεσι λαμπόμενοι. δίχα δέ σφισιν ἦνδανε βουλή, 510
 ἥ ἐ διαπραθέειν ἢ ἀνδιχα πάντα δάσασθαι,
 κτῆσιν ὅσῃν πτολίεθρον ἐπήρατον ἐντὸς ἔργεν·

506. **ΤΟΪCIN**: τοῖσι δ' Q Vr. d. || ἀμοιβηδὺν (Ar.? see Ludwig) Harl. a, Vr. b A, Par. a²: ἀμοιβηδὴν J: ἀμοιβηδὺς R. 507. δύο HPQR. 508. εἴποι AHJQ (ἴποι) T Bar. Mor. Vr. b, fr. Mosc.: εἴψη(ι) Ω. 509. δύο CHPR. || λαοῖν Pap. l'. 510. λαμπόμενῳ Harl. a (*supr.* οι). || σφιν S. 512. ἔργεν A (*supr.* ει) (L *supr.*) PRU Mor. Bar. Vr. b A: ἔργει Ω.

267), and polished stones are used for seats in θ 6. Cf. E 499 for the application of *ιερός* to a place quasi-sacred by its use. And in A 807 the place of assembly and of justice is associated with the altars of the gods. Agallis (see on 483) took this to be a picture of the Acreiopagos itself.

505. The plur. **σκήπτρα** seems to be used loosely, to imply that they all had the staff in turn. The herald's staff is handed to the speaker to give him 'possession of the house,' so that of course only one can be in use at the time; Ψ 567, A 234. (Cf. note on γάμοι, 491.) **ἡεροφώνων**, acc. to Döderlein from *αἰέρω*, *lifting up the voice*, cf. *μετήρο-ος*, *ἡερέθεσθαι*, *αἰερί-ποδες*, and *ἐπάρας τὴν φωνήν*, Dem. 323. 1; though the formation is at least unusual. If derived from *ἀήρ* it would mean 'misty-voiced,' from which no good sense can be got. Schol. T's *ἔωθεν συγκαλούντων* (cf. A 497) is equally unsatisfactory, even though it is true that assemblies were generally called at daybreak. Ahrens conj. *ιεροφώνων*, *strong-voiced*, which is found in Phot. *Lex.* and Alkman fr. 26 (*παρθενικαὶ μελιγάρυες ἱερόφωνοι*) and adopted by Schulze *Q. E.* 211.

506. **ἤϊσσον**, *sprang up to speak*. The verb is used only of rapid rushes, such as would hardly seem to accord with the dignity of *γέροντες*. But it must be remembered that the scene is more like a political debate, with all its excitement, than a judicial decision in our sense (H. Sidgwick in *C. R.* viii. 3). **ΤΟΪCIN**,

with the staves, comitative dat. as *φασγάνῳ*, *ἔγχει*, *ἵπποις αἰσείν*. It would be simpler to refer *ἤϊσσον* with Död. to the litigants, 'they rushed before the judges'; but we must then take *δικάζον* as = *δικάζοντο*, *pleaded*, λ 545 (a sense for which there is no support in Homeric or later Greek; the act. always means to *give judgment*, see also Ψ 579), or admit an abrupt change; 'before them rushed the litigants, and they (the judges) gave judgment in turn. 507–08, App. I, §§ 28–30: 509 ff., §§ 16–19.

510. **σφιν**, the besiegers. **δίχα** does not of course say that one of the armies takes one side, the other the other; but it rather suggests that the poet takes the division of the besiegers (for purely pictorial reasons) into two groups as implying, in connexion with the debate, a division of opinion. **δίχα . . βουλή** recurs in γ 150, cf. T 32 *δίχα θυμὸν ἔχοντες*, Φ 386 etc.

511. **ἀνδιχα πάντα δάσασθαι**, to make a division of the movable property of the city, half being left to the citizens, half taken as ransom by the besiegers. This sense is clear from X 117–20, where Hector thinks of proposing the same terms to Achilles. (So Schol. *A πρὸς τὸ ἀρχαῖον ἔθος ὅτι οἱ πολιορκούμενοι ἐξίστασαν τοὺς πολεμίους ἐπιμεριζόμενοι τὰ κτήματα*. The *ἀρχαῖον ἔθος* is presumably only a deduction from these two passages.)

512. **ἔργει** of most MSS. is evidently due to the reflected influence of X 121, which is itself interpolated from this

οἱ δ' οὐ πω πείθοντο, λόχῳ δ' ὑπεθωρήσσοντο.
 τεῖχος μὲν ῥ' ἄλοχοί τε φίλαι καὶ νήπια τέκνα
 ῥύατ' ἐφεσταότες, μετὰ δ' ἄνέρες οὓς ἔχε γῆρας. 515
 οἱ δ' ἴσαν· ἦρχε δ' ἄρα σφιν Ἀρης καὶ Παλλὰς Ἀθήνη,
 ἄμφω χρυσεῖω, χρύσεια δὲ εἵματα ἔσθην,
 καλῶ καὶ μεγάλῳ σὺν τεύχεσιν ὥς τε θεῶ περ,
 ἀμφὶς ἀριζήλω· λαοὶ δ' ὑπ' ὀλίζονες ἦσαν.
 οἱ δ' ὅτε δὴ ῥ' ἴκανον ὅθι σφίσιν εἴκε λοχῆσαι, 520
 ἐν ποταμῷ ὅθι τ' ἀρδμὸς ἦν πάντεσσι βοτοῖσιν,
 ἐνθ' ἄρα τοί γ' ἴζοντ' εἰλυμένοι αἴθοπι χαλκῷ.
 τοῖσι δ' ἔπειτ' ἀπάνευθε δύω σκοποὶ εἶατο λαῶν,
 δέγμενοι ὀππότε μῆλα ἰδοῖατο καὶ ἑλικας βοῦς.
 οἱ δὲ τάχα προγένοντο, δύω δ' ἅμ' ἔποντο νομῆες 525

513. ὑπὸ θωρήσσοντο Pap. i (ὑπο) Vr. d: ὑποθωρήσσοντο H fr. Mose. 515. ῥύετ' J. || ἀφεσταότες T (p. corr. ?). || ἀνέρας D. 517. ἦσθη DÜ: ἦστο H: ἐσθλὴν Lips. 518. θεός περ D. 520. εἴκε: εἶχε P: ἦκε ap. Eust. 522. ἴζον J. || ἴζονε' εἰλυμένοι C. 523. δύο HPS Vr. A. 525. δύο PR.

place—a curious example of the subtle origins of corruption.

513. οἱ δέ, the besieged. οὐ πω πείθοντο, i.e. were by no means thinking of accepting terms. ὑπεθωρήσσοντο. *were secretly arming for ambush.* This use of ὑπο- in composition does not seem to recur in H.; and for λόχῳ we should have expected λόχονδ'. La R. writes λόχῳ δ' ὑπὸ θωρήσσοντο, *were arming for the fight under (protected by) an ambush.* The objection to this evidently is that they have not reached the ambush at this stage (see 520).

515. Observe ἐφεσταότες masc. κατὰ σίνεσιν, though construed with fem. and neuter; H. G. § 166. 2.

516. οἱ δέ, the sortie-party on the way to the ambush. For the mention of Ares and Athene, the only distinctively Hellenic touch in the shield, see App. I, § 16. The sing. ἦρχε with two subjects emphasizes the unity of command; cf. H 386 ἠρώγει Πριάμους τε καὶ ἄλλοι Τρῶες ἀγανοί, A 255 ἢ κεν γηθῆσαι Πριάμους Πριάμοιο τε παῖδες, and note on H 849.

519. ἀμφίς, *apart from their followers, 'standing out'* (Monro). ὑπ' ὀλίζονες, *the people were of smaller size at their feet*; the vulg. ὑπολίζονες, 'somewhat smaller,' would be poetically inadmissible, and this force of ὑπο- in composition is not found in H. That it is a reading

of great antiquity here is proved, however, by the occurrence of ὑφήσσω in the imitated *Sent. Herc.* 258.

520. εἴκε, *it seemed likely, there was opportunity*, from *Feíkw*, pres. of *FéFouka*. Compare H 217, P 354, X 321, and the Attic *παρεῖκει*, *it is practicable*. Relationship with *Feíkein*, *yield*, is improbable.

522. ἴζοντ', ἴζον Bentley (*FeFλυμένοι*).

523. Two scouts have been thrown out to warn the ambush of the expected approach of the besiegers' cattle to be watered. τοῖσι, the ambushed warriors from the city. λαῶν, *from their own hosts*, or perhaps with ἀπάνευθε, *away from the main body*. (Van L. suggests another explanation; the besieged citizens lay an ambush, and send forward herds of their own as a bait to lure the besiegers. Then τοῖσι, *προνόησαν* (526), οἱ μὲν (527) all refer to the besiegers. This theory, however, breaks down when we come to 530-32, which evidently do not describe a sudden attack from a prepared ambush—for whatever εἰράων may mean, no chariots would be employed—but a reinforcement from a distance.)

525. οἱ δέ, the cattle; again a masc. construed with a neut. and fem. (βοῦς in plur. of a herd, is always fem. in H.). In this case, however, the neuter would be more regular (H. G. § 166. 2). Bekker reads αἱ.

τερπομένω σύριγξι· δόλον δ' οὐ τι προνόησαν.
οἱ μὲν τὰ προϊδόντες ἐπέδραμον, ὦκα δ' ἔπειτα
τάμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πῶεα καλὰ
ἀργεννῶν οἶων, κτείνουν δ' ἐπὶ μηλοβοτῆρας.
οἱ δ' ὡς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ βουσὶν 530
εἰράων προπάροιθε καθήμενοι, αὐτίκ' ἐφ' ἵππων
βάντες ἀερσιπόδων μετεκίαθον, αἶψα δ' ἵκοντο.
στησάμενοι δ' ἐμάχοντο μάχην ποταμοῖο παρ' ὄχθας,
βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείησιν.
ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ὀμίλεον, ἐν δ' ὀλοὴ Κῆρ 535
ἄλλον ζῶν ἔχουσα νεούτατον, ἄλλον ἄουτον,

526. **τερπομένω** Arh. Vr. A: **τερπόμενοι** Ω. 528. **τάμνον** δ' J. || **ἀγέλην** *El. Mag.* 746. 43. || **πῶῦ μέν' οἶων** Zen.: **πῶεα** ἄλων Ar. *Lex.* 150. 14. 529. **ἀργεννῶν** Mor. 530. **παρὰ**: **περὶ** PU Bar. 531. **ἰράων** DG *Lips.*: **ἰράων** CH²PS fr. Mosc. Ven. B.

526. See K 13 for the only other Homeric mention of **σύριγες** in this sense. Arh. read **τερπομένω**, and therefore probably also **νομήε**, which is restored by Ahrens.

527. **οἱ μὲν**, the ambush; **τά**, sc. **μήλα**, or perhaps vaguely 'the state of things.'

528. **τάμνοντ' ἀμφὶ**, *cut off*, intercepted; as λ 402 **βοῶς περιταμνόμενον** ἧδ' οἶων **πῶεα καλὰ**, *Hymn. Merc.* 74 **πεντήκοντ' ἀγέλης ἀπετάμνετο βοῶς ἐρμύκους**. **ἀμφὶ** implies interception by an attack on both sides (of the path to the watering-place?) as **περὶ** in λ implies surrounding. For **πῶεα καλὰ** Zen. had **πῶν μέγ' οἶων**, and therefore clearly omitted 529. Fick follows him in order to avoid the 'Ionism' **ἀργεννῶν** for **-άων**.

530. **οἱ δέ**, the besieging armies, engaged in debating the question of l. 511. The transition is very sudden, but seems to be imperatively required.

531. **εἰράων**, a word occurring here only, with the cognate **εἰρέας** (most edd. **εἰrais**), in Hes. *Theog.* 804 **εἰρέας ἀθανάτων**. It is said to be equivalent to **ἀγορά**. *El. Mag.* has **τὸ εἶρα**, ὃ σημαίνει **τὴν ἐκκλησίαν καὶ τὴν παντείαν**, and An. **ὅτι εἶρας λέγει τὰς ἀγοράς, σχηματίζων ἀπὸ τοῦ εἶρειν, ὃ ἐστὶ λέγειν**. But this does not suit **προπάροιθε**, which demands a more restricted sense, such as 'speaking-places,' orators' tribunes, which is not a Homeric idea. Though the common explanation is unsatisfactory, we have no materials for improving upon it. (Many mss. have **ἰράων** or **ἰράων**, forms

recognized by the old glossaries. Connexion with **εἰλη**, *εἰλη*, *crowd* (see Curt. *Et.* no. 660), has been suggested, but is far from clear.)

533. **μάχην** is to be taken equally with **στησάμενοι** as object and **ἐμάχοντο** as cognate accusative. For **στήσασθαι μάχην**=to set battle in array, cf. **φυλόπιδα στήσειν** λ 314, **θήσονται μάχην** Ω 402, and **στήσασθαι πολέμους** in Herod.

535. These personified spirits of strife cannot but recall the Valkyries of Teutonic mythology. 535-38 occur almost verbatim in *Scut. Her.* 156-59, and have sometimes been considered as copied from there. But they cannot be said to be alien from Epic thought; see Δ 440, Δ 3. In what form the poet conceived the personification we cannot guess, though 538 implies human shape. Probably the **Κῆρ** at least was a winged demon such as we see in the well-known Lykian sarcophagus in the British Museum carrying off a soul in her arms. For the function of the **Κῆρες**—themselves ghosts of the departed—in thus taking souls to the Underworld see note on B. 302 and ξ 207 **ἀλλ' ἦτοι τὸν κῆρες ἔβαν θανάτοιο φέρουσαι εἰς Αἴδαο δόμους**. **ὀμίλεον**, *joined in the fray*, as 539. In the same line in Hesiod the verb is **ἐθύνειν**.

536. **ἄουτον** here only; **ἀνούτατος** Δ 540, **ἀνουτητί** X 371, and **νεούτατος** here and N 539 shew that the more correct form would be **ἄουτον**. The verbs **οὔτω**, **-άω** never have initial **F**, which is regularly lost before **οὔ**.

ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν·
εἶμα δ' ἔχ' ἄμφ' ὥμοισι δαφοινεὸν αἵματι φωτῶν.
ὠμίλειν δ' ὥς τε ζωοὶ βροτοὶ ἡδὲ μάχοντο,
νεκροὺς τ' ἀλλήλων ἔρουν κατατεθνηῶτας.

540

ἐν δ' ἐτίθει νεῖον μαλακὴν, πείριαν ἄρουραν,
εὐρείαν τρίπολον· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ
ζεύγεα δινεύοντες ἐλάστρεον ἔνθα καὶ ἔνθα.
οἱ δ' ὅποτε στρέψαντες ἰκοίατο τέλσον ἀρούρης,
τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιιδέος οἶνον
δόσκειν ἀνὴρ ἐπιών· τοὶ δὲ στρέψασκον ἄν' ὄγμους,
ἰέμενοι νειοῖο βαθείης τέλσον ἰκέσθαι.
ἡ δὲ μελαίνειτ' ὄπισθεν, ἀρηρομένηνι δὲ ἑώικει
χρυσείη περ ἐοῦσα· τὸ δὲ περὶ θαῦμα τέτυκτο.
ἐν δ' ἐτίθει τέμενος βασιλῆιον· ἔνθα δ' ἔριθιοι

545

550

537. ΤΕΘΝΗΩΤΑ Ar.: ΤΕΘΝΕΙΩΤΑ ACGU Pap. ι κ. ΜΟΘΟΝ: ΧΕΟΝΟΣ Heracl. Pont. *All.* 48. || ΠΟΔΟΪΣΙΝ Q. 538. Εἶμα δ': Εἶμα τ' Mass. ΔΑΦΟΙΝΟΝ JQ. 539. ὠμίλειον Harl. a, fr. Mosc. 540. ΚΑΤΑΤΕΘΗΕΩΤΑΣ A (*supr.* η) CGU Pap. ι. 543. ἐλάστρεον S: ἐλάστρεον *Lips.* fr. Mosc.: ἐλάστευον P: ἐλάστεον Vr. d. 544. τρέψαντες Harl. a. 546. τοῖ: οἱ GJPRSTU Pap. ι, Harl. a, Vr. b d. ΤΡΕΨΑΣΚΟΝ H Harl. a (-εν), Pap. ι¹. || ὠγμούς U. 548. ἀρηρομένηνι A, τινὰ τῶν ἀντιγράφων Eust. 549. ΘΑΥΜΑ ΤΕΤΥΚΤΟ Ar. Ω: ΘΑΥΜ' ΕΤΕΤΥΚΤΟ JS² Pap. ι. 550. ΒΑΣΙΛΗΪΟΝ ACG Pap. ι, Ven. B, fr. Mosc., Sch. T, γρ. Sch. X: ΒΑΣΥΛΗΪΟΝ (ΒΑΣΥ ΛΗΪΟΝ) Ω, γρ. A.

537. ἔλκε for ἔλκονσα, the usual Epic lapse from the participial construction.

539. ὠμίλειον, the soldiers. The contracted form is late but cannot well be removed.

541. For the scenes of country life see App. I, § 20. The first, ploughing, represents perhaps, as Ridgeway has suggested (*J. H. S.* vi. 336), the ploughing of the 'common field.' This was always begun by all the members of the community on the same day (commemorated in our 'Plough Monday'); hence the πολλοὶ ἀροτῆρες. The field is a fallow, νεῖος, because no doubt primitive cultivation in Greece, as elsewhere, was on the 'two-field' system, half the land only being tilled at a time, the other half lying fallow in alternate years. τρίπολον probably means that it was ploughed thrice before being sown, the last ploughing probably taking place in early spring. But our information is very scanty. Hesiod *Opp.* 462-64 are very obscure lines and out of place, but they clearly speak of spring ploughing, ἥρι πολεῖν. They say nothing of more than one ploughing.

544. τέλσον, *headlands*, the strip at the end of the furrows where the plough was turned; see notes on K 351, N 707. Cf. Hesych. τέλσας: στροφάς, τέλη, πέματα.

545. The neglected F of οἶνου is rare; H 467, I 224 are the only cases in *Iliad* (twelve in *Od.*). Fick would cut out 544-46 altogether, as 'curious, not to say ridiculous' lines. Bentley conj. μέλανος οἶνοιο. τοῖ δὲ may mean either 'while others were turning,' or, 'and then (after drinking) they turned.'

548. This undoubtedly indicates some means of shading the bright colour of the gold, whether by alloy or by some sort of glaze. It is clear that the poet was thinking of some actual work which he had seen. ἀρηρομένηνι: the variant ἀρηρομένηνι, though it has the authority of A and is as old as Ap. Rhod. (*ἀρηρομένης* i. 787, iv. 677), is a mere blunder, as the stem ἀρο- could not lose its ο. Ap. Rhod. himself has ἀρήροτο, iii. 1343.

550. For ΒΑΣΙΛΗΪΟΝ most editors adopt the vulg. βασιλῆιον, in favour of which is the imitated passage *Scut. Hor.* 288 ἀντάρ ἐην βαθὺ λῆιον, and A 560 κείρει τ' εἰσελθὼν βαθὺ λῆιον. Both readings

ἡμων ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες.
 δράγματα δ' ἄλλα μετ' ὄγμον ἐπήτριμα πίπτον ἔραζε,
 ἄλλα δ' ἀμαλλοδετῆρες ἐν ἑλλεδανοῖσι δέοντο.
 τρεῖς δ' ἄρ' ἀμαλλοδετῆρες ἐφέστασαν· αὐτὰρ ὀπισθε
 παῖδες δραγμαεύοντες, ἐν ἀγκαλίδεσσι φέροντες, 555
 ἀσπερχές παρέχον. βασιλεὺς δ' ἐν τοῖσι σιωπῇ
 σκῆπτρον ἔχων ἐστήκει ἐπ' ὄγμου γηθόσυνος κῆρ.
 κήρυκες δ' ἀπάνευθεν ὑπὸ δρυὶ δαῖτα πένοντο,
 βοῦν δ' ἱερεύσαντες μέγαν ἄμφεπον· αἱ δὲ γυναῖκες
 δεῖπνον ἐρίθοισιν λεύκ' ἄλφιτα πολλὰ πάλυνον. 560

551. ἐν τισιν ἐγράφετο καρπὸν ἑλευσινίης δημῆτερος ἀγλαοδώρου Sch. T (on 483) Eust. 552. ὄγμον U. || πίπτεν DHJ Pap. u. 553. εἰλεδανοῖσι GPR. || ἐν ἑλλ. . . (551) ἀμαλλοδετῆρες om. HQU¹ (and D¹?). 554. δ' ἄρ': δὲ GPR: γὰρ D. 555. δραγματεύοντες JS Mor. 557. ἐστήκει Ar. Ω: εἰστήκει D (εἰ-) HJPU Pap. u. ὄγμον GQ: ὄγμους U. 558. τάγοντο R (γρ. πένοντο). 559. δ' om. Pap. u. 560. πόλλ' ἄλφιτα λεύκ' ἐπάλυνον fr. Mosc. || πόλλ' ἐπάλυνον H Pap. u. πάλυνον D.

are therefore equally possible and appropriate. *βασιλῆϊον* obtains fresh significance if we suppose that the preceding scene gives the ploughing of the common field by the community, for we have here the contrast, the reaping of the royal demesne by hired labourers (*ἐρίθοι*). The royal lands, including those given for great public services (Z 194, I 578), are apparently the only form of private property in land known to the *Iliad*, and the only ones therefore which could be cultivated in this way. So *βασιλεὺς* in 556 is to be taken in its full sense, not merely as *owner*; the *σκῆπτρον* is, as usual, the badge of office, not a mere walking-stick (Ridgeway l.c.; but his statement that *σκῆπτρον* 'is always a symbol of office' is incorrect; see ν 437, ρ 199, σ 103). *ἐρίθοι* (also 560) do not recur in H. except in the metaphorical *σνέριθος*, § 32. The word is generally taken to mean *hired labourers*: in later Greek, no doubt from its resemblance to *ἐριον*, it is used of wool-workers. It will be noticed that the Shield contains no mention of slaves.

551. The added line mentioned by Schol. T is due to Agallis, who quoted or invented it in support of her view of the bearing of the shield on old Attic history (see on 483).

552. μετ' ὄγμον, into the midst of the furrow, between the ridges (H. G. § 195). ἐπήτριμα, see note on 211.

The *δράγματα* (Λ 69) are the armfuls, lit. *graspings*, taken by the left arm to be cut with the sickle; *δραγμαεύοντες* = *picking up* these armfuls.

560. *πάλυνον* is explained by Hentze (after Clemens) 'were making porridge' by sprinkling meal in water or other liquid, as Hekamede thickens the *κυκεῖών* in Λ 640. It is generally used of sprinkling of meal on the roast flesh, as § 77, 429; and it is by no means clear that this is not the sense here. The question depends on whether *δαῖτα* is really to be taken as 'banquet,' and therefore a meal too luxurious for the *ἐρίθοι*, in contrast to *δεῖπνον*. Were such the case, it would of course follow that the ox could only be meant for the king—and, we must suppose, a circle of retainers who are not mentioned. But it is quite possible to hold that *δαῖτα* means 'a feast' and expresses the abundance of good cheer, while *δεῖπνον* indicates the meal in relation to the day's work (see notes on Θ 53, Λ 86). There is no contradiction in saying that a *feast*, an unusually abundant meal, is being prepared for the workmen's *lunch*. The preparing the ox and the sprinkling of the meat must be regarded as consecutive, not coincident, scenes. This explanation avoids the difficult pregnant use of *παλύνειν*. *δεῖπνον*, accus. in apposition, 'as a meal'; so w 215 *δεῖπνον δ' αἶψα σνών ἱερεύσατε ὅς τις ἄριστος*.

ἐν δ' ἐτίθει σταφυλῆσι μέγα βριθουσάν ἄλωήν
 καλὴν χρυσεῖην· μέλανεσ δ' ἀνὰ βότρυνες ἦσαν,
 ἐστήκει δὲ κάμαξι διαμπερὲς ἀργυρέησιν.
 ἀμφὶ δὲ κυανέην κάπετον, περὶ δ' ἔρκος ἔλασσε
 κασσιτέρου· μία δ' οἷη ἀταρπιτὸς ἦεν ἐπ' αὐτήν, 565
 τῇι νίσσοντο φορῆες, ὅτε τρυγῶσιεν ἄλωήν.
 παρθενικαὶ δὲ καὶ ἡῖθεοι ἀταλὰ φρονέοντες
 πλεκτοῖς ἐν ταλάρουσι φέρον μελιηδέα καρπὸν.
 τοῖσιν δ' ἐν μέσσοισι παῖς φόρμιγγι λιγείῃ
 ἰμεροῦεν κιθάριζε, λῖνον δ' ὑπὸ καλὸν αἶεδε 570

561. **ἐν δ'**: ἐνθ' G. || μεταβρίθουσάν H. || βρύθουσάν Pap. ι. 562. **ἀνὰ**:
 ἄρα Bar. Mor. 563. **εἰστήκει** CJPRU Pap. ι, fr. Mosc. Vr. d: εἰστήκει LH. ||
 ἀργυρέουσιν Zen. CS Bar. Harl. a, fr. Mosc. 565. **ἐς αὐτήν** Zen. Pap. κ:
 ἐπαυτῇ D: ἐπ' αὐτῇ(i) fr. Mosc. ("adscripto ᾠ") Par. f: ἐπ' αὐτῷ Par. h.
 566. **νίσσοντο** (H *supr.*) Q: **νίσοντο** C Pap. ι, fr. Mosc.: **νήσσοντο** G:
 νεῖς(ς)οντο Ω. 567. **παρθενικαὶ τε** U. 568. **πλεκτοῖς ἐν**: πλεκτοῖσιν Ar.
 Par. a² c. 569. **δ'** om. J. 570. **λῖνον** Ar. Ω: λῖνος Zen.: αἶνον U (γρ.
 λῖνον U²).

563. **ἐστήκει κάμαξι**, *was set up with poles* (for the vines to climb upon); the idea of uprightness conveyed by the numerous poles is spoken of as a property of the ἄλωή itself, conferred by the poles. For ἀργυρέουσιν Zen. had ἀργυρέουσιν; κάμαξ varies in gender in later Greek.

564. **κυανέην** expresses the material, as is clear from κασιτέρου following, though kyanos (see A 24) is not mentioned in 474-75.

565. **αὐτήν**, sc. ἄλωήν, opposing it to the ditch and hedge. "ἐς αὐτήν" παρὰ Ζηροδύτῳ, καὶ ἔχει λόγον ἢ γραφή, Did.

566. For the orthography of **νίσσοντο** see note on N 186.

567. Cf. λ 39 παρθενικαὶ ἀταλαί. **ἀταλὰ φρονέοντες**, *in childish glee*; from the vintage festival gravity was banished. ἀταλός is a word which is regularly used of children, cf. ἀταλάφρονα Z 400; the der. is doubtful. The same idea is given by ἀτάλλειν N 27.

570. For **λῖνον** Zen. read λῖνος, *the thread* (i.e. the string of the lyre) *sang sweetly in unison with* (ὑπὸ) *his treble voice*. So also some translated the vulgate λῖνον· ὁ δὲ Ἀρίσταρχος βούλεται μὴ τὴν χορδὴν λέγεσθαι, ἀλλὰ γένος τι ὕμνον τὸν λῖνον, ὥσπερ ἐι ἔλεγε "παῖα ἀνὰ ἡδὲν" ἢ τι τοιοῦτον, An. The last interpretation is now generally accepted, the boy

sang to (ὑπὸ) the harp the sweet *Linos-song* with delicate voice. The Linos-song was one of the ancient dirges which have been traced to Semitic sources (the wailing for Thammuz, etc.), and apparently were originally laments for the departing summer—so that they would be appropriate at the vintage-feast. The name is probably from the refrain αἶνον, so familiar in the great chorus of the *Agamemnon*, which was taken to mean *woe for Linos*. Movers has ingeniously suggested that it is the Phoenician *ai lenu*, 'woe to us.' The loci classici on Linos are Herod. ii. 79 (Λίνος, ὅσπερ ἐν τε Φοινίκῃ αἰδοίμους ἐστί καὶ ἐν Κύπρῳ καὶ ἄλλῃ, etc.), and Hesiod, fr. 211 (from Schol. T) Λῖνον . . ὃν δὴ ὅσοι βροτοὶ εἰσιν αἰδοὶ καὶ κιθαρισταὶ πάντες μὲν θρηνεύουσιν ἐν εἰλαπνίαις τε χοροῖς τε. Compare also the fragment of a Linos-dirge in Bergk P. L.³ p. 1297 (corrected, from Schol. B). Though this explanation is the most satisfactory, the other is not indefensible; for the metaphor of the string 'singing' may be paralleled by φ 411 (of the bowstring) ἢ δ' ὑπὸ καλὸν αἶεσε, χελιδνὸν εἰκέλη αὐδῇ. The use of a flax thread for the string of a lyre, improbable though it seems, is accounted for thus by Schol. A; οἱ πρῶτοι τοῖς θεοῖς μετὰ ᾠδῆς ὑποκιθαρίζοντες οὐκ ἐξ ἐντέρων κατεσκευάζοντο τὰς κιθάρας, οὐχ ὅσιν οὐδὲ θεοῖς ἀρεστὸν εἶναι ὑπολαμ-

λεπταλένῃ φωνῇ· τοὶ δὲ ῥήσσοντες ἄμαρτῇ
μολπῇ τ' ἰνυγμῶι τε ποσὶ σκαίροντες ἔποντο.

ἐν δ' ἀγέλην ποίησε βοῶν ὀρθοκραϊράων·

αἱ δὲ βόες χρυσοῖο τετεύχατο κασσιτέρου τε,
μυκθημῶι δ' ἀπὸ κόπρου ἐπεσσεύοντο νομόνδε

575

παρ ποταμὸν κελάδοντα, παρὰ ῥοδανὸν δονακῆα.

χρῦσειοι δὲ νομῆες ἄμ' ἐστιχόωντο βόεσσι

τέσσαρες, ἐννέα δέ σφι κύνες πόδας ἄργοι ἔποντο.

σμερδαλέω δὲ λέοντε δὺ' ἐν πρώτῃσι βόεσσι

ταύρον ἐρύγμῃλον ἐχέτην· ὁ δὲ μακρὰ μεμυκῶς

580

571. λεπτεῖνῃ Vr. A. || τὸν δὲ R (τοί δε R^m). || δ' ἡρ[ή]σσαντες Pap. ι. ||
πρήσσαντες Harl. α. || ἄμαρτῇ(ι) AD: ὁμαρτῇ(ι) Ω. 572. ποδὶ Q. 575.
νομῆν δε Vr. A. 576. παρὰ: παρὰι CS Harl. α: περὶ GQ Par. h: διὰ Zen. ||
ῥοδανόν: ῥαδαλόν Zen. (οἱ δὲ ῥοανόν, Sch. T. is apparently not a variant but
an etymology. Ar. and Aph. probably read ῥαδινόν, see Ludwig). || δονακῆα
Dion. ap. Did. 578. ποδασκυνες Pap. ι'. 579. σμερδαλέω S: κυανέω?
(MS. κυάνεον) Zen. || δὲ: τε PR. || δὺ' ἐν: δύο PR: δ' ἐν Q: δύο ἐν τῇ
ἐτέραι τῶν Ἀριστάρχων Did. || πρώτοις AD¹J Bar. fr. Mose. Vr. b. 580. ἐχέτον
Harl. α. || μεμυκῶς Q Pap. κ.

βάνοντες διὰ τὸ ἐκ νευρῶν πεποιοῦσθαι ἀλλ' ἐκ λίνου πεπονημένον. But it is likely enough that this is a mere conjecture. (The masc. λίνος has no authority except in the old glossaries.) Heyne reads λίνον δ' ὕπο, 'sang to the string.' But *Hymn. Merc.* 501 clearly shews how the line was taken in early times, ἡ (κίθαρς) δ' ὑπὲρθε σμερδαλέον κονάβησε· θεὸς δ' ὑπὸ καλὸν ἄεισεν.

571. ῥήσσοντες is to be connected not with ῥήγγνυμι but with ἀ-ράσσω, in the sense of *beating time* (ἄμαρτῇ); compare ἐπιρρήσσεσκον Ω 454. And so clearly Ar. Rhod. understood it, i. 539 πέδον ῥήσσωσι πόδεσσιν. This, however, makes a rather disagreeable tautology with ποσὶ σκαίροντες. It has been proposed to translate *breaking into song* in chorus. The phrase φωνῇ ῥηγγνύναι is common in later Greek, and it is quite possible that the word may have been occasionally used without an object in the same way (Stephenson in *C. R.* iii. 72). *Hymn. Ar.* 516 οἱ δὲ ῥήσσοντες ἔποντο Κρήτες πρὸς Ἡυθὺ καὶ Ἰηπαιήον' ἄειδον may be taken either way. But there are obvious phonetic objections to connecting ῥήσσω with ῥήγ-. As usual mss. vary between ἄμαρτῇ, ἄμαρτῇ (see on E 656), ὁμαρτῇ, but on the whole authority is in favour of ἄμ-. The verb, however, is almost always

ὁμαρτέω — perhaps to avoid confusion with the aor. of ἄμαρτάνειν.

572. ἰνυγμῶι, only here in H.; the verb occurs in P 66, ο 162 in both cases of shouting to scare a wild animal. In later Greek it seems to be confined to cries of pain; here we may take it either as 'shouting' in a neutral sense, or as a participation in the *Linus-dirge*, probably of a purely conventional nature, as the scene is on the whole evidently joyous.

573. ὀρθοκραϊράων, see note on 3.

575. κόπρου in a local sense, *the byre*, see note on A 807. So also ἐς κόπρον κ 411.

576. ῥοδανόν, so mss.; what Aph. and Ar. read is uncertain, but may have been ῥαδινόν. We must suppose that ῥοδανόν, which does not recur in Greek, is identical in sense with ῥαδινόν, and means *pliant, curving*; so that the question is not very important. One ingenious scholiast reads παρὰ ῥοδανόν — ἐστι δὲ ποταμός (δονακῆα being taken as adj. instead of subst.). Zen. derived his ῥαδαλόν from κραδαλόν = *εὐκράδαντον*, *εὐκίνητον*.

580. ἐρύγμῃλον comes from a subst. ἐρύγμός, *roaring* (used by Aristotle and Theophr. = *ructatio*) with suffix -ηλος like ἐκ-ηλος. But σιγηλός, ὑψηλός etc. are oxytone. The word occurs here only.

ἔλκετο· τὸν δὲ κύνες μετεκίαθον ἢδ' αἰζηοί.
τὼ μὲν ἀναρρήξαντε βοὸς μέγαλοιο βοείην
ἔργατα καὶ μέλαν αἶμα λαφύσσετον, οἱ δὲ νομῆες
αὐτῶς ἐνδίσσαν ταχέας κύνας ὀτρύνοντες·

οἱ δ' ἦτοι δακέειν μὲν ἀπετρωπῶντο λεόντων, 585
ίστάμενοι δὲ μάλ' ἐγγὺς ὑλάκτεον ἔκ τ' ἰλέοντο.

ἐν δὲ νομὸν ποίησε περικλυτὸς ἀμφιγυήεις,
ἐν καλῇ βήσση, μέγαν οἶων ἀργεννίων,
σταθμούς τε κλισίας τε κατηρεφέας ἰδὲ σηκούς.

ἐν δὲ χορὸν ποίκιλλε περικλυτὸς ἀμφιγυήεις 590

581. εἴλκετο U and *ap. Did.* || τὸν δὲ : τοὺς δὲ Zen. μετακίεσθον i.
584. οὕτως Zen. || ἐν δ' ἔσαν PR and Ptol. Ask. ὀτρύναντες D^U Pap. κ, Mor.
585. οἱ δ' ἦτοι H^U (π) Lips. fr. Mose.

581. Zen.'s reading τοὺς for τὸν is perhaps preferable; still better would be τῶ. The interposition of the sing. ταῦρον . . . ὁ δέ makes corruption easy.

583. For λαφύσσετον as an imperf. see on K 364.

584. ἐνδίσσαν, *turled* on the dogs, from *δίημι*, which is elsewhere found only in mid. *δίεσθαι* to *chase* (M 276, H 246, etc.) or *drive* (O 681), and pass. *to flee*, M 304, Ψ 475. Agar's *ἐνέισαν* (from *ἐν-ἔημι*) is no doubt possible (cf. Ξ 131) but needless. The lengthening would be excused by metrical necessity, cf. *ἐννεσίησι* (J. P. xxv. 48).

585. δακέειν μὲν, 'as for biting,' they avoided the lions. For this vague notion of reference in the infin. see *H. G.* § 231. There is no trace here in the mss. of the probably original ἀπετρωπῶντο (see on O 666).

587-89. 'Hi tres versus emblematici aliunde illato perquam similes sunt; sunt nimis nudi et icēini post superiores fantopere ornatos,' Heyne; a remark with which it is hard not to sympathize. The position of μέγαν is very unusual: οἶων μέγαν, Heyne. σταθμοί seems to be a general name like the modern 'sheep-station,' including both the κλισίαι, huts for the shepherds, and *αἰχμοί*, folds for the sheep. Note the unusual position of ἰδέ (see on I' 318).

590. The description of the dance stands apart from the rest of the Shield notably in one respect—that while the previous descriptions show no local, and hardly even a Hellenic, colouring, the

dance is emphatically Cretan. Even apart from the explicit words of 591-92, the scholia tell us that the *κυβιστηγῆρε* (694) and the armed dance were peculiarly Cretan institutions. It has been confidently concluded that the whole episode 590-605 is an interpolation by a Cretan poet. To me it seems that, though this cannot be refuted, the evidence is quite insufficient to enable us to assert it. There is no doubt that Crete was to the Greeks pre-eminently the home of the dance, especially of the war-dance. For this, in addition to H 617, we may quote the dances of the Korybantes, the statement of the scholiast on Pindar *P.* ii. 69 that the hyporcheme was of Cretan origin, Soph. *Al.* 700 Νύσια Κνώσι' ὀρχήματα and still more explicitly Lucian *περὶ ὀρχ.* 8. It is reasonable therefore to suppose that a poet describing a primitive dance would by preference lend it Cretan characters. It must further be remembered that Crete was to early Greece far more characteristically national and important than in historical times. We are just learning (1901) to regard Knosos as the very focus of early culture in the 'Mykenaeen' period; and the prominence of Crete tends to lead us as much to an early period as to any thought of late interpolation. We must indeed recognize that 591-92 are unique in the Shield for their local and mythological allusion. If this is taken as a ground for suspicion, as no doubt it may reasonably be, it can apply to these two lines only, not to what follows.

τῶι ἵκελον οἶόν ποτ' ἐνὶ Κνωσῶι εὐρείηι
 Δαίδαλος ἥσκησεν καλλιπλοκάμωι Ἀριάδνῃ.
 ἔνθα μὲν ἦῖθεοι καὶ παρθένοι ἀλφεσίβοιαι
 ὠρχεύντ', ἀλλήλων ἐπὶ καρπῶι χεῖρας ἔχοντες.
 τῶν δ' αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας 595
 εἴατ' ἐυννήτους, ἦκα στίλβοντας ἐλαίωι.
 καὶ ῥ' αἱ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας
 εἶχον χρυσεῖας ἐξ ἀργυρέων τελαμώνων.
 οἱ δ' ὅτε μὲν θρέξασκον ἐπισταμένοισι πόδεσσι

591. ΚΝΩΣΩ(Ι) ACQ: ΚΝΩΣΩ(Ι) Ω. 592. ἀριδήληι ? Zen. (see below).
 594. ὀρχεῦτ' Q. || ἐπὶ: ἐνὶ H. || ἔχουσαι Athen. iv. 181. 595. λεπτὰς :
 ἐν ἄλλωι καλὰς A. 596. εἴατ': εἶχον J Eust. 597-98 ἀθ. Ar.: om. Aph.
 (? see Ludwich). 597. στεφάνους S.

591. A few critics, ancient and modern, have been scandalized that a god should imitate a mortal's work—though this is evidently not involved in the words. Some went so far as to put a full stop at the end of 590, and read οἶον for οἶον, 'the only thing ever made like it was the dancing-floor of Daidalos.' For the nature of this dancing-floor or labyrinth see App. I, §§ 21-22.

592. About the birth of the Daidalos-legend we know nothing. It comes to us almost entirely through Athenian sources; even in λ 321-25 Ariadne is found in connexion with Theseus; but we hear of her also at Delos and Naxos in a way which seems to shew that she was a local goddess in the islands, presumably a nature-goddess. In Cyprus she was connected with Aphrodite. But nothing of all this appears here. The name Ἀριάδῃ seems to be Cretan for Ἀριάδῃ (ἀδόν· ἀγρόν, Κρήτες Hesych.). She was also known there as Ἀριδήλα, which Wilamowitz has ingeniously restored in place of the Ἀρήνη attributed to Zen. by Bekker's conjectural emendation of the ἀρηθῆ of A, ἀρηθῆ of T.

593. With this dance of youths and maidens compare the interesting description of the dance called ὄρμος in Lucian περὶ ὄρχ. §§ 12-13: ὁ δὲ ὄρμος ὄρχησις ἐστὶ κοινὴ ἐφήβων τε καὶ παρθένων, παρ' ἑνα χορεύοντων καὶ ὡς ἀληθῶς ὄρμωι ἐοικότες· καὶ ἡγεῖται μὲν ὁ ἐφηβὸς τὰ νεανικά ὀρχούμενος καὶ ὅσοις ἕστερον ἐν πολέμῳ χρήσεται, ἡ παρθένος δὲ ἔπειτα κοσμίως τὸ θῆλυ χορεύειν διδάσκουσα, κτλ. ἀλφεσίβοιαι, 'earning oxen' as ἔδνα or bride-

price for their parents. ἀλφάνειν is always used in H. of a human chattel 'realising' a price; Φ 79, ο 453, ν 383. For the form cf. H. G. § 124 c.

595. Both ὀθόνας and χιτῶνες seem to be words of foreign origin; the former perhaps = Heb. *etân* (Prov. vii. 16, transl. 'fine linen'), the latter = Heb. *k'thoneth*. *kuttoneth*, 'tunic,' though it is very doubtful if either of these is really Semitic. (See O. Schrader *Handelsg.* p. 192, Studniczka p. 15.) ὀθόνη recurs in Γ 141, η 107, and rarely in later Greek. Both words appear to have denoted *linen* garments.

596. It seems clear that oil was actually used for giving clothes a gloss; see η 107 καιροσέων δ' ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον, and the commentators there. It is said that a similar process is still used in some parts of Germany (Studniczka p. 49). ἦκα adapts στίλβοντες to the idea of 'gloss' as opposed to literal 'sparkling.' ἐλαίωι has often been taken to mean 'shining as though with oil' (so Ar. ὅτι ἐλλείπει τὸ ὦς), but such an interpretation, even if possible, is not necessary.

597-98. ἀθετοῦνται οἱ δύο, ὅτι οὐδέποτε μάχαιραν εἶπε τὸ ξίφος. ἄλλως τε καὶ οὐ πρόπον χορεύοντας μαχαίρας ἔχειν. οὗτοι δὲ οὐδὲ παρὰ Ἀριστοφάνει ἦσαν, An. Neither of these arguments carries weight. When the poet says *knives* (daggers) there is no reason why he should mean *swords*; and where dances are an acting of war-scenes (see the quot. from Lucian above) the carrying of arms is essential to them.

ῥεῖα μάλ', ὥς ὅτε τις τροχὸν ἄρμενον ἐν παλάμῃσιν 600
 ἐζόμενος κεραμεὺς πειρήσεται, αἶ κε θέησι·
 ἄλλοτε δ' αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισι.
 πολλὸς δ' ἱμερόεντα χορὸν περιστάθ' ὄμιλος 601
 τερπόμενοι· δοῖά δὲ κυβιστητῆρε κατ' αὐτοὺς 602
 μολπῆς ἐξάρχοντες ἐδίνεον κατὰ μέσους.

601. αἶ κε θέησι(ν) PR Pap. i κ, Vr. d, Harl. a (κ' έο.). 603. πολλὸν Cant.
 604-05. Wolf, after Athenaios (see below), reads

τερπόμενοι· μετὰ δὲ σφιν ἐμέλπετο θεῖος αἰοῖδς 604
 φορμίζων, δοῖά δὲ κυβιστητῆρε κατ' αὐτοὺς 605
 μολπῆς ἐξάρχοντες ἐδίνεον κατὰ μέσους. 606

|| τερπόμενος Mor. Athen. l.c. κυβιστῆρες T. καθ' αὐτοὺς Diodoros ó
 Αριστοφάνειος ap. Athen. l.c. 606. ἐξάρχοντες H.

600. Remains of early Greek pottery shew that the potter's wheel was known in *prae-Mycenaean* times, and was a very ancient invention to the oldest Epic poets. The attribution of it to Anacharsis is the baseless flgment of a later age, as Strabo himself clearly saw, vii. p. 303. ἄρμενον ἐν παλάμῃσιν go together, as ε 234.

601. πειρήσεται with direct acc. is unique, though the cognate acc. is sometimes found, e.g. δ 119 and compare θ 23 ἀέθλους, τοὺς Φαίηκες ἐπειρήσαντ' Ὀδυσῆος. See also note on M 47 στίχας ἀνδρῶν πειρητίζων. The appropriateness of the comparison to lines of dancers wheeling round along the concentric circles of the labyrinth is very striking. It appears that from time to time the dancers leave the maze and dance in long lines opposite one another (ἐπὶ στίχας, used elsewhere only of soldiers).

604-05. τερπόμενοι, construction *ad sensum*, H. G. § 169. After τερπόμενοι edd. since Wolf have all inserted a line from δ 17 μετὰ δὲ σφιν ἐμέλπετο θεῖος αἰοῖδς | φορμίζων, and have therefore been obliged to change ἐξάρχοντες to ἐξάρχοντος. This is done on the authority of Athenaios (v. 181 c), ὁ δ' Ἀρίσταρχος . . τοῦ Κρητικοῦ χοροῦ τὸν ὠιδὸν ἐξεῖλεν, ἐπιτεμὼν τὰ ποιήματα τὸν τρόπον τοῦτον, "πολλὸς . . τερπόμενος . . μέσους" (as text), ὥστ' ἀνάστων γίνεσθαι παντάπασιν τὸ "ἐξάρχοντες," μηκέτι δυναμένης τῆς ἐπὶ τὸν ὠιδὸν ἀναφορᾶς σώζεσθαι. Ludwig has shewn that this evidence is absolutely worthless. It is on a par with the statement of Alexander of Kotyaia (T 77) that Ar. 'interpolated' a line which we happen to know was read by Aph.

The one argument which might seem to justify Athenaios—that Ar. denied to μέλπεσθαι and μολπή the sense of *music* (see on X 637)—he has himself excluded by the further assertion that Ar. not only expunged the line here, but interpolated it in δ. All this is in glaring contradiction not only to all that we know of Ar.'s method, but to the abundant evidence of the slight effect which his *atheteses* had upon the text. It is of course quite possible that the line may have been found in some of the old erratic copies which we have learnt to know through the earliest papyri, and which were evidently dear to archæologists such as Athenaios and Plutarch (who makes a precisely similar statement on I 458 ff.); as these were doubtless banished through the influence of the Alexandrian school, in a sense Ar. may be said to have 'removed' the line: but there is no ground for supposing that it ever stood in a recognized text. Did. knows nothing of it, nor does Lucian *περὶ ὄρχ.* 13; τοὺς ὀρχηστὰς τοὺς δέο, οὓς ἐκεῖ ὁ ποιητὴς κυβιστητῆρας καλεῖ, ἡγούμενους τοῦ χοροῦ shews he read ἐξάρχοντες. Further, the participle ἐξάρχοντος in the *gen. absol.* without a noun agreeing with it is very doubtful in H.; A 458 is the only other case, and there Zen. read οὐ for οἱ. The text as it stands is quite intelligible; the κυβιστητῆρες are two 'leaders,' perhaps professional posturers and tumblers, who go through a dramatic performance to which the youths and maidens dance a sort of accompaniment. Compare Bent's description of modern Greek dances (*The Cyclades* p. 246) ' . . the *syrtos*, a wavy line of five or six

ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὀκεανοῖο
ἄντυγα πὰρ πυμάτην σάκεος πύκα ποιητοῖο.

αὐτὰρ ἐπεὶ δὴ τεύξε σάκος μέγα τε στιβαρόν τε,
τεύξ' ἄρα οἱ θώρηκα φαεινότερον πυρὸς αὐγῆς,
τεύξε δέ οἱ κόρυθα βριαρήν, κροτάφοις ἀραρυῖαν,
καλὴν δαιδαλέην, ἐπὶ δὲ χρύσειον λόφον ἤκε,
τεύξε δέ οἱ κνημῖδας ἑανοῦ κασσιτέριοι.

610

αὐτὰρ ἐπεὶ πάνθ' ὄπλα κάμε κλυτὸς ἀμφιγυήεις,
μητρὸς Ἀχιλλῆος θῆκε προπάραιθεν αἰέρας.
ἦ δ' ἴρηξ ὥς ἄλτο κατ' Οὐλύμπου νιφόεντος
τεύχεα μαρμαίροντα παρ' Ἠφαίστοιο φέρουσα.

615

607. δέ, τίθει J. 610. εἴρακα P. || αὐγῆς: αὐτῆς H. 611. κόρυθα: κυνέην G. || βριαρὴν om. PR: βαρύν Lips. 614. ἐπεὶ δὴ Pap. i. 616. ε' ἴρηξ Pap. i (supr. δ). || οὐλυπου Pap. i: οὐλύμποιο T. || νιφόεντος (or νηφοέντος?) Pap. i¹. 617. τεύχεα καλὰ φέρουσα παρ' Ἠφαίστοιο ἡνακτος HJ (Ἠφαίστοιο) T Pap. i, fr. Mosc. Vr. b A, Par. h, γρ. A Harl. a.

women, hand in hand, and led by a pocket-handkerchief by one man, whose acrobatic executions were wonderful to behold. Then there was the rapid dance performed by rows of men with their arms round each others' shoulders, four steps backwards, four forwards, with pointed toe, first slowly, with the pace increased till I was almost dazzled by its rapidity.' These dances may be seen every Easter Tuesday at Megara, and seem to be among the most ancient survivals in modern Greece.—The reading of H, *ἐξάρχοντε*, is likely to be right.

608. *ἄντυγα πὰρ πυμάτην*, running along the extreme edge. Okeanos surrounds the pictured as he surrounds the real world.

610 must be a later addition, if Reichel

is right (App. B, iii. 2); the summary way in which so important a piece of the panoply is dismissed certainly gives ground for suspicion. We must then read *τεύξ' ἄρα* for *τεύξε δέ* in 611.

613. *κασσιτέριοι*, see note on A 24. The difficulty involved in the use of so soft a metal as tin, and emphasized by the adj. *ἑανοῦ pliant*, has been removed by Reichel's remark (see App. B, ii. 1) that the *κνημῖδες* are really gaiters designed to save the shin from injury against the edge of the shield, not from missiles.

614. For the use, very rare in H., of *ὄπλα=arms* see note on Θ 55. It has been observed that, to our notions at least, it seems strange of Thetis to depart without a word of thanks.

T

INTRODUCTION

IN this book we still find ourselves, but for the last time, among some of the difficulties which have attended our analysis of the three which precede it. There are, however, two parts of it about which we need feel but little hesitation—the beginning and the end. The first thirty-nine lines clearly belong to and wind up the Making of the Arms; the division of books would have been better placed here than at the end of Σ. The end of the book, probably from 356 τοὶ δ' ἀπ᾿ἀνέυθε νεῶν, breathes the true spirit of the Μῆνις, and there is no reason to doubt that from the first it introduced Achilles' career of vengeance. It is in all ways worthy of its place. No doubts need be raised except as to the episode of the speaking horse, to which we will recur.

It is in the intermediate portion that doubts arise. Was there a Reconciliation in the original story? And if so, is it, or any of it, preserved here? That it is not preserved untouched we can say with confidence; the allusions to the gifts in I must at least be as late as that book. The lament of Briseis and the allusions to Neoptolemos are condemned by internal evidence.

It is indeed possible, while leaving these out, to make a selection of short passages which will give a reconciliation-scene such as may have stood in the primitive story. But such a scheme is so artificial and uncertain that it is not worth the pains. The speeches of Achilles and Agamemnon (54–153), though they shew signs of expansion, are not in themselves unworthy of such a place; and the scene of the oath is at least equal, if not superior in execution, to that in Γ. But it is quite conceivable that the whole idea of the Reconciliation is an afterthought. It is at least more needed after the introduction of the Embassy than it was before; and it is not only consistent with the character of Achilles, but materially adds to the movement of the story, if we suppose that on hearing of the death of Patroklos he set out to avenge it without more ado.

And of much that precedes and follows this kernel of the Reconciliation, it is impossible to speak with admiration. The author of this part seems to have dwelt with especial delight on the prosaic details of his scenes, particularly where they have to do with eating and drinking—a characteristic of this book at least as marked as is the love of dress in K. This note is struck at once in 44; the point which, as we are carefully told, distinguishes

this assembly from all others is that the *ταμῖαι, σίτοιο δοτῆρες* were present. The debate, with a certain dramatic propriety, soon adapts itself to this novel element in the audience, and the greater part of it, 154-337, is devoted exclusively to the question whether the army shall or shall not eat before fighting. When Achilles returns to his hut, his first outburst of passionate grief is devoted to the thought that his dear friend is no longer there to serve the usual sumptuous repast (315 ff.); the question of his appetite disturbs Olympos, and Zeus and Athene in person are bestirred to make sure that he does not starve while his friends have gone to dinner. This at least can only belong to the decadence of the "great manner."

There are moreover, scattered through the book, several episodes which shew signs of later addition to the main work. One of these is the curious and interesting story of the birth of Herakles in 95-136, which cannot be said to add to the symmetry of the speech of Agamemnon, and shews internal evidence of having been adapted from a Herakleia where the tale was told in the person of the poet, not of an actor in the story. Another, the lament of Briseis, though the idea has a pathos of its own, is largely made up of Epic tags; and linguistic offences, which are freely scattered through the book, are here heaped up in reckless profusion. It is not impossible that the allusions to the Embassy in 140-41, 175-77, and 192-95, which are somewhat loosely inserted, may be due to a recension after the addition of I to the corpus of the *Iliad*. The lines which speak of Neoptolemos are self-condemned by the awkwardness of their introduction (326), as well as by the prominence given to a personage who, though he played a leading part in the later Cycle, is completely unknown to the older Epos.

It remains to consider the closing episode of the book, that of the speaking horse (404-24). This is so unlike anything else in Homer that it has naturally been doubted. Yet there is nothing but this uniqueness against it. The speaking animal becomes familiar from Hesiod onwards (*Opp.* 203 ff.), and we have no right to say that such a world-wide element of popular fancy belongs exclusively to any particular period. It is characteristic of Greek reserve that the treatment of it here should be so free from exaggeration, and that it should not have been repeated or imitated, easily though it lends itself to the art of the inferior poet. The prophecy coming at this moment has a particularly solemn effect. It would seem that two lines (407, 418) have been added with the idea of softening the miracle. As a matter of fact they have rather the opposite result; the wonder is less startling if taken as a simple matter of course in a steed of divine origin than if special machinery has to be introduced in order to explain it.

ΙΛΙΑΔΟΣ Τ

Μήνιδος ἀπόρρησις.

Ἥως μὲν κροκόπεπλος ἀπ' Ὀκεανοῖο ῥοαίων
 ὄρνυθ', ἵν' ἀθανάτοισι φῶος φέροι ἡδὲ βροτοῖσιν.
 ἡ δ' ἐς νῆας ἵκανε θεοῦ πάρα δῶρα φέρουσα.
 εὔρε δὲ Πατρόκλῳ περικείμενον ὃν φίλον υἷον
 κλαίοντα λιγέως· πολέες δ' ἄμφ' αὐτὸν ἑταῖροι
 μύρονθ'. ἡ δ' ἐν τοῖσι παρίστατο δια θεάων,
 ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “τέκνον ἐμόν, τοῦτον μὲν ἑάσομεν ἀχνύμενοί περ
 κεῖσθαι, ἐπεὶ δὴ πρῶτα θεῶν ἰότητι δαμάσθη·
 τύνη δ' Ἥφαιστοιο πάρα κλυτὰ τεύχεα δέξο
 καλὰ μάλ', οἷ' οὐ πῶ τις ἀνὴρ ὅμοισι φόρησεν.”
 ὥς ἄρα φωνήσασα θεὰ κατὰ τεύχε' ἔθηκε
 πρόσθεν Ἀχιλλῆος· τὰ δ' ἀνέβραχε δαίδαλα πάντα.
 Μυρμιδῶνας δ' ἄρα πάντας ἔλε τρόμος, οὐδέ τις ἔτλη

1. ἀπ': ἐπ' Harl. a. 2. ὄρνυθ' Q. || φέρει DGJP(?) : φέρη(ι) L Harl. a, Lips.
 9. θεῶν ἰότητι : γρ. θεοῦ ὑπὸ χειρί T. 12. κατὰ : καλὰ Bar. Mor. :
 κλυτὰ Harl. a¹ (altered to κλειτὰ : γρ. κατα). 13. ἀναβέβραχε U : ἀνέδραμε
 PR. || δαίδαλα : φαίδιμα Bar. Mor. 14. ἔλεν φόβος Zen.

1. Cf. Θ 1, Ω 695 ; 2=Λ 2. The bringing of the arms to Achilles was a favourite subject of Greek art, from the chest of Kypselos onwards, especially in the later stages. The Nereids are always associated with it, and it became a favourite excuse for representing a number of female figures in graceful movement.

4. περικείμενον, cf. ἀμφι χυμένη with dat. 284, θ 527. Heyne conj. χύμενον περὶ ὃν, on account of the F, Bentley Πατροκλῆϊ φίλον περικείμενον υἷον, Brandr. ἀγλαῶν for ὃν φίλον.

8. Compare the similar words in

Achilles' mouth, Σ 112. τοῦτον, as distinct from τόνδε, 'implies some degree of impatience' (Monro).

9. πρῶτα, once for all ; let us take this as a starting-point, and not go behind it. Cf. A 235.

10. δέξο, compare λέξο (I 617, with note) and see H. G. § 40, where it is regarded as an old form of the sigmatic aor. before the -α- had found its way into all persons from the 1st sing. and 3rd plur., and had thus become a thematic vowel ; so that λέξο. δέξο represent not λέχ-σο, δέχ-σο but λεχ-σ-σο, δεχ-σ-σο.

ἄντην εἰσιδέειν, ἄλλ' ἔτρεσαν. αὐτὰρ Ἀχιλλεὺς 15
 ὥς εἶδ', ὥς μιν μᾶλλον ἔδυ χόλος, ἐν δέ οἱ ὅσσε
 δεινὸν ὑπὸ βλεφάρων ὥς εἰ σέλας ἐξεφάανθεν·
 τέρπετο δ' ἐν χεῖρεσσιν ἔχων θεοῦ ἀγλαὰ δῶρα.
 αὐτὰρ ἐπεὶ φρεσὶν ἦισι τετάρπετο δαίδαλα λεύσσω, 20
 αὐτίκα μητέρα ἦν ἔπεα πτερόεντα προσηύδα·
 “ μῆτερ ἐμή, τὰ μὲν ὅπλα θεὸς πόρεν οἷ’ ἐπιεικὲς
 ἔργ’ ἔμεν ἀθανάτων, μηδὲ βροτὸν ἄνδρα τελέσσαι·
 νῦν δ’ ἦτοι μὲν ἐγὼ θωρήξομαι· ἀλλὰ μάλ’ αἰνῶς
 δεῖδω μή μοι τόφρα Μενoitίου ἄλκιμον υἱὸν
 μυῖαι καδδῦσαι κατὰ χαλκοτύπους ὠτειλὰς 25
 εὐλὰς ἐγγέλωνται, ἀεικίσσωσι δὲ νεκρόν—
 ἐκ δ’ αἰὼν πέφатаι—κατὰ δὲ χροά πάντα σαπήνη.”
 τὸν δ’ ἡμείβετ’ ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
 “ τέκνον, μή τοι ταῦτα μετὰ φρεσὶ σῆισι μελόντων.
 τῷ μὲν ἐγὼ πειρήσω ἀλαλκόμεν ἄγρια φύλα, 30
 μυίας, αἷ ῥά τε φῶτας ἀρηιφάτους κατέδουσιν·
 ἦν περ γὰρ κεῖται γε τελεσφόρον εἰς ἐνιαυτόν,

16. εἶδ' : ἴδεν U. 17. βλεφάραις (A *supr.*) Bar. Harl. a : βλεφάρων G. ||
 ἐξεφάανθεν Ar. Ω : ἐξεφάανθη ἄλλοι (Did.) DH (*supr.* ε) JS Ven. B, fr. Mosc.,
 Harl. a (*supr.* εν) b, Par. c d e g : ἐξεφάανθες CQU. 18. ἐν χεῖρεσσιν ἔχων :
 γρ. ὀφθαλμοῖσιν ὄρων T. 19. ἦισιν ἐτάρπετο GL¹ Par. c g j : ἦισι τ' ἐτέρπετο
 Cant. : ἦισιν τετράπετο Par. e. 24. ἄλκιμον : τινὲς ἀγλαόν T. 26.
 ἐγγίνωνται Zen. P : ἐγγίνωνται L (e *corr.*) : ἐγγίνονται Lips. : ἐγγείνονται QR.
 27. σαπήνη Ar. Ω : σαπέιη(i) CGHJLU. 29. τοι : μοι C fr. Mosc. 30.
 πειρήσομαι G. || ἀλαλκόμεν Aph. DT Bar. Par. c g : ἀλαλκεῖν Ω. 31. κατέ-
 ἔδονται Q. 32. ἦν : εἴ Harl. a. || κῆται A.

16. ὥς . . ὥς, like T 424, see on A 512, E 294. ἐν, *therewith* (or perhaps literally 'in him'; cf. the phrase *πόδες καὶ χεῖρες ὑπερθεν* for the localisation of parts of the body).

17. Cf. the similar phrase in 365. L. Lange regards *εἶλας* in both cases as 'accus. of the inner object,' 'shone as it were *with a flame*.' For *ἐξεφάανθεν* there is a variant *ἐξεφάνθη*, which is equally possible, as all three numbers of the verb are joined with *ὅσσε*.

21. οἶα, the subject of *ἔμεν*, must be supplied as object to *τελέσσαι*.

22. ἄνδρα, Naber's *ἀνδρὶ* is tempting; cf. Σ 362 *μέλλει βροτὸς ἀνδρὶ τελέσσαι*.

24. ἄλκιμον υἱόν is virtually governed by *ἀεικίσσωσι*, the principal verb in the speaker's thoughts when he begins; though the constr. is slightly disturbed by the interposition of *εὐλὰς ἐγγέλωνται*.

In strict grammar the acc. is governed by *καδδῦσαι*, but logically the word is entirely subordinate.

27. *The life is slain out of him* : for this use of *αἰὼν* see E 685, ε 160, *ψυχὴ τε καὶ αἰὼν* II 453, *αἰῶνος στερεῖ* Aisch. P. V. 862, etc. *Hymn. Merc.* 42 *αἰῶν' ἐξετόρησεν ὀρεσκώϊοιο χελώνης* is a more doubtful instance. The word *αἰὼν* had another meaning in Hippokrates, 'spinal cord'; and some of the scholia actually explain here 'his spinal cord is visible' !! *πέφатаι* is of course=*πέ-φν-ται* from *φεν- to slay*. After this parenthetical explanation the constr. reverts to the subj. *κατασαπήνη*, sc. *ὁ νεκρός, χροά* being acc. of the part affected.

32. ἦν should probably make room for the poorly attested *εἴ* : but in a late book the question is doubtful. *κεῖται*, a subj. form recurring in (X 163 ?),

αἰεὶ τῷ γ' ἔσται χρώς ἔμπεδος ἢ καὶ ἀρείων.
 ἀλλὰ σύ γ' εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοῦς,
 μῆνιν ἀποειπὼν Ἀγαμέμνονι ποιμένι λαῶν 35
 αἶψα μάλ' ἐς πόλεμον θωρήσσοο, δύσσοο δ' ἀλκίην."
 ὥς ἄρα φωνήσασα μένος πολυθαρσὲς ἐνήκε,
 Πατρόκλῳ δ' αὖτ' ἀμβροσίην καὶ νέκταρ ἐρυθρὸν
 στάξε κατὰ ῥινῶν, ἵνα οἱ χρώς ἔμπεδος εἴη.
 αὐτὰρ ὁ βῆ παρὰ θίνα θαλάσσης δίος Ἀχιλλεὺς 40
 σμερδαλέα ἰάχων, ὥρσεν δ' ἥρωας Ἀχαιοῦς.
 καὶ ῥ' οἱ περ τὸ πάρος γε νεῶν ἐν ἀγῶνι μένεσκον,
 οἳ τε κυβερνῆται καὶ ἔχον οἰήϊα νηῶν
 καὶ ταμίαι παρὰ νηυσὶν ἔσαν, σίτοιο δοτῆρες,
 καὶ μὴν οἱ τότε γ' εἰς ἀγορὴν ἴσαν, οὐνεκ' Ἀχιλλεὺς 45
 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαντ' ἀλεγεινῆς.
 τῷ δὲ δύω σκάζοντε βάτην Ἄρεος θεράποντε,

33. ΤΩΙ Γ' GHPRSU Harl. a, fr. Mosc.: τῷ δ' Ω. 34. κύ γ': γὰρ D.
 ἐς J. || ἀγορῶν Vr. A. 36. εἰς D. 39. After this add ἡ μὲν ἄρ' ὥς ἔρπας'
 ἀπέβη θέτις ἀργυρόπεζα HU^{3m} Harl. a, fr. Mosc. (and Sch. T, see Ludwigh).
 40. παρὰ: περί Q. || θαλάσσης: ἐν ἁλλῳι ποδάρκης Δ. 41. σμερδαλέα S. |
 ἥρωας: ἐρίρπας Aph. Rhianos. 42. ῥ': ε' H. || μένεσκον: γέροντο C:
 νέεσκον U. 43. καὶ: καὶ οἳ GPRS. 45. ἐς T. 47. δύο P. || ἄρεως ADHT.

Ω 554, β102, (ε 395)?, τ 147. The regular form from indic. κείται would be κεί-ε-ται, which seems to have passed through κέρεται into κέεται (the -ι- becoming semi-vocalic and falling out, as often). This form can be generally restored (see on Ω 554). The contracted κείται naturally arises from the influence of the indic., while κῆται is a further corruption due to the general tendency to assimilate the vowel of the non-thematic subj. to that of the thematic. See H. G. § 81. τελεσφόρον, bringing completion of the cycle of the seasons and growth of the crops—elsewhere a purely Odyssean word.

38. ἐρυθρόν perhaps as supplying the place of blood. Heyne has suggested that there is a reminiscence of the practice of making mummies in Egypt; with κατὰ ῥινῶν cf. Herod. ii. 86 διὰ τῶν μυζωτήρων ἐξάγουσι τὸν ἐγκέφαλον . . . τὰ δὲ ἐγχεόντες φάρμακα. Eust. takes it to be from ῥινός, through the hides—a scholiastic masterpiece.

39. The line here added by a few mss. may possibly have survived from a time when the rhapsody of the ὀπλοποῖα ended here, instead of at the end of Σ.

42. ΝΕΩΝ ἘΝ ΑΓΩΝΙ, cf. note on O 428.

43. οἳ τε κυβερνῆται, sc. ἔσαν, the subst. verb being omitted as so often in a relative clause. οἰήϊα, steering-oars, only here in *Il.*, see M. & R. *Od.* p. 544. If it were not for the predominant interest in questions of feeding shewn throughout the book, one would suppose 43-44 to be a later gloss. As it is, the author seems to have thought it right that the all-important commissariat department should not lack its bard. He therefore explains that the non-combatants are employed as helmsmen when at sea and as superintendents of supply on shore. They are usually too much engaged in official duties, it seems, to waste time in attending assemblies.

46=Σ 248; cf. Σ 125.

47. It was only the day before that these two had been wounded. Only Diomedes' limp can be accounted for by a wound in the foot, see A 377, 437. Next day both of them take part in the funeral games in Ψ. But the rapid healing of wounds is a privilege of the heroic age.

Τυδεΐδης τε μενεπτόλεμος καὶ διὸς Ὀδυσσεύς,
 ἔγχει ἐρειδομένω· ἔτι γὰρ ἔχον ἔλκεα λυγρά·
 καδὲ δὲ μετὰ πρώτῃ ἀγορῇ ἴζοντο κίοντες. 50
 αὐτὰρ ὁ δεύτατος ἦλθεν ἀναξ ἀνδρῶν Ἀγαμέμνων,
 ἔλκος ἔχων· καὶ γὰρ τὸν ἐνὶ κρατερῇ ὑσμίνῃ
 οὔτα Κόων Ἀντηνορίδης χαλκῆρεϊ δουρί.
 αὐτὰρ ἐπεὶ δὴ πάντες ἀολλίσθησαν Ἀχαιοί,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς· 55
 “Ἀτρεΐδῃ, ἦ ἄρ τι τόδ' ἀμφοτέροισιν ἄρειον
 ἔπλετο, σοὶ καὶ ἐμοί, ὅτε νῶϊ περ ἀχνυμένω κῆρ
 θυμοβόρῳ ἔριδι μενεήναμεν εἵνεκα κούρης;
 τὴν ὄφελ' ἐν νήεσσι κατακτάμεν Ἀρτεμις ἰῶι,
 ἡματι τῷ ὅτ' ἐγὼν ἐλόμην Λυρνησὸν ὀλέσσας· 60
 τῷ κ' οὐ τόσσοι Ἀχαιοὶ ὁδὰξ ἔλον ἄσπετον οὔδας
 δυσμενέων ὑπὸ χερσίν, ἐμεῦ ἀπομνησίαντος.
 Ἐκτορι μὲν καὶ Τρωσὶ τὸ κέρδιον· αὐτὰρ Ἀχαιοὺς
 δηρὸν ἐμῆς καὶ σῆς ἔριδος μνήσεσθαι οἴω.
 ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν ἀχνύμενοί περ, 65
 θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκῃ·
 νῦν δ' ἦτοι μὲν ἐγὼ παύω χόλον, οὔδέ τί με χρῆ
 ἀσκελέως αἰεὶ μενεαινέμεν· ἀλλ' ἄγε θᾶσσον

49. ἔλκεα : ἄλγεα DL (γρ. ἔλκεα) Q Bar. Mor. 50. καδδόμε τον πρώτῃν
 ἀγορῇ Q. || κίοντες L Vr. b A. 51. δεύτερος P. 53. Κόων : κύων
 Pherekydes (αρ. Sch. T). 54. ἀχαιῶν H. 56. τόδ' : τό γ' Bar. Mor. ||
 ἄρειον : ἄμεινον Mass. : ὄνειαρ Chia. 58. θυμοβόρου ἔριδος Harl. a supr.
 62. ἐμοῦ Q. || ἀπο μνησίαντος Nikias : ἐπιμνησίαντος Chamaileo : ὑπομνη-
 σάντος R. 67. ἦτοι : ἦδη Ap. Lex. 168. 20. || παύω μὲν ἐγὼ CQ. || παύσω J.
 68. ἀσκαλέως JPR.

50. For ἴζοντο we ought perhaps to read the aor. ἔζοντο (N 285, note).

51. δεύτατος also a 286, ψ 342. It appears to be a superlative to δεύτερος from the strong form of root δι-, *two* (G. Meyer *Gr.* p. 497); the sense will then be derived from the secondary sense of δεύτερος, *later* (e.g. K 368, X 207), on the analogy of ὑστατος by ὑστερος. Brugmann connects both with δεύ-μαι, *fall behind*, in the sense *follow*, cf. *sec-unus*; but the root of that verb is probably *deus* (see on Σ 100). In *Gr.* ii. p. 656 he admits the possibility of connexion with δέω.

53. For the wounding of Agamemnon see A 248.

56. ἦ ἄρ τι is interrogative as in N 446, v 166 (and so ἦ ῥά τι Δ 93, etc.),

giving an ironical colour to the question: 'was this (sc. what we did) after all the better course?' Others take it affirmatively, 'this (sc. reconciliation) was the better course for us to have taken,' but this is much weaker and does not suit the use of the particles. ὅτε may be either temporal, or ὅ τε=ὅτι: in the latter case the rel. explains τόδε.

60. For Lyrnessos as the home of Briseis vide B 690.

62. ἀπομνησίαντος, see on B 772. Nikias wrote ἀπο μνη., 'apart from me in my anger,' but the aor. does not suit this. The text, *because I had given way to wrath*, is quite satisfactory.

65-66=Σ 112-13, where see note.

68. ἀσκελέως only here; but ἀσκελές αἰεὶ a 68 (in both cases of wrath), μηκέτι

ὄτρυνον πόλεμόνδε κάρη κομόωντας Ἀχαιοὺς,
 ὄφρ' ἔτι καὶ Τρώων πειρήσομαι ἀντίον ἐλθών, 70
 αἶ κ' ἐθέλωσ' ἐπὶ νηυσὶν ἰαυεῖν· ἀλλὰ τιν' οἶώ
 ἀσπασίως αὐτῶν γόνυ κάμψειν, ὅς κε φύγησι
 δηΐου ἐκ πολέμοιο ὑπ' ἔγχεος ἡμετέροιο."

ὥς ἔφαθ', οἱ δ' ἐχάρησαν ἐνκνήμιδες Ἀχαιοὶ
 μῆνιν ἀπειπόντος μεγαθύμου Πηλεΐωνος. 75
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 αὐτόθεν ἐξ ἔδρης, οὐδ' ἐν μέσσοισιν ἀναστάς·

70. ἈΝΤΙΟΝ Ar. ACDQT Mor. Harl. a, fr. Mosc.: ἀντίος Ω. ἐλθεῖν S.
 72. ΑὐΤΟΝ DS. || αἶ κε JPR Harl. b, Par. c d g and ar. Eust.: ὅς γε King's.
 73. ΔΗΪΟΥ: φεύγων A (γρ. δηΐου) CQ. 75. ΑΠΕΙΠΟΝΤΟΣ Ar. Ω: ἀποειπόντος
 HU Par. e h. 76. ΤΟΙΣΙ Δ' ἈΝΙΣΤΑΜΕΝΟΣ ΜΕΤΕΦΗ ΚΡΕΙΩΝ ΑΓΑΜΕΜΝΩΝ Zen. Mass.
 Chia. 77 om. Zen. || ΜῆΝΙΝ ἀναστενάχων καὶ ὑφ' ἑλκεος ἄλγεα πάσχων
 Mass. Chia. || ΘΩΤΩΘΕΝ Par. e h. | μέσσοις παραστάς S.

.. πολὺν χρόνον ἀσκελές οὕτω κλαῖε δ 543.
 Here the sense must be *unrelentingly* or
 the like. But in κ 463 ἀσκελές καὶ
 ἔθνημοι it must = *worn out* or *discouraged*.
 The two are usually combined by refer-
 ence to σκέλλω, *dried up* = (a) *rigid* like
 dried wood (cf. σκληρός), (b) *withered*.
 The ἀ- is explained as 'intensive'; it
 may perhaps be *sem* of ἅμα etc., in the
 sense *withered up* (shrunk together); see
 on ἄβρομοι, N 41.

70. ἔτι, *once more*, as in old days. The
 sense of καὶ is however not very obvious;
 ἔτι καὶ together regularly mean *as well*,
moreover, etc., a sense which does not
 suit this place. To attack the foe is
 Achilles' only object, not an addition to
 anything else. ἰαυεῖν, I 325.

72-73 = H 118-19. ΤΙΝΑ, *many a one*,
 see Σ 466.

75. The omission of the F of ἀπ(ο)ει-
 πόντος is strange after the emphatic
 trace of it in 35. Heyne therefore conj.
 ἀποειπόντος ἀγανού II. Bentley preferred
 to reject the line, which is quite super-
 fluous. Cf., however, a 91 μνηστήρεσσιν
 ἀπειπέμεν, and παρείπη A 555.

76-77. Ζηνόδοτος τοῦτον μὲν (77) οὐκ
 ἔγραφε, τὸν δὲ πρὸ αὐτοῦ μόνον οὕτως
 "τοῖσι δ' ἀνιστάμενος μετέφη κρείων Ἀγα-
 μέμνων" Δλ. οὕτως (as text) καὶ παρὰ
 Ἀριστοφάνει, ἐν δὲ τῇ Μασσαλιωτικῇ καὶ
 Χλαί "τοῖσι δ' ἀνιστάμενος μετέφη κρείων
 Ἀγαμέμνων, μῆνιν ἀναστενάχων καὶ ὑφ'
 ἑλκεος ἄλγεα πάσχων" Did. The question
 is complicated by the interpretation of
 79-80, which has been the subject of
 a lively and voluminous controversy
 (especially between Boeckh and G. Her-

mann), owing most of its importance
 to the light that the use of ὑββάλλειν
 might throw on the sense of ἐξ ὑποβολῆς
 in a well-known passage of Diog. Laertios
 (see Prolegomena, vol. i. p. xvii.). We
 must first distinguish two main lines of
 interpretation. (1) 77 is omitted, 79-80
 mean 'it is well to listen to the speaker,
 and it is not fair to interrupt him; for
 that (sc. to be interrupted) is a difficulty
 even for a skilled orator.' This is free
 from difficulty, ἑσταός being as we say
 'him who is *on his legs*.' Such an ex-
 planation is not possible when we have
 the preceding line to say that Ag. was
not on his legs. (2) 77 is retained;
 Agamemnon is unable to stand up, and
 will not speak through the mouth of a
 third party deputed to repeat his words
 to the assembly; he means therefore
 'though one ought to speak standing,
 yet I will do my best to speak sitting
 down rather than put words in another's
 mouth: for that is hard to the most
 skilled.' This second explanation is so
 obscure, farfetched, and indeed perverse,
 that it is hard to believe, though the
 scholia assert, that it was supported
 by Ar.; except the existence of l. 77
 there is nothing in its favour. Even so
 there still remains the obvious difficulty
 that Agamemnon's wound was in the arm,
 and thus could be no reason why he
 should not stand up. Yet that this is
 the idea is shewn by the emphasis laid
 on the wound in 52-53. With regard
 to ὑββάλλειν it is clear that it simply
 means 'to throw in' a word, and thus
 may equally well be 'to interrupt'

“ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρῃος,
 ἔσταότος μὲν καλὸν ἀκουέμεν, οὐδὲ ἔοικεν
 ὑββάλλειν· χαλεπὸν γὰρ ἐπισταμένῳ περ ἔοντι. 80
 ἀνδρῶν δ’ ἐν πολλῶι ὁμάδῳ πῶς κέν τις ἀκούσαι
 ἢ εἴποι; βλάβεται δὲ λιγύς περ ἔων ἀγορητής.
 Πηλεΐδῃ μὲν ἐγὼν ἐνδείξομαι· αὐτὰρ οἱ ἄλλοι
 σύνθεσθ’ Ἀργεῖοι, μῦθόν τ’ εὖ γνῶτε ἕκαστος.
 85
 πολλάκι δὴ μοι τοῦτον Ἀχαιοὶ μῦθον ἔειπον,
 καὶ τέ με νεικεῖσκον· ἐγὼ δ’ οὐκ αἰτῶς εἰμι,
 ἀλλὰ Ζεὺς καὶ μοῖρα καὶ ἡεροφοῖτις ἐρινύς,

79. ἔσταότες J: ἔσταότως (R *supr.*), τινές Sch. T. || μὲν: γὰρ Ar. *Lex.* 156. 23. ||
 ἀκούειν Ar. ΔU Bar. Par. c g. 80. ἐπισταμένῳ περ ἔοντι Ar.: ἐπιστάμενόν
 περ ἔοντα Ω. 81. δ’ om. P. 83. ἐγὼ ΔQ. 85. μῦθον ἀχαιοὶ τοῦτον H.
 S6. νεικεῖουσιν Aph. Chia. 87. ἡ ἐροφοῖτις and εἰεροπῶτις ap. Herod. (Sch. T’).

or ‘to prompt, dictate’ (so ὑποβάλλειν often in Attic, see *Lex.*). The former best suits ὑποβλήδην A 292. (But this adverb was taken otherwise by Ar. Rhod. i. 699, iii. 400, where there is no question of interrupting, and the only possible sense is ‘replying.’) The difficulty with (1) is how to account for the existence of 77. Alexander of Kotyiaia (in Schol. A) asserted that it had been interpolated by Ar. in order to support his view of the passage. This statement is demonstrably false, as we know from Did. that Aph. had the line (compare note on Σ 604). It is clearly of respectable antiquity and older than Zen., and apparently arises from an early and mistaken attempt to explain 79–80. As a last resource it is just possible to retain 77 consistently with explanation (1), by taking ἐν μέσσοισιν as parenthetical, and joining αὐτόθεν ἐξ ἔδρης with ἀναστάς, *standing up where he was sitting, and not in the midst*. We must then suppose, though with no warrant elsewhere, that it was usual for the speakers to leave their seats and come forward to some sort of *rostrum* in the midst. Agamemnon, we may imagine, was too nervous to do this—see Lendrum in *C. R.* iv. 47.

80. The vulg. ἐπιστάμενόν περ ἔοντα can be explained by taking χαλεπὸν γὰρ as a parenthesis, ‘nor is it right that a man should interrupt (for that is hard upon the speaker), even though he be wise’; or better by the attraction of the *acc. cum infin.* constr., due to the

neighbouring ὑββάλλειν, as in II 620, where see note. Either alternative is very harsh. Note the rare combination of the two participles; ἐπιστάμενος is treated as though it were a mere adjective. Agamemnon is mortified and hampered by the loud applause called forth by Achilles’ speech; it both humiliates him and renders it hard for him to make himself heard.

82. βλάβεται, also 166 and ν 34, one of the rare instances of a short stem with α instead of a strong form in the thematic present, *H. G.* § 30. λιγύς, *loud-voiced*.

83. ἐνδείξομαι, *I will open my mind*; cf. ἐνδείκνυσθαι τὴν γνώμην Herod. viii. 141.

84. κύθηες, *mark my words*, A 76.

85. τοῦτον, *that of thine*, refers to Achilles’ opening words. The disjointed character of all the exordium of Agamemnon’s speech seems designedly to portray the embarrassment of his position, and indeed vividly expresses the peevish nervousness of a man who feels that he is in the wrong and is under the disadvantage of following a speaker who by his frank admissions has won the sympathy of the audience. He makes various attempts to start, but does not fairly see his way till l. 86.

87. ἡεροφοῖτις, see I 571. The variant εἰεροπῶτις was explained *blood-drinking*, εἶαρ being = *blood* in the Salaminian dialect (in Cyprus): ἐροφοῖτις, παρὰ τὴν ἔραν, ἢ ἐν τῇ γῇ φοιτῶσα. Erinyis is said to bring ἄτη also in o 233.

οἷ τέ μοι εἰν ἀγορήῃ φρεσὶν ἔμβαλον ἄγριον ἄτην,
 ἥματι τῷ οὔτ' Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων.
 ἀλλὰ τί κεν ῥέξαιμι; θεὸς διὰ πάντα τελευτᾷ. 90
 πρέσβα Διὸς θυγάτηρ Ἄτη, ἥ πάντας ἀταί,
 οὐλομένη· τῇ μὲν θ' ἀπαλοὶ πόδες· οὐ γὰρ ἐπ' οὔδ' εἰ
 πύλναται, ἀλλ' ἄρα ἥ γε κατ' ἀνδρῶν κρύατα βαίνει
 βλάπτουσι· ἀνθρώπους· κατὰ δ' οὖν ἕτερόν γε πέδῃσε.
 καὶ γὰρ δὴ νύ ποτε Ἰὼν ἄσατο, τὸν περ ἄριστον 95

88. εἶν: ἐν U. ἄτην: ἄρην J. 90. γρ. κατ' ἐνια θεοῦς διὰ πάντα
 τελευτᾷ, ἐν δὲ τισι θεοῦς διὰ πάντα τέτυκται Did. || θεόςδ' Ἰα Hellanikos ap.
 Schol. T: θεός δ' Ἰα Lesbokles *ibid.* 92. τῇ Aph. Ar. Ω: τῆς ἄλλοι (Did.).
 (J *supr.*) PQRS Harl. α (γρ. τῇ) King's Par. c e g j, Plato *Symp.* 195 D. | οὔθεος
 Plato *ibid.* 94 αθ. Ar. 95. Ζᾶν' ἐν τισι τῶν εἰκαιοτέρων (Did.), Ω: Ζεύς Ar.

88. ἄτην cannot here be resolved into
 ἀφάτην, as is usually possible. See notes
 on A 412, Γ 100. The variant ἀρήν,
converse, is a conj., is ingenious but not
 convincing.

89. αὐτός, 'on my own authority,' as
 A 356.

90. διὰ . . τελευτᾷ, 'brings to their
 issue,' διατελεῖ. θεός, *divine power*, is not
 to be taken as identical with Ἄτη. There
 is an old variant θεοῦς with which
 τελευτᾷ must be taken as intrans., or
 τέτυκται read (so Did.). A stranger read-
 ing is that of Hellanikos, θεόςδ' Ἰα = θεός-
 δοτα! θεός δ' Ἰα, *one goddess (Ate)*, is a
 more ingenious arrangement of the
 letters.

91. The similarity of this personifica-
 tion of Ate to the allegory of the Αἰταί
 in I 502-12 is very striking; and it
 seems necessary to class them together
 among the very latest parts of the
 poems. In this connexion it is interest-
 ing to note that Plato (*Symp.* 195 D)
 quotes 92-93 as "Ομηρος in a tone which
 clearly shews that in his day there was
 no consciousness of any difference of
 authorship. In Hes. *Theog.* 230 Eris
 among other offspring brings forth Δυσ-
 νομίην Ἄτην τε, συνήθεας ἀλλήλοισιν. Cf.
 also Solon fr. 13. 75 ἄτη δ' ἐξ αὐτῶν ἀνα-
 φαίνεται, ἣν ὅπταν Ζεὺς πέμψῃ τισομένην,
 ἄλλοτε ἄλλος ἔχει. ἀταί (also 129), the
 only form of the verb which cannot be
 referred to ἀ(φ)άω: see note on Θ 237.
 It is also the only form of the mid.
 used transitively, except probably ἄσατο
 in 95. Perhaps therefore we ought to
 read ἄσασεν with Brandreth.

92. οὐλομένη, a curse upon her!
 See A 2. The idea of the ἀπαλοὶ πόδες
 is worked out in a fragment of Rhianos;

ἥ δ' Ἄτη, ἀπαλοῖσι μετατρωχῶσα πόδεσσιν
 ἄκρησιν ἐν κεφαλῇσιν, ἀνώστος καὶ ἀφαντος
 . . Ζηνὶ θεῶν κρείοντι Δίκη τ' ἐπὶ ἥρα
 φέρονσα. 'Walking over the heads of
 men' expresses the mysterious and
 silent infliction from above. See also
 Plato *Symp.* 195 D.

93. The hiatus ἄρα | ἥ γε is *illicitus*
 in this place. Bentley conj. ἀλλὰ γάρ,
 and other remedies have been proposed.
 It is more reasonable to regard the
 'license' as a false archaism dating
 from the time when the feeling for the
 primitive rhythm had died out. Cf.
 notes on 194, 288.

94 ἀθετεῖται ὡς περισσὸς καὶ κακοσύν-
 θετος . . οὐχ ὑγιᾶς δὲ οὔδ' εἰ τὸ ἕτερον
 τέτακται· ἔδει γὰρ ἄλλον An. It is
 doubtful whether these objections are
 valid in a passage shewing so many
 linguistic peculiarities, and some explicit
 mention of the bane wrought by Ate
 seems required. ἕτερον may be ex-
 plained 'either party' to a quarrel, cf.
 E 258. For βλάπτουσα see I 507.

95-136. This long episode, which the
 last few lines (from 88 or 90) are de-
 signed to introduce, has all the appear-
 ance of having been worked into the
 story from an independent *Herakleia*.
 It is needless to point out how unsuitable
 such a digression is at this point:
 though indeed many speakers with a
 bad case take refuge in telling stories.—
 It will be seen that the doings and even
 the very words of the gods are narrated
 by an actor in the story; elsewhere they
 are told only by the poet himself, who
 knows them of course by direct inspira-
 tion. This no doubt was the case in the
 original *Herakleia*.

95. Both the Ζᾶν' of our mss. and

ἀνδρῶν ἡδὲ θεῶν φασ' ἔμμεναι· ἀλλ' ἄρα καὶ τὸν
 "Ἡρῃ θήλυς ἐοῦσα δολοφροσύνης ἀπάτησεν,
 ἥματι τῷ ὅτ' ἔμελλε βίην Ἑρακληΐην
 Ἀλκμήνῃ τέξεσθαι ἐνστεφάνῳ ἐνὶ Θήβῃ.
 ἦτοι ὃ γ' εὐχόμενος μετέφη πάντεσσι θεοῖσι. 100
 "κέκλυτέ μεν, πάντες τε θεοὶ πᾶσαί τε θάιναι,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι ἀνώγει.
 σήμερον ἄνδρα φόωσδε μογοστόκος εἰλείθνια
 ἐκφανεῖ, ὃς πάντεσσι περικτιόνεσσιν ἀνάξει,
 τῶν ἀνδρῶν γενεῆς, οἳ θ' αἵματος ἐξ ἐμεῦ εἰσί." 105
 τὸν δὲ δολοφρονέουσα προσηύδα πότνια "Ἡρῃ·
 "ψευστήσεις, οὐδ' αὖτε τέλος μύθῳ ἐπιθήσεις.
 εἰ δ' ἄγε νῦν μοι ὅμοσον, Ὀλύμπιε, καρτερόν ὄρκον,
 ἦ μὲν τὸν πάντεσσι περικτιόνεσσιν ἀνάξειν,
 ὃς κεν ἐπ' ἥματι τῷδε πέσῃ μετὰ ποσσὶ γυναικὸς 110
 τῶν ἀνδρῶν οἳ σῆς ἐξ αἵματος εἰσι γενέθλης."

96. φας': φαμέν Chia. || ἀλλά νυ Aph. 97. δολοφροσύνη(ι) Q Vr. b A: δολοφροσύνην Cant. 100. ὃ γ': ὅδ' R. 102. στήθεσσι κελεύει GJST Vr. b A, fr. Mosc. (κελεύει Δ^{mm}). 105. οἳ θ': οἳ δ' G: οἳ Aph. || ἐμεῦ: ἐμοῦ ἐνιοι Did. 107. ψευστήσεις Ar.: others ψεύσθης εἶς. || μύθου D. 108. εἰ: ἐν ἄλλῳ αἰ A. || Νῦν: ὁμ Vr. d.

Ζεὺς of Ar. are defensible. The trans. use of the mid. is supported by the two cases of δᾶται in the context, without which we should be bound to read either ἄσσε (Brandreth) or Ζεὺς. Did. thinks the latter ποιητικώτερον, but the epithet may with at least equal justice be applied to the acc., as more directly expressing the subjection of Zeus to this external power.

96. For φαςι of a thing universally admitted see 416, B 783, Ω 615, ζ 42. The variant φάμεν is more natural to our ideas, but hardly so idiomatic.

97. οἶλυν ἐοῦσα, though a mere female. θήλυς, fem. as K 216, etc.

99. ἐνστεφάνος, only here of a city in H.; in β 120 it is used of Μυκῆνῃ as a heroine, not a town. But it is applied to Thebes in Hes. *Theog.* 978, *Scut.* 80, and to ἀγῳαί, Pind. *P.* ii. 58. It means 'well crowned with walls'; cf. κρήδεμνα II 100, etc.

101-2=Θ 5-6: 103, see on Λ 270. Note the F of *Φείπω* neglected (*αὐδῶ* Bentley, *ἔσπω* van L., *ὦς* for *ὄφρ'* Heyne).

104. The contracted ἐκφανεῖ is a late form (though we can read ἐκφανέει, ὃς πᾶσι, Menrad, p. 144, or ἐκφανέει πάντεσσι περικτιόνεσσιν ἀνάσσειν, Agar).

105. The accumulation of genitives is rather harsh, *one of the race of those men who are of me by blood*; but the only serious difficulty is the constr. of αἵματος, which seems to be combined with ἐμεῦ by a mixture of two constructions, *οἱ αἵματος ἐμοῦ εἰσίν*, the gen. as in T 241 *ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι*, δ 611 *αἵματος εἰς ἀγαθοῖο*: and *οἱ ἐξ ἐμεῦ εἰσίν*, as Φ 189 *ὁ δ' ἄρ' Ἀλακὸς ἐκ Διὸς ἦεν*. Alkmene was granddaughter through Elektryon, and Sthenelos was son, of Perseus son of Zeus. Thus Herakles and Eurystheus were both of the lineage of Zeus, while Herakles was his own son as well.

107. ψευστήσεις, *thou shalt prove a liar*; so mss. with Ar. Others appear to have read *ψεύστης εἶς*, which is adopted by Brandreth, Nauck (*ψεύστης ἕσθ'*), and others. αὖτε, *hereafter*, when the time comes, as A 340, E 232 etc. τέλος, *authority*. This is perhaps the primary sense of the word, cf. note on K 56.

110. ἐπ' ἥματι, cf. K 48. πέσῃ μετὰ ποσσὶ γυναικός, a naïve expression=*be born*.

111. It has been supposed that Hera's guile lies in substituting *cῆς* γενέθλης

ὥς ἔφατο· Ζεὺς δ' οὐ τι δολοφροσύνην ἐνόησεν,
 ἀλλ' ὅμοσεν μέγαν ὄρκον, ἔπειτα δὲ πολλὸν ἀάσθη.
 "Ἡρῃ δ' αἵξασα λίπεν ρίον Οὐλύμποιο,
 καρπαλίμως δ' ἵκετ' Ἀργος Ἀχαικόν, ἐνθ' ἄρα ἤδη 115
 ἰφθίμην ἄλοχον Σθενέλου Περσηϊάδαο.
 ἡ δ' ἐκείνῳ φίλον υἱόν, ὃ δ' ἔβδομος ἐστήκει μείς·
 ἐκ δ' ἄγαγε πρὸ φόωσδε καὶ ἡλιτόμηνον εὐντα,
 Ἀλκμήνης δ' ἀπέπαυσε τόκον, σκέθε δ' εἰλειθυίας.
 αὐτὴ δ' ἀγγελέουσα Δία Κρονίῳ προσήυδα· 120
 "Ζεῦ πάτερ ἀργικέραυνε, ἔπος τί τοι ἐν φρεσὶ θήσω.
 ἦδ' ἀνὴρ γέγον' ἐσθλός, ὃς Ἀργείοισιν ἀνάξει,
 Εὐρύσθεὺς Σθενέλοιό πᾶϊς Περσηϊάδαο,

112. δολοφροσύνης J. 115. ἀχαικόν GPQRS. | ἔνω': ἐν δ' J. 117.
 ΕΣΤΗΚΕΙ APQT Vr. b, fr. Mose.: εἰστήκει Ω. μείς: μίς Chia. 118. πρὸ om.
 IP (cf. II 188). 119. ἐπέπαυσε J. 121. zeus J. τοι: coi II. ἐν: ἐνὶ DP.

for σεῦ, answering to the ἐμεῦ of 105. The oath is thus made to include all Zeus' descendants as well as his immediate offspring. But ΓΕΝΕῆς (105) seems to shew that Zeus meant his words to be taken in the wider sense; ἐξ ἐμεῦ εἰσὶν does not necessarily imply actual fatherhood. It is simpler and sufficient to suppose that the ἀτὴ lies in Zeus' rashness in swearing an unconditional oath, limited to a single day, forgetting that Hera's functions gave her some control in these matters. The rhythm seems to shew that we must construe ἐξεῖσιν αἵματος σῆς γενέθλης, *are sprung of the blood of thy stock*. Cf., however, ν 130 Φαίηκες, τοί περ τε ἐμῆς ἐξεῖσι γενέθλης, which is in favour of taking αἵματος by itself, as in 105. In the same way we have ἐξεῖμι in Z 100, Ω 377, 387, 397, note.

113. ἔπειτα, *therein* rather than *thereafter*; the use is analogous to that of ἐπὶ to express concomitant circumstances. So we have the common use in apodosis, *in such a case*, e.g. K 243.

114. ΛΙΠΕΝ ΡΙΟΝ ΟΥΛΥΜΠΟΙΟ: εἶδει δὲ λίπ' οὐρανὸν ἀστερόεντα Sch. A (Ar. ?). This apparently means that Agamemnon knows too much for a mortal of the ways of the gods—a difficulty inherent in the whole passage. See on 95–136.

115. ἈΡΓΟΣ ἈΧΑΙΚόν, the Argolic plain in Peloponnese, as I 141, opposed to Ἀργος Πελασγικόν B 681. Eurystheus' towns were Mykene and Tiryns rather

than the later town of Argos: see on Δ 52.

116. ἄλοχον, anticipated subject, as though ὡς ἐκείναι were to follow instead of ἡ δ' ἐκείναι. This Sthenelos is of course not to be confused with the son of Kapaneus. The mythographers give us free choice between several names for his wife.

117. ΕΣΤΗΚΕΙ, *had begun*, lit. 'was on foot': cf. ξ 162 τοῦ μὲν φθίνοντος μηνὸς τοῦ δ' ἱσταμένου, τ 519 ἔαρος νέον ἱσταμένου. μείς for *μήνς through *μένς, a form found also in Herod., Hesiod, and Pindar; in the latter it may be Boiotian. μής, the reading of the Xla, looks like the older form (v. G. Meyer *Gr.* § 37).

118. πρὸ φόωσδε as II 188. Here Ar. took πρὸ as = 'before his time,' πρὸ τῶν μηνῶν, which is clearly indefensible. ἡλιτόμηνον, lit. *failing in* (the due number of) months. Cf. *Scut. Herc.* 91 ἀλιτήμενον Εὐρύσθηα, which Bentley corrected into Εὐρύσθῃ' ἡλιτόμηνον. Fick suggests that the origin of the error there was the old ΑΛΙΤΗΜΕΝΟΝ wrongly transliterated ἀλιτήμενον, instead of Διολ. ἀλιτήμενον, which hereads here.

119. For a similar case of Hera's interference with the εἰλεῖσθαι compare the legend in *Hyg. Ar.* 99.

120. ἀγγελέουσα, this use of the fut. part. without a verb of motion is not Homeric (see *H. G.* § 244). It is of course easy to emend ἀγγέλλουσα.

σὸν γένος· οὐ οἱ αἰκὲς ἀνασόμεν Ἀργείοισιν.”
 ὥς φάτο, τὸν δ' ἄχος ὀξὺ κατὰ φρένα τύψε βαθεῖαν. 125
 αὐτίκα δ' εἶλ' Ἄτην κεφαλῆς λιπαροπλοκάμιοι
 χωόμενος φρεσὶν ἡσιν, καὶ ὄμοσε καρτερὸν ὄρκον
 μή ποτ' ἐς Οὐλυμπόν τε καὶ οὐρανὸν ἀστερόεντα
 αὐτὶς ἐλεύσεσθαι Ἄτην, ἣ πάντας αἶται.
 ὥς εἰπὼν ἔρριψεν ἀπ' οὐρανοῦ ἀστερόεντος 130
 χειρὶ περιστρέψας, τάχα δ' ἵκετο ἔργ' ἀνθρώπων.
 τὴν αἰεὶ στενάχεςχ', ὅθ' ἐὼν φίλον υἱὸν ὀρώιτο
 ἔργον αἰκὲς ἔχοντα ὑπ' Εὐρυσθέης ἀέθλων.
 ὥς καὶ ἐγών, ὅτε δ' αὖτε μέγας κορυθαίολος Ἴκτωρ
 Ἀργείους ὀλέκεσκεν ἐπὶ πρυμνῆσι νέεσσιν, 135
 οὐ δυνάμην λελαθέσθ' ἄτης, ἧι πρῶτον ἀάσθην.
 ἀλλ' ἐπεὶ ἀσάμην καὶ μεν φρένας ἐξέλετο Ζεὺς,
 ἄψ' ἐθέλω ἀρέσαι, δόμεναί τ' ὑπερείσι' ἄποινα·

124. ἀργείοισιν: ἀνθρώποις U, κατ' ἐνίας τῶν ἐκδόσεων Did., *El. Mag.* 21. 53.
 126. κεφαλῇ L. 129. αὖεις C. 131.
 132. ὀράτο R. 133.
 135. ὄλεσκεν ACT Par. a f; ὄλεσκεν S: ὀλέεσκεν fr. Mosc.:
 ὀλέεσκεν King's: ὀλέεσκεν J Harl. b, Par. d j: ὀλέεσκεν Par. c g: ὀλόεσκεν H.
 136. λελαθέσθαι ACHJR: λασέσθ' P. ἦι: ἦ L: ἦν D fr. Mosc., Par. a f h:
 τὴν J Harl. b, Vr. A: τῇ Vr. b, Par. d. 137-41 *ab. Ar.?* (see below). 137.
 μευ: μοι U: με DHPR Bar. See App. Crit. on I 119.

124. The *F* cannot be restored to ἀνάσσειν without some violence; ἐν Ἀργείοισι *Φανάσσειν* Bentley; Ἀργείοισι *Φανασόμεν* οὐ Φοι ἀφ' αἰκὲς Brandreth.

126. It would be needless to say that κεφαλῆς means *by the hair of the head*, but for the amusing commentary of Schol. B, 'some explain that he took Ate from his own head, because ἀνδρῶν καὶ θεῶν κράτα βαίνει (sic). *λιπαροπλοκάμιοι*, here only, evidently refers to an abundant use of unguents.

130. ὥς εἰπὼν elsewhere always follows the actual words of a speaker, or a summary of them by another as here.

131. ἔργ' ἀνθρώπων, a strange phrase in this connexion, apparently = *the world of men*. In Homeric language it could only mean 'tilled fields'; cf. note on II 392, ἀνδρῶν πλόνια ἔργα M 283, and P 549.

133. See note on Θ 363. The canonical number of twelve labours is traced by Wilamowitz (Introduction to *Her.*) to a (purely conjectural) poem by a Dorian of Argolis living not later than the 8th cent. B.C.

134. δ' αὖτε = δὴ αὖτε (see note on A 340), *now again*, in this second instance.

135. ὀλέεσκεν, one of several forms between which the mss. give us our choice. ἀπολέεσκετο λ 586 is in favour of ὄλεσκε, but verbs in -σκω rarely take the augment. There is no objection to the text, as the pres. ὀλέκειν is well established (A 10 etc.).

136-40 are obelized in U (A is defective here, see above). If we suppose with Nicole (*Scol. Gen.* p. xlv.) that the obeli really refer to 137-41, there is much to be said in favour of the rejection—the reference of χθιζός (141), the double mention of the gifts (140, 143), the copying of 137-38, with the repetition ἀάσθην—ἀασάμην, the contradiction of 139 and 142, all suggest that T was at one time independent of I and that these lines have been added to harmonize them.

137-38. See on I 119-20. For μευ D and others have με, but there is no clear case of the acc. after ἐξέλεσθαι. O 460, P 678 prove nothing. We usually have the gen. (I 377, Σ 311), or dat. (Z 234, and U here).

ἀλλ' ὄρσεν πόλεμόνδε, καὶ ἄλλους ὄρνυθι λαούς.
 δῶρα δ' ἐγὼν ὅδε πάντα παρασχέμεν, ὅσσί τοι ἔλθων 140
 χθιζὸς ἐνὶ κλισίῃσιν ὑπέσχετο δῖος Ὀδυσσεύς.
 εἰ δ' ἐθέλεις, ἐπίμεινον ἐπειγόμενός περ Ἄρῃος.
 δῶρα δέ τοι θεράποντες ἐμῆς παρὰ νηὸς ἐλόντες
 οἴσουσ', ὄφρα ἴδῃαι ὅ τοι μενοεικέα δώσω."

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "Ἀτρεΐδῃ κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον, 146
 δῶρα μὲν αἶ κ' ἐθέλησθα παρασχέμεν, ὡς ἐπιεικές,
 ἢ τ' ἐχέμεν, πάρα σοί. νῦν δὲ μνησώμεθα χάρμης
 αἶψα μάλ'. οὐ γὰρ χρὴ κλοτοπεύειν ἐνθάδ' ἐόντας
 οὐδὲ διατρίβειν· ἔτι γὰρ μέγα ἔργον ἄρεκτον· 150
 ὥς κέ τις αὐτ' Ἀχιλλῆα μετὰ πρῶτοισιν ἴδῃται

140. ὅδε: τάδε H¹ Syr. || παρασχέμεν P Syr.: παρσχέμεν R: παρασχέιν R.
 143. παρὰ: ἀπό T Syr. Vr. A. 144. ὅ τοι: ὅτι Q. 145. τὸν δ' ημεῖβετ'
 εἰτα ποδάρκης δῖος ἀχιλλεὺς Syr. 147. παράσχεν J (γρ. παρασχέμεν).
 148. ἦ τ': εἶ τ' CG Harl. a. 151 om. R². || κέ: δέ H c corr.

140. ἐγὼν ὅδε . . παρασχέμεν, *I am here to offer*, as we also say; the offering of gifts is the object of my presence; so εἰσὶ καὶ οἶδε εἶπεν 1638. The use may be compared with the infin. after τοῖος, etc., *H. G.* § 231; ὅδε being used predicatively as in χ 367 ἐγὼ μὲν ὅδ' εἰμί, φ 207 ἐνδον ὅδ' αὐτὸς ἐγώ, etc.

141. χθιζός (as 195), really 'the day before yesterday,' though late at night. Such an inconsistency is too slight a matter to bear the theories that have been raised upon it (e.g. that the heroic Greeks began to reckon the day from sunset; or that, as Bergk argues, before the interpolation of the Shield, which required a night for its manufacture, Achilles killed Hector on the very day of Patroklos' death). The word is probably no more than a piece of carelessness on the interpolator's part.

147. It is hard to say how this line is best punctuated and construed, though all the alternatives come to the same in the end. We may take the infinitives as dependent either (a) on ἐθέλησθα or (b) on πάρα σοι (αἶ κ' ἐθέλ. being parenthetical), or (c) regard them as imperatives, πάρα σοί being either (1) taken as a principal clause or (2) written παρά σοι and taken with ἐχέμεν. The only impossible combination will be found to

be b 2. With c 1 a semicolon must be put after ἐχέμεν. With a 2, which is preferred by Monro, we must assume an ellipse of the apodosis, *whether thou wilt offer the gifts or keep them by thee* (it is well). Compare H 375 and note on Z 150. Nikanor adopts c 1. For ἦ τε = ἦ see *H. G.* § 340.

149. κλοτοπεύειν, a word not recurring in all Greek, and of unknown origin and meaning. The context points to some such sense as *chatter*: τινὲς καλολογεῖν Schol. T.

150. ἄρεκτον, only here and Simon. fr. 69 (111). We should have expected ἄρρεκτον, cf. ἔρρεξε (I 536, K 49), but the initial *F* has left no other traces, and ἔρεξε, ἐρεξε are the usual forms (some fifty times).

151. As punctuated, ὡς and ὥδε are correlative: 'as each man shall see A. fighting so let him fight himself' (so Nikanor). This is easier than to take ὡς κε as final (with a full stop after φάλαγγας), as we must then join it with μνησώμεθα χάρμης, which is too far off, and 153 becomes a very awkward addition. The most satisfactory form of the speech would be gained by either omitting 149-50, or placing them after 153 with Peppmüller. Heyne omits the tautological 153.

ἔγχεϊ χαλκείῳ Τρώων ὀλέκοντα φάλαγγας,
 ὧδέ τις ὑμείων μεμνημένος ἀνδρὶ μαχέσθω."
 τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 "μὴ δ' οὕτως, ἀγαθὸς περ ἐὼν, θεοείκελ' Ἀχιλλεῦ, 155
 νηστίας ὄτρυνε προτὶ Ἴλιον νῆας Ἀχαιῶν
 Τρωσὶ μαχησομένους, ἐπεὶ οὐκ ὀλίγον χρόνον ἔσται
 φύλοπις, εὖτ' ἂν πρῶτον ὀμιλήσωσι φάλαγγες
 ἀνδρῶν, ἐν δὲ θεὸς πνεύσῃ μένος ἀμφοτέροισιν·
 ἀλλὰ πάσασθαι ἄνωχθι θοῆις ἐπὶ νηυσὶν Ἀχαιοὺς 160
 σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἄλκη.
 οὐ γὰρ ἀνὴρ πρόπαν ἡμαρ ἐς ἥελιον καταδύντα
 ἄκμηνος σίτοιο δυνήσεται ἅντα μάχεσθαι·
 εἴ περ γὰρ θυμῷ γε μενοινάαι πολεμίζειν,
 ἀλλὰ τε λάθρῃ γυῖα βαρύνεται, ἥδὲ κιχάνει 165
 δίψά τε καὶ λιμός, βλάβεται δέ τε γούνατ' ἴοντι.
 ὅς δέ κ' ἀνὴρ οἴνοιο κορεσσάμενος καὶ ἐδωδῆς
 ἀνδράσι δυσμενέεσσι πανημέριος πολεμίζει,
 θαρσαλέον νύ οἱ ἦτορ ἐνὶ φρεσίν, οὐδέ τι γυῖα
 πρὶν κάμνει, πρὶν πάντας ἐρωῆσαι πολέμοιο. 170
 ἀλλ' ἄγε λαὸν μὲν σκέδασον καὶ δεῖπνον ἄνωχθι
 ὄπλεσθαι, τὰ δὲ δῶρα ἄναξ ἀνδρῶν Ἀγαμέμνων
 οἰσέτω ἐς μέσσην ἀγορὴν, ἵνα πάντες Ἀχαιοὶ
 ὀφθαλμοῖσιν ἴδωσι, σὺ δὲ φρεσὶ σῆσις ἱανθήης.
 ὀμνύετω δέ τοι ὄρκον, ἐν Ἀργείοισιν ἀναστάς, 175
 μὴ ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι,

153. ὧδε: ὥς δὲ D²HJTU: ὥς δὲ D¹. || μάχεσθαι Q. 155. μὴ δ': μὴ J:
 μὴ δὴ Eust. 157. μαχινόμενος Cant.: μαχινάμενους D. 159. πνεύσει Bar. ||
 ἀμφοτέρησιν Cant. 163. ἔκμηνος P. 164. πτολεμίζειν CJ. 169. οἱ:
 τοι T. 170. ἐρωῆσθαι R. 171. κέδασον Harl. a. 173. οἰάτω U. || ἐν
 μέσσι ἀγορῇ H. 174. φρεσὶν ἡσιν GPRT Vr. A. 175. τοι: ἤγουν σοι U². ||
 ὄρκον: ἔργον D.

155=A 131, with the same thought:
 'do not thou, because thou art very
 mighty, expect all men to do what thou
 canst.' δ', i.e. δῆ, as 134.

163. ἄκμηνος, only four times in H.,
 all in the next 200 lines; ἀγενστος παρὰ
 τὴν ἄκμην. οὕτω δὲ τὴν ἀσπίδα Αἰολεῖς
 λέγουσι Schol. A. There is no indepen-
 dent evidence for such an Aeolic word.
 The derivation is not known. ἄκμηνός
 (ψ 191) is a different word. ἅντα, in
 face of the *foe*.

170. ἐρωῆσαι, doubtless intransitive,
 but see N 57.

172. ὄπλεσθαι, a form recurring in Ψ
 159, without any variant in either case.
 It must be an erroneous transcription of
 ΟΠΛΕΣΘΑΙ=ὀπλεῖσθαι, cf. ὠπλεον § 73
 (so P. Knight); ἐκ τοῦ ὀπλεῖσθαι συγ-
 κέκοπται Schol. T. The common form
 is ὀπλίζειν.

174. Note the well-attested variant
 ἦσις for *c*ἦσιν, *thine own* (App. A, vol.
 i. 564). *ἱανθήης* is a late form (for
 ἱανθήης).

176-77=I 275-76. The couplet (or
 rather 176, for 177 is omitted by many
 mss.) is evidently borrowed here, τῆς

[ὣ θέμις ἐστίν, ἄναξ, ἢ τ' ἀνδρῶν ἢ τε γυναικῶν.]
καὶ δὲ σοὶ αὐτῶι θυμὸς ἐνὶ φρεσὶν ἴλαος ἔστω.
αὐτὰρ ἔπειτά σε δαιτὶ ἐνὶ κλισίῃσι ἀρεσάσθω
πιίρειν, ἵνα μὴ τι δίκης ἐπιδευὲς ἔχῃσθα. 180
Ἀτρεΐδῃ, σὺ δ' ἔπειτα δικαιότερος καὶ ἐπ' ἄλλωι
ἔσσαι· οὐ μὲν γάρ τι νεμεσσητὸν βασιλῆα
ἄνδρ' ἀπαρέσσασθαι, ὅτε τις πρότερος χαλεπήνη."
τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
"χαίρω σεῦ, Λαερτιάδῃ, τὸν μῦθον ἀκούσας. 185
ἐν μοίρῃ γὰρ πάντα δίκεο καὶ κατέλεξας.
ταῦτα δ' ἐγὼν ἐθέλω ὁμόσαι, κέλεται δέ με θυμός,
οὐδ' ἐπιορκήσω πρὸς δαίμονος. αὐτὰρ Ἀχιλλεὺς
μιμνέτω αὖθι τέως περ ἐπειγόμενός περ Ἄρῃος,

177 *om.* ADHPRU Syr. Harl. a, fr. Mosc. ἢ τ': ἂδ' C Cant.^m ἢ τε: ἂδὲ CST Cant.^m 178. ἔσται PK. 179. κλισίῃ *Lips.* 183. ἐπαρέσ(σ)ασθαι PQ Vr. b A. 187. κέλεται Q. 189. τέως περ: τέως δίχα τοῦ περ Ar. (but see Ludwig) J Ven. B: τέως δὲ Harl. b, Par. a f: τέως γε GPR Harl. a: τέως r' L: τέως καὶ Vr. b A.

having no reference, as Briseis has not been named or even remotely alluded to; whereas in I she is the subject of the preceding line.

180. ἐπιδευέας, the neuter used as a sort of abstract subst.=ἐνδειαν, 'that thou mayst have no lack of justice' (cf. note on I 225). In Attic it would of course be regarded as an adverb and taken with ἔχῃσθα=ἐπιδευῆς ἦις, but that construction is practically unknown to H. The very late ω 245, εὐ τοι κομῶν ἔχει, is the only instance of it.

182-83. The sense of these lines is by no means clear, on account of τις. They would naturally be taken thus, 'it is no disgrace for a king to appease a man who has been the first to quarrel'; and this is clearly the construction of the similar line Ω 369 (=π 72, φ 133), τις there being the same person as ἀνδρα. But here this does not suit the context; for it is Agamemnon who πρότερος χαλέπνε, as he has distinctly admitted. We must therefore understand 'it is no disgrace for a king to make atonement to a man, when any (king) has been the first to quarrel,' etc.; i.e. a king need not feel ashamed to admit when he has done wrong. Ameis-Hentze join βασιλῆα ἀνδρα, as object to ἀπαρέσσασθαι, 'it is no disgrace to make atonement to a man

of royal rank (sc. Achilles) when one has been the first to quarrel'; cf. βασιλῆι γὰρ ἀνδρὶ ἔοικε I¹ 170. This gives the best sense, but the separation of βασιλῆα ἀνδρα by the end of the line is excessively harsh, as it intensifies the natural ambiguity of the accusatives, and almost forces us to take them apart. But the whole couplet is evidently a not very skilful development of a conventional line. It would be made clearer by Bentley's *ὄν τε* for *ὅτε τις*, but there is no authority for a trans. use of χαλεπαίνειν.

186. ἐν μοίρῃ, also χ 54, for the regular κατὰ μοῖραν.

188. πρὸς δαίμονος, before the face of god, as H 85, and compare A 239, Z 456. From this sense of πρὸς comes that of swearing by a god.

189. τέως as an iambus is a sign of lateness; it recurs only in Ω 658, σ 190. The regular scansion is — ◡ or — — (= τῆος): it is monosyllabic by synizesis four times in *Od.*; compare note on ἔως, A 193. For περ it will be seen that there is a variant γε with strong support. The scholia simply say that Ar. omitted περ, which is of course metrically impossible: the fact that P has γε makes it very probable that this was Ar.'s reading, περ and καὶ being alterations to avoid the hiatus in the principal caesura.

μίμνετε δ' ἄλλοι πάντες ἀολλέες, ὄφρα κε δῶρα 190
 ἐκ κλισίης ἔλθῃσι καὶ ὄρκια πιστὰ τάμωμεν.
 σοὶ δ' αὐτῶι τόδ' ἐγὼν ἐπιτέλλομαι ἡδὲ κελεύω·
 κρινάμενος κούρητας ἀριστήας Παναχαϊῶν
 δῶρα ἐμῆς παρὰ νηὸς ἐνεϊκέμεν, ὅσσ' Ἀχιλλῆϊ
 χθιζὸν ὑπέστημεν δώσειν, ἀγέμεν τε γυναῖκας. 195
 Ταλθύβιος δέ μοι ὦκα κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 κάπρον ἐτοιμασάτω, ταμέειν Δίι τ' Ἡελίωι τε."
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "Ἀτρεΐδην κύνδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 ἄλλοτ' περ καὶ μᾶλλον ὀφέλλετε ταῦτα πένεσθαι, 200
 ὁππότε τις μετὰ παυσωλὴ πολέμοιο γένηται
 καὶ μένος οὐτόσον ἦσιν ἐνὶ στήθεσσι ἐμοῖσι.
 νῦν δ' οἱ μὲν κέαται δεδαῖγμένοι, οὓς ἐδάμασσαν
 Ἑκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν,
 ὑμεῖς δ' ἐς βρωτῶν ὀτρύνετον. ἦ τ' ἂν ἐγῶγε 205
 νῦν μὲν ἀνώγοιμι πτολεμίζειν νῆας Ἀχαιῶν
 νήστιας ἀκμήνους, ἅμα δ' Ἡελίωι καταδύντι
 τεύξασθαι μέγα δόρπον, ἐπὴν τισαίμεθα λῶβην.

190. ὄφρα κε: εἰκόκε Mor.: οφρα τα Syr. 192. τό γ' J. 194. δῶρ' (QR: δῶρα δ' J TU² Syr.² Par. f j, γρ. Eust. || ἐμῆς: τοῆς Strabo x. 467. || ἐνεϊκέμεν HJPR T Syr.: ἐνεγκάμενος (J: ἐνεγκεῖν Strabo *ibid.* 195. χθιζοῖ Strabo *ibid.* || ὑπέστησαν J. || τε: δὲ DT. 200. ταῦτα: πάντα Bar. || γενέσθαι H. 202. εἴσιν P Harl. a: ἔστιν L: ὅσων Q. 205. δ' ἐς: κατ' ἐνία δὲ, Schol. Athous. 206. πτολεμίζειν PRT Syr. fr. Mosc. 208. τεύξασθαι (*A supr.*) R Cant. Bar. Mor. Harl. a, Ven. B: τεύσεσθαι Ω. || μέγα: οἱ δὲ μετὰ, ἀντὶ τοῦ μετὰ τὸ νικῆσαι Sch. T.

193. κούρητας = *κούρους*, another peculiarity of this book, cf. 248 (in I 529 it is a proper name). Düntzer compares *γυμνῆς* beside *γυμνός*.

194. δῶρα ἐμῆς looks like a false archaism on the model of *χείρα ἐήν* I 420, which is capable of explanation (App. D, c 2). There are various emendations, some of them ancient; δῶρα τ' (Heyne) is possible, and evidently better than δῶρα δ' of Syr.², etc.; Strabo (x. 467) has δῶρα τοῆς, Peppmüller δῶρ' ἀμῆς, Nauck *ἡμετέρης*, Agar δῶρ' ἐμ' ἐμῆς. ἐνεϊκέμεν, the only form of this aor. in H. which is not from the -α stem (*ἐνεῖκαι* Σ 334, σ 286). ἐνεγκάμενος has good support here, but neither *ἡνεγκον* nor *ἡνεγκα* is found in H. (except as a variant on χ 493), though Pindar uses both stems differently (Schröder *P.L.G.*⁵ p. 40; and see the mass of authorities in Veitch, pp. 591 ff.).

197. κάπρον, the animal on which the competitors at the Olympian games swore to Ζεὺς Ὀρκίος to observe the conditions (Paus. v. 24. 9, quoting this passage). Ἡέλιος is a party to the oath in Γ 277; as seeing all things he was qualified to watch the observance of a promise.

201. μετὰ παυσωλή, commonly printed as one word: but cf. B 386 οὐ γὰρ παυσωλή γε μετέσσεται.

202. ἦσιν only here (and θ 580?) for Homeric *ἔησιν*, cf. ὦσι for ἔωσι Ξ 274.

205. The dual ὀτρύνετον must mean Odysseus and Agamemnon. It may, however, have supplanted from supposed metrical reasons an older *ὀτρύνετε*, as La R. suggests.

208. It seems necessary to read τεύξασθαι for the vulg. τεύξεσθαι: MSS. carry little weight here. The fut. is defended by Hentze as representing a

πρὶν δ' οὐ πως ἂν ἔμοιγε φίλον κατὰ λαιμὸν ἰεῖη
οὐ πόσις οὐδὲ βρῶσις, ἑταῖρου τεθνηῶτος, 210
ὅς μοι ἐνὶ κλισίῃ δεδαῖγμένος ὀξεί χαλκῶι
κεῖται, ἀνὰ πρόθυρον τετραμμένος, ἀμφὶ δ' ἑταῖροι
μύρονται· τό μοι οὐ τι μετὰ φρεσὶ ταῦτα μέμνηεν,
ἀλλὰ φόνος τε καὶ αἷμα καὶ ἀργαλέος στόνος ἀνδρῶν."
τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 215
“ὦ Ἀχιλεῦ Πηλῆος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
κρείσσων εἰς ἐμέθεν καὶ φέρτερος οὐκ ὀλίγον περ
ἔγχει, ἐγὼ δέ κε σείω νοήματί γε προβαλοίμην
πολλόν, ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα.
τῷ τοι ἐπιτλήτω κραδίη μύθοισιν ἐμοῖσιν. 220
αἰψά τε φυλόπιδος πέλεται κόρος ἀνθρώποισιν,

209. πρὶν γ' Q. || ἰεῖη: ἰεῖη AGJ: ἰεῖνι T: ἴει Q: ἴη U: ἰᾶναι C: ἴειν H¹.
210. τεθνηῶτος CDG Syr.: τεθνεῶτος U. 211. ὅς: ὡς J. || κλισίῃς Syr.
ὀξεί: αἰθερί D. 212. προεύροις S. 214. φόνος: πόνος PR Harl. a.
στόνος: πόνος P (γρ. στόνος). 216. πηλῆος: πηλέως DGHQ Syr.: πηλέος Ω.
φέρτατ': φίλτατ' Vr. d: κῶδος Plut. Mor. p. 35 v. 217. εἷς: ἥς U (supr. εἰ).
φέρτατος R Bar. || περ: γε U. 218. γε PRT Syr. Harl. a (p. ras.), Vr. A:
κε(ν) Ω. 221. τε: δε Syr.: κε Q.

'jussive' or permissive τεύξεσθε (like μαχήσονται H 30, συλήσετε Ξ 71, and cf. εἰσάσθην . . συλήσων O 545). We must then suppose that ἀνώγοιμι is forgotten, and that there is a change of thought from *commanding* to *simple saying*. So far this is intelligible. But when we come to the end of the line we find τισάμεθα, where the opt. is only explicable as 'attracted' to ἀνώγοιμι, which must therefore still be uppermost in the speaker's thought; otherwise the vaguer mood would be quite unsuitable to Achilles' confidence. It follows that we must read either τεύξασθαι . . τισάμεθα or τεύξεσθαι . . τισώμεθα (with Heyne).

209. ἰεῖη, a form of the opt. not elsewhere found in H. (ἰοι Ξ 21), but sufficiently attested by an inscr. from Delphi (Collitz 2501. 18) αἱ δὲ μὴ περιεῖεν κτλ. It is probably analogical, after forms like τιθεῖν (: ἰεῖη: : τιθέναι: ἰέναι), H. G. § 83. There was a variant ἰεῖη, apparently based on the supposed intrans. use of ἵημι. But this is found only in the case of rivers, etc., where we must supply ὑδωρ, e.g. η 130, λ 239.

212. ἀνὰ πρόθυρον τετραμμένος, with his feet turned to the door as a symbol

of departure. This indicates an ancient funeral custom; Persius iii. 105 *in portam rigidos calcēs extendit*, Pliny N. H. vii. 46 *ritu naturae mos est pedibus ejferri*. But the origin of the custom was not so much a *ritus naturae* as a belief that the position made it more difficult for the ghost to come back (so the Pehuenches of Chili explain it, Rohde *Psyche* p. 22 note); see Schol. B διὰ τὸ ἐξερχομένου τοῦ ἀνθρώπινου βίου μηκέτι ἀναστρέφειν εἰς τοὺς οἴκους.

216. All mss. have Πηλέος or Πηλέως, but see A 489, II 21.

218. προβαλοίμην, *envel*, here only, but cf. περιβάλλειν Ψ 276, ο 17; ὑπερβάλλειν and ὑπερβάλλεσθαι are common in this sense in Herod. and Attic. We may perhaps also compare (ἵππους) πρόσθε βαλεῖν Ψ 572.

220. ἐπιτλήτω with dat., *acquiesce in*, only here; cf. Ψ 591.

221. Battle is a labour in which men must be kept up to the mark; for there is plenty of hard work and little reward—as with a farmer who should reap abundant haulm, and find but little grain to harvest. The toil of slaughter is compared to the cutting of the straw with the sickle, but there the likeness

ἦς τε πλείστην μὲν καλὰ μιν χθονὶ χαλκὸς ἔχεν, ἄμνητος δ' ὀλίγιστος, ἐπὶ κλίνῃσι τάλαντα
 Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.
 γαστέρι δ' οὐ πῶς ἔστι νέκυν πενθήσai Ἀχαιοῦς. 225
 λίην γὰρ πολλοὶ καὶ ἐπήτριμοι ἥματα πάντα
 πίπτουσιν· πότε κέν τις ἀναπνεύσει πόνοιο;
 ἀλλὰ χρὴ τὸν μὲν καταθάπτειν ὅς κε θάνῃσι,
 νηλεὰ θυμὸν ἔχοντας, ἐπ' ἥματι δακρύσαντας.
 ὅσσοι δ' ἂν πολέμοιο περὶ στυγεροῖο λίπωνται, 230
 μεμνήσθαι πόσιος καὶ ἐδητύος, ὅφρ' ἔτι μᾶλλον
 ἀνδράσι δυσμενέεσσι μαχόμεθα νωλεμέσ αἰεί,
 ἐσσάμενοι χρὸ χαλκὸν ἀτειρέα. μηδέ τις ἄλλην
 λαῶν ὀτρυντὸν ποτιδέγμενος ἰσχαναάσθω.
 ἦδε γὰρ ὀτρυντὺς· κακὸν ἔσσεται, ὅς κε λίπηται 235

223. ὀλίγοστος H. 228. καταάπτειν S. 229. ἥμασι LP¹. 231. ἔδητύος :
 ἔδωθας Vr. A. 232. νωλεμές : νηλεές D. 233. ἄλλην : ἄλλος Q. 234.
 προτιδέγμενος U.

ends; 'pro frugibus sunt funera' (Valeton in *Mnem.* 23. 389 ff.: Lendrum in *C. R.* iv. 46). Soldiers require strengthening with food for such thankless work. Possibly there may be a thought also of the spoil which is not to be had after a battle as after a siege; but this is not essential. There is another comparison of battle to reaping in Δ 67 ff. αἰψά τε, the τε is clearly gnomic or generalising; *H. G.* § 332, and see α 392 αἰψά τε οἱ δῶ ἀφνειὸν πέλεται.

223. ἄμνητος, gathering in, harvesting; and so Hesiod *Opp.* 384 and Herod. ὀλίγιστος, 'an ironical understatement . . . it is a harvest that is all cutting down, no storing up' (Monro). κλίνῃσι τάλαντα, i.e. has decided the battle, cf. Θ 69.

224 = Δ 84. Possibly the word ταμίης has a special significance here: Zeus is a steward, but not of food, no ταμίης σίτοιο δοτήρ, 44 (Lendrum *ut supr.*).

225. Odysseus having shewn the military advantage of a good meal, goes on to deduce the absurdity of fasting as a way of mourning the dead in war-time, as Achilles had urged (203-05, 209-10). γαστέρι is evidently used to make the idea ridiculous.

226-29. Cicero *Tusc.* iii. 27. 65 translates these lines, *Namque nimis multos atque omni luce cadentes Cernimus, ut nemo possit maerore vacare. Quo magis*

est aequom tumultis mandare peremptos Firmo animo, et luctum lacrimis finire diurnis. Πόνοιο is hardly given by *maerore*, it evidently means 'toilsome fasting.' Monro takes it to mean *toil of battle*, a parenthetical dwelling on πολλοὶ καὶ ἐπήτριμοι: but this breaks the connexion of thought.

228. καταθάπτειν includes burning, see μ 11-13.

229. ἐπ' ἥματι, within a day's space, as K 48, q.v.; ἐπ' ἡμέρῃ Herod. v. 53.

230. The remainder of the speech seems quite out of place here, as it contains a recommendation to eat when the battle is over, and a summons to immediate action. It would only be in place in Achilles' mouth after 214. There is, however, little or no evidence of such transposition of lines in H. μεμνήσθαι would then represent an imper. of the 3rd person, as Z 92. As it stands it is taken with χρὴ, though that word is at unusual distance. περὶ . . . λίπωνται, are left over, cf. πόλεμον περὶ τόνδε φυγόντε M 322.

235. The colon after ὀτρυντὺς is clearly right (so Cauer), *this is the summons*, which I am now giving. It is in fact found in T; editors all omit it, explaining 'this summons will be a bad thing,' etc., in which case ἦδε must mean 'this other summons of which I speak,' which will take the form of a summons to

νηυσὶν ἐπ' Ἀργείων· ἀλλ' ἄθροοι ὀρμηθέντες
Τρῳσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἀρηα."

ἦ καὶ Νέστορος νῆας ὀπάσσατο κυδαλίμοιο
Φυλείδην τε Μέγητα Θόαντά τε Μηριόνην τε
καὶ Κρειοντιάδην Λυκομήδεα καὶ Μελάνιππον. 240
βὰν δ' ἴμεν ἐς κλισίην Ἀγαμέμνωνος Ἀτρεΐδαο.
αὐτίκ' ἔπειθ' ἅμα μῦθος ἦν τετέλεστο δὲ ἔργον·
ἐπτά μὲν ἐκ κλισίης τρίποδας φέρον, οὓς οἱ ὑπέστη,
αἰθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους·
ἐκ δ' ἄγον αἶψα γυναικας ἀμύμονα ἔργ' εἰδυίας 245
ἔπτ', ἀτὰρ ὀγδοάτην Βρισηίδα καλλιπάρηιον.
χρυσοῦ δὲ στήσας Ὀδυσσεὺς δέκα πάντα τάλαντα
ἦρχ', ἅμα δ' ἄλλοι δῶρα φέρον κούρητες Ἀχαιῶν.
καὶ τὰ μὲν ἐν μέσσηι ἀγορῇ θέσαν, ἂν δ' Ἀγαμέμνων
ἴστατο· Ταλθύβιος δὲ θεῶι ἐναλγίκιος αὐδὴν 250
κάπρον ἔχων ἐν χερσὶ παρίστατο ποιμένι λαῶν.
Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
ἦ οἱ παρ ξίφεος μέγα κουλεὸν αἰὲν ἄορτο,
κάπρου ἀπὸ τρίχας ἀρξάμενος, Διὶ χεῖρας ἀνασχὼν

236. *νηυσὶ παρ* CPQRU Bar. Mor. Harl. a. 237. ἀγείρομεν JP¹. 239.
μέγην τε Zen. Par. a f. | ΜΗΡΙΟΝΗΝ ΤΕ : διήπυρόν τε (sic) Q : καὶ μελάνιππον C.
240 om. C. 242. ἔπειθ' ἅμα : ἐπειτά γε Plat. Mor. p. 782 c. | μῦθον H
(supr. c). 243. ἐς κλισίην Vr. d. || οὓς : oc Syr. 245. ἐκ δ' ἄγον ἐπτά
γυναικας Zen. (An. on I 131). | ἀμύμονας DGH¹PR. 246. ἔξ ἀτὰρ ἐβδομάτην
Zen. 248. ἀχαιοὶ Vr. d, Strabo x. p. 467. 249. ἄν : ἐν Q Bar. 250.
ἐναλγίγιος Q. || ἄνην T (γρ. αὐδὴν *man. rec.*). 251. χερσὶ GPR : χεροῖν Q :
χειρὶ Ω (and Lips.). 253. ἄορτο DGPQ : ἄωρτο Ω (see on I' 272).

punishment (see B 391-93). This does violence to the use of ὅδε, and gives a much weaker sense. On ὄτρυντός Schol. B says ἔστιν ἡ λέξις Ἀντιμάχειος· χαίρει δὲ καὶ Ἐρατοσθένους ταῖς τοιαύταις ἐκφοραῖς (derivatives), ὡς τὸ "πολλὴ ἀντιμαχητός." For ὅς representing an unexpressed antecedent in another case, so that it virtually = εἴ τις, see note on Ξ 81.

238. ὀπάσσατο, as K 238, 'took as colleagues.'

242. 'No sooner said than done.' For δέ Passow suggests τε, which is better as bringing out the close connexion of the clauses. Cf. *Hymn. Merc.* 46 ὡς ἅμ' ἔπος τε καὶ ἔργον ἐμῆδετο κύδιμος Ἑρμῆς, Ap. Rhod. iv. 103 ἐνθ' ἔπος ἦδὲ καὶ ἔργον ὁμοῦ πέλεν ἐσσυμένοισιν, Herod. iii. 135 ταῦτα εἶπε, καὶ ἅμα ἔπος τε καὶ ἔργον ἐπόλεε.

244 = I 128 ; 245, see I 128.

247 = Ω 232. *στήσας* = *weighing*, as X 350. This shews that the Homeric talent was a known and recognized weight of gold. But it is most probable that the talents were in the form of wedges or bars which required counting only, not weighing. Moreover, the stress laid on the weighing by Odysseus would seem to imply that ten talents formed a very large sum, whereas we know that it was but small. This may be an indication of a later period, when the talent had become large.

252-53 = I' 271-72, q. v.

254. ἀπ-αρξάμενος, cutting off as ἀπαρχή, the "first-fruits" of the victim : see note on I' 273, where the sense is clearly given. The constr. of ἀπαρχεσθαι with acc. is bold ; in Ξ 422 τρίχας is presumably to be taken with βάλλειν. In γ 445, however, we have the similar

εὔχετο· τοὶ δ' ἄρα πάντες ἐπ' αὐτόφιν εἶατο σιγῇ 255
 Ἀρχεῖλοι κατὰ μοῖραν, ἀκούοντες βασιλῆος.
 εὐξάμενος δ' ἄρα εἶπεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 “ἴστω νῦν Ζεὺς πρῶτα, θεῶν ὑπάτος καὶ ἄριστος,
 γῇ τε καὶ ἥλιος καὶ ἐρινύες, αἷ θ' ὑπὸ γαῖαν
 ἀνθρώπους τίνυνται, ὅτις κ' ἐπίορκον ὁμόςσῃ, 260
 μὴ μὲν ἐγὼ κούρη Βρισηΐδι χεῖρ' ἐπένεικα,
 οὔτ' εὐνῆς πρόφασιν κεχρημένος οὔτε τευ ἄλλου·
 ἀλλ' ἔμεν' ἀπροτίμαστος ἐνὶ κλισίῃσιν ἐμήϊσιν.

255. ἄρα: ἄμα Vr. d, Syr. || ἐπ': ὑπ' HPRU. 257. εὐχόμενος Sch. T.
 259. αἷ: τινὲς οἱ T. || γαῖνι C. 260. τίνονται H: τίννυνται Q: τοίνυν ὅ R. ||
 ὅς τις CGHJPRU: ὅς Q. || κ' om. PR Harl. a. 261. μὴ μὲν: ἡ πᾶ μὲν
 ἀντὶ τοῦ ποῦ U². || ἐπένεικα DHP²R Harl. a¹: ἐπενῆκα U: ἐπινείμαι Q: ἐπενεί-
 και L: ἐπανείκαι J: ἐπενείκαι Ω. 262. οὔτ': εἴ τ' ἢ οὔτ' Eust. | κεχρημένος:
 κекημένος Q. || οὔτε: οὔτι H: εἴ τε ἢ οὔτε Eust. 263. ἐνὶ μεγάροισιν
 ἐμοῖσιν El. Gud. 94. 45; 621. 45.

χείρηνβὰ τ' οὐλοχύτας τε κατήρχετο, though
 κατάρχεσθαι is regularly construed with
 gen. in later Greek. The ritual word is
 so intimately connected with the act
 implied in it that it becomes in sense
 equivalent to ἀποτάμνειν. The whole
 scene should be carefully compared with
 that in Γ, as well as with the ritual in
 Eur. *El.* 791 ff.

255. ἐπ' αὐτόφιν, if right, must be
 like ἐφ' ὑμῶν H 195, to *themselves*,
 withdrawn into themselves. But the
 reflexive use of αὐτός is very rare (see on
 P 407), and the phrase is a strange one.
 Bekker conj. αὐτόθι, so that ἐπὶ goes with
 εἶατο, sat *by*.

258. See the formula in Γ 276 ff., with
 notes. In order to bring the two pass-
 ages into closer harmony, 'some,' acc.
 to Schol. T, read οἱ θ' for αἱ θ', taking
 τε as connective and referring the rela-
 tive not to the Erinyes, but to Aides
 and Persephone. This would support
 Nitzsch's explanation of ὑπὸ γαῖαν, as
 an attributive to the relative, *who dwell-
 ing beneath the earth*, so that the gods
 of the underworld punish living men.
 But the words naturally imply that the
 punishment is inflicted after death.

259. γαῖα for γαῖα is late Epic. We
 may easily read γαῖα καὶ ἥλιος with
 Brandreth, as asyndeton is not un-
 frequently found in such lists of names;
 e.g. N 791, O 214, 302, T 311, etc.
 This, however, does not explain the
 corresponding γῇ τε καὶ ἥελιω I' 104.
 Cf. O 24, P 595, Φ 63.

261. ἐπένεικα: for the indic. with μῇ
 in oaths see note on K 330. The infin.
 ἐπενείκει has found its way into most
 mss., but the nom. ἐγὼ with it seems
 quite indefensible, and the text is abun-
 dantly supported.

262. οὔτε after μῇ shews a change of
 mind from the form of swearing to simple
 asseveration. The meaning of πρόφασιν
 is not clear. It recurs in H. only in
 302, where it is generally taken in the
 familiar sense, *by way of pretext* (but see
 note there). But this does not suit the
 context; as this particular treatment of
 Briseis was the worst that could be ex-
 pected, it could not be alleged as an ex-
 cuse for anything else. πρόφασιν in fact
 means a *profession*, without necessarily
 implying that it is a false one; and it
 is in fact often used of a real cause, as
 the Lexica will shew. We can therefore
 take εὐνῆς πρόφασιν together, *for the sake
 of my bed* (κοίτης χάριν Sch. B), when
 κεχρημένος will mean *desiring her*.
 This is of course the regular sense of
 the word in H., but it must be admitted
 that in this context there is some suspi-
 cion of the later phrase χρῆσθαι γυναικί
 —a constr. strange to H. except in the
 single Odyssean phrase φρεσὶ γὰρ κέχρητ'
 ἀγαθῇσιν. Monro joins εὐνῆς κεχρ., to-
 gether, *desiring her bed*, and πρόφασιν
 as an adverb = *professedly* ('of a true
 ground'). But it is hard to see what
 sense the addition of the word gives; at
 best it is ambiguous and reduces the
 oath to nothing.

εἰ δέ τι τῶνδ' ἐπίορκον, ἐμοὶ θεοὶ ἄλγεα δοῖεν
πολλὰ μάλ', ὅσσα διδοῦσιν ὅτις σφ' ἀλίτῃται ὁμόςσας." 265

ἢ καὶ ἀπὸ στόμαχον κίπρου τάμε νηλεῖ χαλκῶι·
τὸν μὲν Ταλθύβιος πολλῆς ἀλὸς ἐς μέγα λαῖτμα
ρίψ' ἐπιδινήσας, βόσιν ἰχθύσιν· αὐτὰρ Ἀχιλλεὺς
ἀνστάς Ἀργείοισι φιλοπτολέμοισι μετηῦδα·

“Ζεῦ πάτερ, ἢ μεγάλας ἄτας ἄνδρεςσι διδοῖσθα. 270

οὐκ ἂν δὴ ποτε θυμὸν ἐνὶ στήθεσιν ἐμοῖσιν
Ἀτρεΐδης ὦρινε διαμπερές, οὐδέ κε κούρην
ἦγεν ἐμεῦ ἀέκοντος ἀμήχανος· ἀλλὰ ποθὶ Ζεὺς
ἦθελ' Ἀχαιοῖσιν θάνατον πολέεσσι γενέσθαι.
νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἀρηα.” 275

ὥς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψήρην.
οἱ μὲν ἄρ' ἐσκίδναντο ἐὼν ἐπὶ νῆα ἕκαστος,
δῶρα δὲ Μυρμιδόνες μεγαλήτορες ἀμφεπέοντο,
βὰν δ' ἐπὶ νῆα φέροντες Ἀχιλλῆος θείοιο·
καὶ τὰ μὲν ἐν κλισίῃσι θέσαν, κάθεσαν δὲ γυναῖκας, 280
ἵππους δ' εἰς ἀγέλην ἔλασαν θεράποντες ἀγανοί.

265. ὅτις: ὅτι (ὅ τί) CJL¹Q¹TU¹: ὅς τις AGHR: ἅτι Syr. 266. στόμαχον: σφάραγον Paus. v. 24. 11. 269. ἀναστάς CQRT. || φιλοπολέμοιοι Lhrs. 272 ὦρινε: ὠτρυνε CQU. 273. ἄκοντος PR Vr. A. || οἱ δὲ ἀμήχανος (θάνατον Sch. T. 276. λῦσαν (λύσαν) Suidas, Ap. Lex. 17. 20 al. | λαιψήραν D: λαιψήρην U Vr. d: λαιψήρως Q. 277. ἄρα ἐσκίδναντο P: ἄρ' ἐσκίδνοντο G. ἐπὶ: κατὰ U. 280. κάθεσαν PR: κάθεισαν Ω.

265. ὅτις = εἴ τις, the constr. being the same as in 235, 260. σφε, τοὺς θεούς. For the acc. see on I 375. This form elsewhere always refers to two persons (A 111, 115, θ 271, φ 192, 206). Whether it was originally a dual (see van L. *Ench.* p. 253), later extended to plur. (and in Attic to sing.), or a plural with a tendency to restriction to the dual on the analogy of ἄνδρες, etc. (and so ἄμμε, ὅμμε: G. Meyer *Gr.* §§ 420–22) is still disputed; but the balance of argument is perhaps in favour of the former. (Van L. prefers to take σφ' = σφι, comparing μοι ὁμοσσαν A 76, θεοῖς ἀλιτῇμενος δ 807.)

267. The oath victim is not burnt nor eaten, but devoted to the nether gods; I¹ 310. Pausanias (v. 24) tells us that he forgot to ask what was done with the boar on which the competitors swore at Olympia, but he supposes, on the strength of ancient custom, that it was not eaten. λαῖτμα is elsewhere purely Odyssean.

270. διδοῖσθα (here only) is evidently an analogical formation from the thematic conjugation διδοῖς (cf. δίδου) for the more correct δίδωσθα (cf. τίθησθα i 404, etc.); so opt. βάλοισθα O 571 and subjunctives in -ισθα (H. G. § 5, G. Meyer *Gr.* § 450).

273. Observe the protasis added paratactically by ἀλλά, instead of εἰ μή.

276. αἰψήρην must be taken predicatively (= αἰψήρως Ar.), 'quick to disperse at his word.' 'The expression points to the fact that the quality "readiness to disperse" is more or less inherent in the subject. Cf. αἰψήρως δὲ κόρος κρνεροῖο γόοιο δ 103, αἰψήρᾳ δὲ γούνατ' ἐνώμα K 358' (M. & R. on β 257). But in the last passage the MS. reading is λαιψήρᾳ, though Ap. Lex. quotes αἰψήρᾳ. λαιψήρην occurs as a variant here and β 257, but αἰψήρως is metrically established in δ 103.

280. κάθεσαν is doubtless the right form; see note on ἀνέσαντες X 657. The aor. is ἐ-σεδ-σα = εἰσα, and without

Βρισηῖς δ' ἄρ' ἔπειτ', ἱκέλη χρυσῇ Ἀφροδίτῃ,
 ὡς ἴδε Πάτροκλον δεδαῖγμένον ὀξεί χαλκῶι,
 ἀμφ' αὐτῶι χυμένη λίγ' ἐκώκυε, χερσὶ δ' ἄμυσσε
 στήθεά τ' ἠδ' ἀπαλὴν δειρὴν ἰδὲ καλὰ πρόσωπα. 285
 εἶπε δ' ἄρα κλαίουσα γυνὴ εἰκυῖα θεῇσι·
 “Πάτροκλ' ἐμοὶ δειλῇι πλείστον κεχαρισμένε θυμῶι,
 ζῶν μὲν σε ἔλειπον ἐγὼ κλισίηθεν ἰούσα,
 νῦν δέ σε τεθνηῶτα κιχάνομαι, ὄρχαμε λαῶν,
 ἄψ' ἀνιούσ'· ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεί. 290
 ἄνδρα μὲν, ὦι ἔδοσάν με πατὴρ καὶ πότνια μήτηρ,
 εἶδον πρὸ πτόλιος δεδαῖγμένον ὀξεί χαλκῶι,
 τρεῖς τε κασιγνήτους, τοὺς μοι μία γείνατο μήτηρ,
 κηδείους, οἱ πάντες ὀλέθριον ἦμαρ ἐπέσπον.
 οὐδὲ μὲν οὐδέ μ' ἔασκες, ὅτ' ἄνδρ' ἐμὸν ὤκυν Ἀχιλλεὺς 295

282. ἔπειτ' AHJPS. || ἱκέλη AGHJPS. 284. λίγα κώκυε PR. 285. ἰδὲ :
 καὶ (H?) Vr. d. 286. θεοῖσι Q (*supr.* H). 287. πλείστον : πάντων H.
 288. σ' ἔλειπον AQR Vr. d A : σε ἔλειπον DHPS. 289. τεθνηῶτα CDGU. ||
 λαῶν : ἀνδρῶν U. 292. πόλιος GQU : πόλιος J. 293. τοὺς : οὓς PR.
 294. κηδείους σ' T. || ἐπέσπον CHP Harl. a, Vr. b : ἔφεπον Q. 295-300 ἀθ.
 Ar. ? (they are obelized in TU).

augment ἔσ(σ)α. We should therefore read *καθέσσας* in I 488, *κάθεσον* in F 68, H 49, *καθέσασα* ρ 572, if the text is to be reduced to scientific uniformity. See van L. *Ench.* § 220. 2. The assonance *θέσαν κάθεσαν* is probably intentional.

282. For the lament of Briseis see Introduction. Apart from the question of style and other difficulties, it contains many non-Epic expressions; *ἱκέλη* for *Φικέλη*, *σε ἔλειπον* with *hiatus illicitus*, *εἶδον* (292) which cannot be resolved into *ἔφιδον*, *ἐκάστη* for *Φεκάστη*, *πρόφασιν*, 302, is also doubtful. Tearing the skin (285) is not elsewhere found as a sign of grief; heroic mourners do not go farther than tearing their hair. But this may possibly be meant for a 'barbarian' custom.

285. The position of *ιδέ* is irregular; see on F 318.

287. The ordinary reading is *Πάτροκλέ μοι*, but as there is a slight pause after the voc., the enclitic would virtually stand at the head of the clause, and it is therefore better to divide as in the text. There remains however the 'Attic' shortening of *ο* before *κλ*, and

there is no obvious reason for the emphatic *ἐμοί*.

288. *σε ἔλειπον*, the hiatus is intolerable; see notes on F 46, Δ 542, and 194 above. It is easier to read *σέ γ'* or *σ' ἄρ'* than to see what the particles mean or why they should be lost.

290. *ὥς* introduces a reflexion founded on the fact just mentioned. . . *showing how evil waits on evil*, Monro. It is simpler to take it as exclamative, *How!* *δέχεται* seems to be used intransitively, *succeeds*; so Hes. *Th.* 800 ἄλλος δ' ἐξ ἄλλου δέχεται χαλεπώτερος ἄλλος. The Lexx. give no other instance in Greek. Compare II 111 κακὸν κακῶι ἐστήρικτο, and in another sense κακὸς κακὸν ἡγνάζει ρ 217. Agar conj. *μ'(οι) ἐκδέχεται*, comparing the intrans. use of the compound in Herod. (iv. 39, 99) = *come next*.

294. It is more Epic to read *οἱ* than *οἷ*. The construction is changed, the participial (*ἐπισπώντας*) being turned into the direct, *κηδείους dear*, here only; with *κήδεος* Ψ 160 and the superl. *κήδιστος*. For *ἐπισπείν* see note on Z 321.

295. *οὐδὲ μὲν οὐδέ*, *nay, thou didst not let me even weep* (much less despair). See Σ 117.

ἔκτεινεν, πέρσεν δὲ πόλιν θείοιο Μύνητος,
κλαίειν, ἀλλὰ μ' ἔφασκες Ἀχιλλῆος θείοιο
κουριδίην ἄλοχον θήσειν, ἄξειν δ' ἐνὶ νηυσὶν
εἰς Φθίην, δαίσειν δὲ γάμον μετὰ Μυρμιδόνεσσι.
τῷ σ' ἄμοτον κλαίω τεθυηότα, μέλιχον αἰεῖ.”

300

ὡς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες,
Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν κήδε' ἐκάστη.
αὐτὸν δ' ἄμφι γέροντες Ἀχαιῶν ἡγερέθοντο
λίσσόμενοι δειπνήσαι· ὁ δ' ἡρνεῖτο στεναχίζων·
“λίσσομαι, εἴ τις ἔμοιγε φίλων ἐπιπείθεθ' ἐταίρων,
μή με πρὶν σίτοιο κελεύετε μῆδὲ ποτῆτος

305

296. πέρσεν δέ: ἐκ δ' εἶλε Harl. a. 297. ἀλλὰ μ': ἀλλ' ἐμ' (i. 298.
δ' DGHS: τ' Ω. || ἐνὶ: ἐπὶ Bar.: ἐν U. 299. δώσειν J. 300. ἄμοτον U
(supr. ἢ ἄμοτον U²). || τεσνεϊότα CGT: τεσνη(ι)ώτα PR: τεσνεϊώτα DU Vr. A:
τεσνηκότα Cant. 301. φάτο PQR. „ δ' ἐστονάχοντο (i: δὲ στονάχοντο U.
303. αὐτὸν: αὐτίκα Q. 304. στοναχίζων JL Mor. 305. ἔμοιγε: μοι PR:
ἐμοὶ Lips.: ἐμεῖο H: ἐμοῖο Vr. d. 306 om. Ht. || μή με: μᾶτε PR.

296. Mynes was husband of Briseis according to the tradition (see B 690); though there is nothing in H. to prove that he was anything but her king.

298. The idea of a marriage between Achilles and a captive is alien not only to the rest of the *Iliad* but to all the manners of the heroic age. This no doubt led Ar. to athetize 295–300, as we may safely conclude that he did from the obeli appended in T and U (see Nicole *Scol. Gen.* i. p. xlv). The lines may be due, as van L. suggests, to the prevalent misunderstanding of I 336 (where see note). But considering the character of the context we have no right to leave them out. **κουριδίην ἄλοχος** again is always used elsewhere of τὰς ἐκ παρθενίας γεγαμημένας (Schol. Vou v 45). The non-Homeric character of this passage weakens the argument of Buttmann *Lexil.* s.v. to the contrary. Compare the Latin use of *virgo*; *quae tibi virginum, sponso necato, barbari serviet*, Hor. C. i. 29. 5, etc. ἄξειν, ‘that he (Achilles) should take me.’ This explanation is necessary, as otherwise **δαίσειν** also would have Patroklos as subject. But it would not be his business to give the wedding-feast. Most mss. have ἄξειν τ', which would not admit this explanation; but δ has good

authority. For the constr. *δαίσειν γάμον* see γ 309 *δαίνυ τάφον*.

302. This passage has often been admired as an instance of truth to nature—apretended lamentation for a stranger covering the expression of a real sorrow. Heyne, however, is not without justification in calling this ‘acumen a poeta nostro alienum.’ He is inclined therefore to take **πρόφασιν** in the sense attributed to it in 262, of a *real* cause; the grief for Patroklos is not a mere blind to cover what the women dare not express otherwise, but a grief really felt which arouses other and deeper sorrows of their own, exactly as in 338–39 and Ω 167 ff. The passage thus gains in dignity and beauty, and the explanation of **πρόφασιν** is supported by and supports the proposed explanation of 262. The word here implies *occasion*, i.e. *to begin with*. Compare the lamentations of the women for Patroklos in Σ 28 ff., which we are evidently meant to take as genuine. Note **αὐτῶν** for the older *αὐτῶν*.

305. ἐπιπείθεο' (-εταί), if any of you will yield to my wishes.

306. **πρὶν**, as though *πρὶν ἥλιον δύναι* were to follow in 308. The form of the sentence is forgotten and changed. Cf. II 62 οὐ πρὶν . . ἀλλ' ὅπου' ἂν δῇ. (Edd. place a full stop at the end of 307, which obscures the connexion.)

ἄσασθαι φίλον ἦτορ, ἐπεὶ μ' ἄχος αἰνὸν ἰκάνει,
δύντα δ' ἐς ἥελιον μενέω καὶ τλήσομαι ἔμψης."

ὡς εἰπὼν ἄλλους μὲν ἀπεσκέδασεν βασιλῆας,
δοιῶ δ' Ἀτρεΐδα μενέτην καὶ δῖος Ὀδυσσεύς, 310
Νέστωρ Ἰδομενεύς τε γέρων θ' ἱππηλάτα Φοῖνιξ,
τέρποντες πυκινῶς ἀκαχήμενον· οὐδέ τι θυμῷ
τέρπετο πρὶν πολέμου στόμα δύμεναι αἱματόεντος.
μνησάμενος δ' ἀδινῶς ἀνενείκατο φώνησέν τε·

"ἦ ῥά νύ μοί ποτε καὶ σύ, δυσάμμορε, φίλταθ' ἐταίρων, 315
αὐτὸς ἐνὶ κλισίῃ λαρὸν παρὰ δεῖπνον ἔθηκας
αἶψα καὶ ὀτραλέως, ὅποτε σπερχοίατ' Ἀχαιοὶ
Τρῳσὶν ἐφ' ἱπποδάμοισι φέρειν πολύδακρυν Ἄρηα.
νῦν δὲ σὺ μὲν κεῖσαι δεδαῖγμένος, αὐτὰρ ἐμὸν κῆρ
ἄκμηνον πόσιος καὶ ἐδητύος, ἔνδον ἐόντων, 320
σῆι ποθῆμι. οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι,
οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθοίμην,
ὅς που νῦν Φθίῃφι τέρεν κατὰ δάκρυν εἴβει
χῆτεϊ τοιοῦδ' υἱός· ὁ δ' ἄλλοδαπῶι ἐνὶ δῆμῳ
εἵνεκα ῥιγεδανῆς Ἑλένης Τρῳσὶν πολεμίζω· 325

310. ἀτρεΐδαι DGHU. 311. νέστωρ τ' PR Harl. a. || Θ' om. Q. 312.
οὐδέ τι: οὐδ' ὅ γε PR. 314. ἀνενήγκατο Zon. *Lxx.* 216: ἀνενήκατο Ap.
Lxx. 34. 28. 316. κλισίη(ι)αι JT, fr. Mosc. and ap. Eust.: θαλίησι Harl. d.
319. ἐμὸν: ἐμοί JT: ἐμοιγε Q. 321. κακώτερον: ἢ κατώτερον U². 323.
φθίησι Lips. 325. τρῳσὶ πτολεμίζω H.

313. For the phrase πολέμου στόμα see note on K 8.

314. ἀνενείκατο, cf. Herod. i. 86 ἀνενείκαμένον τε καὶ ἀναστενάξαντα, 116 ἐπὶ χρόνον ἀφθογγος ἦν· μόλις δὲ δὴ κοτε ἀνενειχθεὶς εἶπε. The word seems to mean *draw breath*, ἀδινῶς being used as in ἀδινὰ στενάχων. Ap. Rhod. seems to take it to mean *lifted up his voice* (ἀδινῶν δ' ἀνενείκατο φωνῆν iii. 635); while medical writers make it — *convalesce*, *pick up strength*.

320. ἔνδον ἐόντων, of the store that is in my hut, i.e. 'abundance though there be.' Compare the Odyssean χαριζομένη παρεόντων and δόρπον δὲ ξείνῳ ταμίη δότω ἔνδον ἐόντων η 166. The gen. is partitive, the participle being used almost as a subst.

321. For τι Madvig (*Adv. Cr.* i. 186) proposes κε, but this is not necessary with the potential opt.; *H. G.* § 299 f.

322. τοῦ πατρός, read οὗ πατρός, *mine own father*: see App. A (vol. i. p. 563). εἴ κεν with opt., *H. G.* § 313. Düntzer reads εἰ καί, but the καί is clearly not in place after οὐδέ, and the change is in no way needed.

324. ὁ used of the 1st person is an extension of the adversative use of the article with connecting particles (*H. G.* § 257. 1), facilitated by A. having just spoken of himself virtually in the 3rd person. Cf. a 359 μελήσει πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ, and similarly λ 352. But the phrase is undeniably harsh.

325. Hentze remarks that this is the only passage in the *Iliad*, as ξ 68 is the only one in the *Odyssey*, where Helen is mentioned by a Greek (other than herself) with words of anger. ῥιγεδανῆς, horrible, a thing to shudder at; cf. (δ)κρυσέσης, Z 344. For the form cf. ἡπεδανός, οὔτιδανός.

ἦέ τὸν ὃς Σκύρῳ μοι ἔνι τρέφεται φίλος υἱός,
 εἴ που ἔτι ζῶει γε Νεοπτόλεμος θεοειδής.
 πρὶν μὲν γάρ μοι θυμὸς ἐνὶ στήθεσσιν ἐόλπει
 οἷον ἐμὲ φθίσεσθαι ἀπ' Ἀργεὸς ἵπποβότοιο
 αὐτοῦ ἐνὶ Τροίῃ, σὲ δέ τε Φθίηνδε νέεσθαι,
 ὥς ἂν μοι τὸν παῖδα θοῇ σὺν νηὶ μελαίνῃ
 Σκυρόθεν ἔξαγάγοις καὶ οἱ δείξειας ἕκαστα,
 κτῆσιν ἐμὴν δμῶάς τε καὶ ὑψερεφές μέγα δῶμα.
 ἦδ' ἂν Πηληϊά γ' οἶομαι ἢ κατὰ πάμπαν
 τεθνήμεν, ἢ που τυτθὸν ἔτι ζῶοντ' ἀκάχησθαι
 γήραϊ τε στυγερῶι καὶ ἐμὴν ποτιδέγμενον αἰεὶ
 λυγρὴν ἀγγελίην, ὅτ' ἀποφθιμένοιο πύθηται."
 ὥς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο γέροντες,
 μνησάμενοι τὰ ἕκαστος ἐνὶ μεγάροισιν ἔλειπε.

330

335

327 ἀθ. Ar. Aph.: τεκμήριον δὲ τῆς διασκευῆς τὸ καὶ ἐτέρως φέρεσθαι τὸν στίχον
 εἴ που ἔτι ζῶει γε Πυρῆς ἐμὸς ὃν κατέλειπον Did. || ζώ(ι)η(ι) CT. 328.
 ἐόλπει JQT: ἐώλπει Ω. 330. τε: που (ι). 331. cūn: ἐνι Α (γρ. cūn):
 ἔν Q. 332. ἔξαγάγῃς Bar. 333. ὑψερεφές C'PR: ὑψηρεφές C'DG. 334.
 γ': δ' Q. || πάντα Q (γρ. πάμπαν). 335. τεθνήαι Vt. A. 336. προτιδέ-
 μενον DU Syr.: ποτιδέμενος R. 337. πύθοιτο GH. 338. δ' ἐστενάχοντο R.
 339. μνησάμενος C. || ἔλειπον J.

326. **τόν** must be referred to *πιθόμην* in 322 which is very distant, and is only rarely found with a personal accus.; E 702, Z 50, A 135. The position of **μοι** is against the Homeric rule (Monro).

327. This line was atheized by Ar. and Aph. on the ground that Achilles should not be in doubt as to the life of his son, since Skyros is near to Troy; and that the epithet **θεοειδής** is unsuitable. Did. adds another ground—that there was a variant giving the name *Πυρῆς* (the later *Pyrrhos*?), see above. But the suspicion attaches to the whole passage from 326–33 (or 337), for the *Iliad* knows nothing of any son of Achilles, except in the equally doubtful Ω 467. The loose construction of **τόν** above is therefore probably a sign of interpolation, due to a desire to bring into the *Iliad* so prominent a hero of the later Cycle.

331. **τόν** is again suspicious, and we should perhaps read *ὃν* (see on 322). But the use of the article is more defensible here, as it may be resumptive, *him, even my son*.

332. The legend of the bringing of Neoptolemos from Skyros, where he was reared by his grandfather Lykomedes, is

given in λ 506 ff. There, as in the later Cycle, he brings about the end of the siege of Troy; here he is evidently regarded as too young to travel alone, much less to fight. The discrepancy is inherent too in the conception of Achilles as quite a boy when he left home for Troy; see I 437–43, A 783 ff. But such anachronisms are a small matter to a poet seeking for pathos.

334–37. These lines might be joined on to 325, but they would still shew the obvious inconsistency between *οἶομαι τεθνήμεν* and 322. It is more probable that they are intended to reconcile the patent difficulty in the words *κτῆσιν ἐμῇν*, if Peleus be still alive.

335. **τυτθός** is to be taken with *ζῶοντα*. 'barely alive.' For the 'Aeolic' accent of **ἀκάχησθαι** see note on E 24.

336. **ποτιδέμενον**, collateral with *γήραϊ* as a cause of grief. **ἐμῇν**, *about me*, cf. *ἀγγελίην πατρός* α 408, *ἀ. στρατοῦ* β 30, *ἀ. ἐτάρων* κ 245; and Zen.'s reading *σῆς ἔνεκ' ἀγγελίης* I' 206. So also *σῇ ποθῇ* 321, *longing for thee*.

337. **ὅτε** is the usual temporal adv. after verbs of expectation, and is co-ordinate with *ἀγγελίην*.

339. **ἔλειπε** is the ms. reading. The

μυρομένους δ' ἄρα τούς γε ἰδὼν ἐλέησε Κρονίων, 340
 αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 “ τέκνον ἐμόν, δὴ πάμπαν ἀποίχεαι ἀνδρὸς ἐοῖο.
 ἦ νύ τοι οὐκέτι πάγχυ μετὰ φρεσὶ μέμβλετ' Ἀχιλλεύς ;
 κείνος ὃ γε προπάρειθε νεῶν ὀρθοκραιράων
 ἵσται ὀδυρόμενος ἔταρον φίλον· οἱ δὲ δὴ ἄλλοι 345
 οἴχονται μετὰ δείπνου, ὁ δ' ἄκμηνος καὶ ἄπαστος.
 ἀλλ' ἴθι οἱ νέκταρ τε καὶ ἀμβροσίην ἐρατεινὴν
 σταῖξον ἐνὶ στήθεσσ', ἵνα μὴ μιν λιμὸς ἵκηται.”
 ὥς εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην·
 ἣ δ' ἄρπηι ἔκυϊα τανυπτέρυγι λιγυφώνωι 350
 οὐρανοῦ ἐκκατέπαλτο δι' αἰθέρος. αὐτὰρ Ἀχαιοὶ
 αὐτίκα θωρήσσοντο κατὰ στρατόν· ἣ δ' Ἀχιλλῆϊ
 νέκταρ ἐνὶ στήθεσσι καὶ ἀμβροσίην ἐρατεινὴν
 σταῖξ', ἵνα μὴ μιν λιμὸς ἀτερπὴς γούναθ' ἵκηται,
 αὐτὴ δὲ πρὸς πατρὸς ἐρισθενέος πυκινὸν δῶ 355
 ὤιχετο. τοὶ δ' ἀπάνευθε νεῶν ἐχέοντο θοάων.

342. παιδὸς U (συγμ. ἀνδρὸς U²). | ἐοῖο Zen. : ἔαιο Par. e : ἔαιος (ἔαιος) Ω.
 343. τοι : τι Q. 344. ὃ γε : ὅδε Q. 345. ἥστο L. || ἥδ' ἂν ἄλλον Q.
 348. μιν : nin P. 350. τανυπτέρυγω H (συγμ. ι). 351. ἐκκατέπαλτο U.
 355. δὲ : ἐν ἄλλωι δ' αὖ A.

plur. ἔλειπον however is generally adopted by editors, as the more usual construction, when a plur. verb has preceded, though here it has practically no support. See λ 233-34 αἱ δὲ . . ἐπήσαν ἠδὲ ἐκάστη . . ἐξαγόρευεν.

342. ἐοῖο, *thine own*, so Zen. only ; App. A, vol. i. p. 562.

343. μέμβλετ', generally explained as μέμβλεται, but it is much better to take it as = μέμβλετο (Φ 516, χ 12), for μέ-μλ-ετο, a reduplicated thematic aor. like κέ-κλ-ετο, etc. In Hes. *Theog.* 61 read μέμβλετ' ἐνὶ for μέμβλεται ἐν. There is no good evidence for such a form as μέμβλεται at all, until we come to Ap. Rhod. and Kallim. who invented a present μέμβλομαι, through a misunderstanding of the text.

344. Cf. Σ 3 ; 347-48, cf. T 38-39.

350. ἄρπη : presumably from its name a bird of prey, but of course incapable of identification. Aristotle (*H. A.* ix. 2. 4) appears to have applied the name to some sea-bird. For other references see Thompson *Gloss.* s.v.

351. We must divide ἐκ-κατ-ἐπ-αλτο, as is clear from κατεπάλμενος λ 94, not, as some have proposed, ἐκ-κατ-ἐπαλτο from πάλλομαι (which does not mean *to leap* but *to shake*) ; see on O 645.

354. ἵκηται, so all mss. ; edd. since Wolf have generally read ἵκοιτο from conjecture. In B 4, N 649, O 598, II 650, where the subj. is used in narrative of an event which is past for the narrator, it always occurs after a verb implying doubt or inquiry, and may thus be taken to vividly present the thought as it is in the mind of the character represented. In this case no such verb of doubting or seeking precedes ; but the mood may with some violence still be explained as a direct presentation of Athene's thought, put, as we might almost say, between inverted commas ; and the close neighbourhood of the direct statement in 348 may have contributed to this. But here, as in the cases mentioned, it is more probable that the opt. is original, and that later usage has produced an alteration of the text. See *H. G.* § 298 and notes on Ξ 165, O 23.

ὥς δ' ὅτε ταρφειαὶ νιφάδες Διὸς ἐκποτέονται
 ψυχραί, ὑπαὶ ῥιπῆς αἰθρηγενέος Βορέας,
 ὥς τότε ταρφειαὶ κόρυθες λαμπρὸν γανύουσαι
 νηῶν ἐκφορέοντο καὶ ἀσπίδες ὀμφαλόεσσαι 360
 θώρηκές τε κραταιγύαλοι καὶ μέλινα δοῦρα.
 αἴγλη δ' οὐρανὸν ἴκε, γέλασσε δὲ πᾶσα περὶ χθών
 χαλκοῦ ὑπὸ στεροπῆς· ὑπὸ δὲ κτύπος ὄρνυτο ποσσὶν
 ἀνδρῶν· ἐν δὲ μέσοισι κορύσσετο δῖος Ἀχιλλεύς.
 τοῦ καὶ ὀδόντων μὲν καναχὴ πέλε, τῷ δέ οἱ ὅσσε 365
 λαμπρόσθην ὥς εἴ τε πυρὸς σέλας, ἐν δέ οἱ ἦτορ
 δύν' ἄχος ἄτλητον· ὁ δ' ἄρα Τρῶσιν μενεαίνων
 δύσετο δῶρα θεοῦ, τά οἱ Ἥφαιστος κάμε τεύχων.

357. νιφάδες . . (359) ταρφειαὶ om. J. || ἐκπετέονται Vg. b A. 358. ὑπὸ
 Syr. Bar. Mor.: ὑπὸ ἢ ὑπαὶ Eust. 360. ἐκ νηῶν ἐφέροντο P: ἐκ νηῶν
 φορέοντο Lips. || LPR place this line after 361. 361. δοῦρα: δῶρα PR.
 After this Bar. Mor. Vg. A add ἐκ νηῶν ἐχέοντο, βοὴ δ' ἄβυστος ὀρώρει. 362.
 ἴκε: ἴκε Q. || γέλασε δὲ χθών παμμήτωρ Schol. Theokr. i. 31. 363. ὑπαὶ Q.
 ὑπ' ἀστεροπῆς D. || ὄρνυτο A Q. 365-68 ad. Ar. (see below). 368. θεοῖο
 PR. || οἱ om. D.

357. Διὸς here shews clear evidence of a primitive meaning 'sky.' So N 837.

358=O 171, q.v. 359. Cf. N 265.

360. ἐκφορέοντο, were borne forth by the wearers; a rather curious phrase, but more Epic in its simplicity than the periphrases designed to conceal its baldness: 'prodibant, ut arma dicta sint pro armatis' Heyne.

361. κραταιγύαλοι, with solid plates, here only. The θώρηξ was composed of a solid breastplate and backplate; O 530, and Pausan. x. 26. 5. But the line by its awkward position, which one family of mss. has corrected, clearly betrays itself as a late interpolation (App. B, iii. 3 c).

362. The ideas of laughing and shining pass so naturally into one another that we can hardly confine the word γέλασε here absolutely to the latter sense, though it is no doubt the original one; the former must have been prominent also in the poet's mind. Cf. Lucr. ii. 325 totaque circum Aere residescit tellus, Hor. C. iv. 11. ὁ ridet argento domus. (Root γλασ, to shine, according to Ahrens Beitr. 140, cf. ἀ-γλα-ός, γλήνεα=γλάσνεα.)

365-68. ἀθεοῦνται σίτχοι τέσσαρες· γελοῖον γὰρ τὸ βρυχᾶσθαι τὸν Ἀχιλλέα, ἢ τε συνέπεια οὐδὲν ζητεῖ διαγραφέντων αὐτῶν. ὁ δὲ Σιδώνιος ἠθετηκέναι μὲν τὸ πρῶτον φησιν αὐτοὺς τὸν Ἀρίσταρχον,

ὕστερον δὲ περιελεῖν τοὺς ὀβελούς, ποιητικὸν νομίσαντα τὸ τοιοῦτο. ὁ μέντοι Ἀμμώνιος ἐν τῷ περὶ τῆς ἐπεκδοθείσης διορθώσεως (the second edition of Ar.'s recension) οὐδὲν τοιοῦτο λέγει Did. The scholion is important as shewing the uncertainty of the tradition as to some points of Ar.'s doctrine in the time of Didymos. For Ammonios see note on K 398. To reconcile his silence with the words of Dion. Sidonios, Lehrs suggests that Ar. may have 'removed the obeli' in his lectures after the publication of his second edition. The question turns mainly on two points, first whether the lines are 'grotesque,' as Ar. thought, and secondly on the apparent reference to the ὀπλοποιία in 368. As to the first modern critics may hesitate as Ar. did—a sympathetic reader may find in them barbaric grandeur like that of O 607-09, where others only see turgid exaggeration. A reference to the ὀπλοποιία will of course exclude them from a place in the original poem; it is just possible that the Μῆνις may have known of a divine panoply made by Hephaistos for Achilles before Σ existed, as we have no reason to doubt Cheiron's Pelian spear. My own feeling is that the passage may be retained as primitive, but that 368 has been altered after the addition of Σ.

κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας· 370
 δεύτερον αὖ θώρηκα περὶ στήθεσιν ἔδυνεν.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον
 χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε
 εἵλετο, τοῦ δ' ἀπάνευθε σέλας γένετ' ἥυτε μήνης.
 ὥς δ' ὅτ' ἂν ἐκ πόντοιο σέλας ναύτησι φανήη 375
 καιομένοιο πυρός· τὸ δὲ καίεται ὑψόθ' ὄρεσφι
 σταθμῶι ἐν οἰοπόλῳ· τοὺς δ' οὐκ ἐθέλοντας ἄελλαι
 πόντον ἐπ' ἰχθυόεντα φίλων ἀπάνευθε φέρουσιν·
 ὥς ἀπ' Ἀχιλλῆος σάκεος σέλας αἰθέρ' ἵκανε
 καλοῦ δαιδαλέου. περὶ δὲ τρυφάλειαν αἰέρας 380
 κρατὶ θέτο βριαρὴν· ἥ δ' ἀστήρ ὥς ἀπέλαμπεν
 ἵππουρις τρυφάλεια, περισσεύοντο δ' ἔθειραι
 χρύσειαι, ἃς Ἥφαιστος ἵει λόφον ἀμφὶ θαμειάς.
 περιήθη δ' εὖ αὐτοῦ ἐν ἔντεσι διῶς Ἀχιλλεύς,

375. φανείη CGJPQSU Harl. a. 376. τὸ δὲ: τό τε Ar. T. 378. φέρωσι
 Vr. d. 379. ἀπ': ὑπ' S. || σάκεος: κεφαλῆς Syr. 381. βριαρὰν H. 383.
 χρύσειαι CHQ. 384. δ' εὖ Ar. Ω: δ' εὖο Zen.: δὲ οἱ Ptol. Ask.: δ' εὖο T
 Par. j: δὲ οἱ GST¹ (e corr.) U Par. e.

369-73=Γ 330-32, 334-35. 371 is later, as usual.

374. This line has been suspected from the days of Hermann and Heyne, as it does not go well with the following simile; in other cases where comparisons are accumulated they illustrate different aspects of the subject (see on B 455); but this is not the case here. The comparison to the moon, too, shews that the poet was thinking of a round shield (cf. Ψ 455) which we have no ground for thinking that Achilles bore. The line is of the familiar type where a rhapsode thought a verb necessary or apt to complete the sense of a phrase, and added it at the beginning of a line, which he then filled out as best he could.

375. The comparison depends on the distance at which a light on a high hill can be seen at sea. Perhaps it is also meant to suggest the additional thought that the sight of Achilles in his shining armour cheers his men as the sight of a shepherd's fire cheers mariners who have been driven out of their course and do not know where they are. ἐκ πόντοιο, an instance of the frequent idiom by which the source of a perception is re-

garded as being in the percipient, not in the thing perceived; thus 'the gleam' appears to sailors (seeing it) from the sea' means only 'appears to sailors on the sea.' See on II 634. ὅτ' ἂν, ὅτε κ' Brandreth. But there is some ground for doubting ἂν or κε in similes: see *H. G.* § 289. 2 a.

377. οἰοπόλῳ, *lonely*, see X 473, with note. The sense ἐν ᾧ οἶες πωλοῦνται given by the scholia happens to suit here but not elsewhere. σταθμῶι, *steading*, very likely implies a sheep-station, see Σ 589.

382. This line is evidently interpolated from X 315, where Achilles is in rapid motion, so that περισσεύοντο has a special force which is lost here. The addition involves a very awkward repetition of τρυφάλεια. It is not clear whether ἔθειραι had an initial F (II 795, X 315). 383 is in both places an interpolation (see App. Crit. on X 316) designed to bring in an allusion to the ὀπλοποιά.

384. δ' εὖ, i.e. δὲ Fέ'(o) (Heyne) or rather δ' ἐFέ'(o), where ἐFέο is the emphatic reflexive form. (See on N 495, Σ 162.) This is substantially Zen.'s reading δ' εὖο.

εἰ οἷ ἐφαρμόσσειε καὶ ἐντρέχοι ἀγλαὰ γυῖα· 385
 τῶι δ' εὖτε πτερὰ γίνετ', ἄειρε δὲ ποιμένα λαῶν.
 ἐκ δ' ἄρα σύριγγος πατρώϊον ἐσπάσας ἔγχος
 βριθὺ μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν
 πάλλειν, ἀλλὰ μιν οἷος ἐπίστατο πῆλαι Ἀχιλλεύς,
 Πηλιάδα μελίην, τὴν πατρὶ φίλωι πόρε Χείρων 390
 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἡρώεσσιν.
 ἵππους δ' Ἀυτομέδων τε καὶ Ἀλκιμος ἀμφιέποντες
 ζεύγνυνον· ἀμφὶ δὲ καλὰ λέπαδν' ἔσαν, ἐν δὲ χαλινούς
 γαμφηλῆς ἔβαλον, κατὰ δ' ἡνία τεῖναν ὀπίσσω
 κολλητὸν ποτὶ δίφρον. ὁ δὲ μάστιγα φαεινὴν 395
 χειρὶ λαβὼν ἱραρυῖαν ἐφ' ἵπποιον ἀνόρουσεν
 Ἀυτομέδων· ὅπιθεν δὲ κορυσσάμενος βῆ Ἀχιλλεύς
 τεύχεσι παμφαίνων ὥς τ' ἡλέκτωρ Ὑπερίων.
 σμερδαλέον δ' ἵπποισιν ἐκέκλετο πατρὸς εὐοῖ·
 “Ξάνθέ τε καὶ Βαλῖε, τηλεκλυτὰ τέκνα Ποδάργης, 400

385. ἐντρέχει Bar. γυῖα: δῶρα GHPS Harl. a (γρ. γυῖα). 386. εὖτε
 Ar. Ω: αὖτε ἂν ἀπὸ τῶν πόλεων Harl. a, Par. g(?): ἤντε GHQ Par. j: ἡντε AS:
 ἔωτε J: ἦτε Vg. A: ὥστε Aph. 'Vat. 10': πρότερον γράφων ὁ Ἀρίσταρχος τῶι
 δ' εὖτε μετέγραψεν ὕστερον τῶι δ' αὖτε Schol. A (Did. ? see Ludwig). | γίγνεται
 L Syr. 387. ἐσπάσας ἔγχος: ἔγχος ἔρυσσεν Ar. Lex. 147. G. 388-91 ἂθ.
 Ar.: ἐνταῦθα μὲν αὐτοὺς Ζηνῶδοτος καταλέλοιπεν ἐπὶ δὲ τοῦ Πατρόκλου (II 141-44)
 ἡθῆτηκεν An. 390. πόρε AmPR Syr.: τάμε Ω (Ar. διχῶς, Did. on II 143).
 391. ἐν κορυφῇ Ar. A *supr.* 392. ἀμφιέποντες C. 393. ζεύγνυνον Ar. Ω:
 ζεύγνυσαν G Harl. b, Par. d j. 394. τεῖνον R: τεῖνεν CQ. 395. προτι Syr.:
 ἐπὶ Harl. a. 396. ἵπποισιν CQ Harl. a. 398. παμφαίνων: λαμπόμενος DST.
 399. σμερδαλέον S. 400. τέκνα: δῶρα R (τέκνα R^m).

385. ἐφαρμόσσειε, the aor. seems to require the trans. sense, *whether he had fitted them on well*. If we took it as intrans., *whether they fitted*, we should expect ἐφαρμόζοι. See note on P 210.

386. εὖτε, see note on Γ 10. There is no choice but to accept this (or ἡντε) in the sense as; Ar., if it is true that he adopted αὖτε on second thoughts, held that we could 'understand' ὥς as in his interpretation of ὁ δὲ φῆ κώδειαν ἀνασχῶν Ξ 499. But the supposition is untenable in both cases. In Epic language τῶι δ' αὖτε πτερὰ γίνετο could only mean 'they became (literal) wings again to him,' which is not to be believed. ἄειρε itself shows that a particle of comparison is required, unless we are to imagine Achilles soaring in the following scenes. When the particle precedes we

see that it covers ἄειρε δέ, *like wings to lift him*.

387. σύριγγος, a pipe, i.e. evidently a socket in which to set a spear (in this sense only here). Compare the δουροδόκη ἐξῶος of α 128, which stands against a pillar in the house of Odysseus.

388-91=II 141-44, where see note. There is no reason to doubt their authenticity here.

392. Ἀλκιμος, the familiar short form of Ἀλκιμέδων (II 197, etc.); so also Ω 474, 574.

393. ἔσαν, settled, aor. of ἔω, see on 280. λέπαδνα, see App. M, § 6.

394. See on Γ 261.

398. ἡλέκτωρ Ὑπερίων, see notes on Z 513, Θ 480.

400. See on II 149-50; and cf. Θ 185.

ἄλλως δὴ φράζεσθε σαωσέμεν ἡμιοχῆα
 ἀψ Δαναῶν ἐς ὄμιλον, ἐπεὶ χ' ἔωμεν πολέμοιο,
 μῆδ' ὥς Πάτροκλον λίπετ' αὐτόθι τεθνηῶτα."

τὸν δ' ἄρ' ὑπὸ ζυγόφῃ προσέφη πόδας αἰόλος ἵππος
 Ξάνθος, ἄφαρ δ' ἤμυνσε καρῆατι, πᾶσα δὲ χαίτη 405
 ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν οὐδας ἵκανε·
 αὐδήεντα δ' ἔθηκε θεὰ λευκώλενος Ἥρη·
 "καὶ λήην σ' ἔτι νῦν γε σαώσομεν, ὄβριμ' Ἀχιλλεῦ·
 ἀλλὰ τοι ἐγγύθεν ἡμαρ ὀλέθριον· οὐδέ τοι ἡμεῖς
 αἵτιοι, ἀλλὰ θεός τε μέγας καὶ μοῖρα κραταῖη. 410
 οὐδὲ γὰρ ἡμετέρῃ βραδυτῆτί τε νωχελίῃ τε
 Τρῶες ἀπ' ὁμοῖν Πατρόκλου τεύχε' ἔλοντο·

401. ἡμιοχῆα A¹CHTU: ἡμιοχῆας Ω. 402. θαναῶν: ἐν ἄλλῳ λαῶν A. ||
 χ' ἔωμεν A^mH (supr. ο) S: χ' ἔομεν JPR Harl. a: χέωμεν D: χεῶμεν Q,
 γρ. Par. j: τινὲς χέομεν Sch. U: κ' ἔωμεν Vr. A Lips.^m: κ' ἔομεν Et. Gud. 8. 23,
 γρ. C: χ' ἔωμεν Ω. 403. αὐτοῦ A (γρ. αὐτοῖ) GPR Syr. Τεσνεῖωτα A (supr. η)
 CDGPTU Syr. 407 ἄθ. Ar. 408. ὄβριμ' CHLR. 409. ἀλλ' ἢ τοι PR. ||
 οὐδὲ τι GPR: ἀλλ' οὐ τοι H. 411 (first) τε om. PR Vr. A: γε U. 412.
 ὁμοιοι Q.

401. ἄλλως, in other (i.e. better) *wise* than before. *σαωσέμεν*, aor. as I 230. *ἡμιοχῆα*, the sing. is more forcible, though the plur. is of course possible.

402. The mss. variants point to ἔωμεν formed by Ionic metathesis of quantity from ἡ-ομεν, subj. of ἡ=sa- meaning *satiated* (see on N 315), so that the sense is 'when we have had our fill of fighting.' The form has doubtless been influenced by *στέωμεν* for *στήομεν*, and has thus exchanged the original α- for ε- (so also *κτέωμεν* beside *κτάμεναι*), retaining it however in the infin. *ἄμεναι* (ā-) Φ 70. It is natural to write *ἄομεν* (ā-) as a restoration of the original form, but here as with *στέωμεν* the ā is a difficulty; see note on A 348 (*H. G.* § 81). Φ 70 shews that the verb is intrans., and is not to be taken as=give them their fill. Whether we should write *ἄμεναι* there or κ' ἔωμεν here is not clear; the tradition is not consistent in its treatment of Ionic *psilosis*; cf. the doubts as to *ἀδινός* or *ἀδινός*, *ἄδην* and *ἄδην*, *ἀθρός* and *ἀθρός*, *ἄμαξα* and *ἄμαξα*, and others.

403. *μηδὲ* rejects the thought conveyed by the *ὥς*-clause, and be it not as (it was when) ye left P. *αὐτοῖ*, on the field.

404. *πόδας αἰόλος*, here only. *αἰόλος* is applied to worms, wasps, and the gad-

fly in H. The ideas of rapid movement and sparkling light pass easily into one another, and it is not always easy to see which the adj. implies. See Buttmann, *Lexil.* s.v. Here it is to be compared with *μαρμαρυγαὶ ποδῶν* θ 265, the *sparkling, glancing*, of feet in rapid movement. Cf. *κύνες ἀργοὶ* A 50.

405. *ἡμυσε*, bowed down, cf. B 148.

406=P 440.

407. *αὐδήεντα*, vocal, with human voice. Compare the commentators on ε 334 *βροτὸς αὐδήεσσα*, κ 136 *θεὸς αὐδήεσσα*. Galen on Hippokrates says that animals have *φωνή* but men alone *αὐδή*: but this is not borne out by φ 411, Hes. *Scut. Herc.* 396. The line was athetized by Ar. as superfluous and contradicting 418, because the same god who gave the voice ought to have taken it away; which is perfectly true by mythological rules of etiquette, but speaks equally against 418. Why Hera should have worked the miracle it is not easy to see. The information given to Achilles is no more than his mother has told him, with the single exception of the detail of his fate in 417.

411. *νωχελίῃ* does not recur in Greek before Iamblichos, though Eur. and a few later poets have *νωχελής*=*sluggish*. The origin of the word is unknown.

ἀλλὰ θεῶν ὄριστος, ὃν ἡύκομος τέκε Λητώ,
 ἔκταν' ἐνὶ προμάχοισι καὶ Ἑκτορι κῦδος ἔδωκε.
 νῶϊ δὲ καὶ κεν ἅμα πνοιῇ Ζεφύροιο θέοιμεν, 415
 ἦν περ ἐλαφροτάτην φάσ' ἔμμεναι· ἀλλὰ σοὶ αὐτῷ
 μόρσιμόν ἐστι θεῷ τε καὶ ἀνέρι ἴφι δαμῆναι."
 ὥς ἄρα φωνήσαντος ἐρινύες ἔσχεθον αὐδὴν.
 τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "Ξάνθε, τί μοι θάνατον μαντεύεαι; οὐδέ τί σε χρί. 420
 εὖ νύ τοι οἶδα καὶ αὐτὸς ὃ μοι μόρος ἐνθάδ' ὀλέσθαι,
 νόσφι φίλου πατρὸς καὶ μητέρος· ἀλλὰ καὶ ἔμπηγς
 οὐ λήξω πρὶν Ἴρῳας ἄδην ἐλάσαι πολέμοιο."
 ἦ ῥα καὶ ἐν πρώτοις ἰάχων ἔχε μώνυχας ἵππους.

413. ὄριστος G. 415. θέωμεν (A supr.) C. 416-17 ἀθ. Ar. 416. ἦν :
 τῆν Syr. || τὸν περ ἐλαφρότατον Schol. Ap. Rhod. ii. 276. 421. ὃ μοι : ὅτι Q.
 422. μῆτρος PRU. 423. τρώας : τρώειν Bar. || ἐλάσω ' Vat. 10' and ar. Eust.

416-17. Athetized by Ar. as needless; 'we know that wind is the swiftest, but *φασί* is used of a report about something not certainly known; nor is it suitable in the mouth of a horse.' These reasons are not convincing. *φασί* is often used of things well known, and indeed to emphasize the fact that they *are* well known (see for instance 96). It is here a naïve way of bringing a natural fact into relation with mankind, as we should say, 'Zephyros has the swiftest flight known to man.' A somewhat more serious difficulty might be raised upon II 149 f.; the poet here clearly does not know that Zephyros is Xanthos' own father. αὐτῷ, to contrast Achilles with the speaker; as we might say 'on your own account,' apart from us.

418. The Erinyes elsewhere have purely moral functions. They seem here to have developed almost into an abstraction of the law which orders the universe, physical as well as moral (see note on

I 454). This however is obviously a very refined conception; we are not surprised to meet it in Herakleitos (ἥλιος γὰρ οὐχ ὑπερβήσεται μέτρα, φησὶν ὁ Ἡράκλειτος· εἰ δὲ μή, Ἐρινύες μιν Δίκης ἐπικούροι ἐξευρήσουσιν, Plut. *de Exil.* 11, p. 604 A), but it cannot belong to the early Epic age. The explanation of Schol. A πάντα τὰ παράλογα καὶ τεράστια δοκεῖ ὑπὸ Ἐρινύων γίνεσθαι, only shews that he fully felt the difficulty. This line could be more easily dispensed with than 407. (Compare *Aen.* iii. 379 *prohibent nam caetera Parcae Scire Helenum farique vetat Saturnia Iuno*, where the Parcae are intelligible enough.) ἔσχεον is here best taken as an aor.; N 163.

421. τοι, Brandreth's τό is doubtless right.

423. For ἄδην ἐλάσαι πολέμοιο see note on N 315.

424. Bentley conj. ἐν πρώτοισιν ἑών, comparing Δ 341, M 315.

Υ

INTRODUCTION

IT is evident that the traditional title of this book, *Θεομαχία*, is a complete misnomer. There is in Φ a real battle of the gods; but all that we have here is a bombastic introduction (1-74) which leads to nothing whatever, and is in quite ludicrous contradiction to the peaceful mood of 133 ff. It is likely enough that the prologue here really belongs to the battle in Φ; for Φ 385 or 387 might follow on Υ 74 with much gain to the significance of 55-74. We have, in fact, a repetition of the phenomenon of N-Ξ, where we found the prologue of the *Διὸς Ἀπάτη* detached from the main story of Ξ and prefixed to the quite independent narrative of N.

The cause of the dislocation can be perceived. The Theomachy of Φ has been blended into a continuous story with the fight with the River. Its prologue therefore was dropped. The fight with the River, and indeed the greater part of the battles with which we have now to deal, involve constant intervention by the gods. But after Θ had been brought into the corpus of the *Iliad*, such intervention was only permissible when the veto of Zeus in Θ 1-27 had been formally removed. For this purpose the discarded prologue of the Theomachy, with its direct recantation of the veto (24, 25), was placed before the fight with Aineias, which concludes with the direct interference of Poseidon. That the otherwise incredible change from tumultuous frenzy to peaceful indifference in the attitude of the gods at large should have been left untouched does more credit to the pious conservatism than to the skill of the editor.

The second section of the book, 76-352, is well marked, and has all the appearance of an independent "Aeneid." Far from having any special appropriateness to this point of the war, it is glaringly inconsistent with its context. Achilles issues from the camp burning with the fury of insatiable revenge; yet his advice to his very first adversary is to go away "lest some harm befall him" (196). In the whole of this speech (178-98) there is not one word belonging to the situation. Achilles is in a merciful and, indeed, bantering mood, and long-suffering enough to listen to the wearisome repetitions, like those of an opera chorus, "let us have no more talk," where-with Aineias adorns the lengthy Trojan pedigree which he asserts that Achilles well knows already (200-58). When they come to blows Achilles is actually "afraid" at his adversary's cast (262), and his own return blow fails of its effect. Finally, after hearing of what "might have been," we find

Poseidon suddenly coming forward as a champion of the Trojans, in contradiction of all his policy, and saving Aineias for the future glory of his family.

There can, in short, be little doubt that we have here a separate poem with a distinct object. That object must undoubtedly be the glorification of Aineias—an apology perhaps for the other episode twice alluded to, when he ran away from Achilles at Lyrnessos without a blow. Here he attributes his previous weakness to Zeus (242), and makes up for it by facing his enemy with not unequal courage; he rather than Achilles is throughout the hero. And the curious allusion to his descendants in 307 clearly gives the reason of the interpolation—a desire to bring into some sort of harmony with the *Iliad* a later local legend of the kingship of the family of Aineias in the Troad, and perhaps even to explain a Poseidon-cultus among them.

The "Aeneid" seems to be a complete whole; doubts arise only as to the "prologue in heaven" 76-155, and to some passages in the Trojan genealogy. The latter are discussed in the notes on 215 and 219; with regard to the prologue we can only say that it may well be a later introduction, but that it must have become firmly attached before the wild contradiction with 48-74 could have been allowed to stand.¹

That the last section (353-503) partly consists of the story of the primitive Μῆνις, the beginning of Achilles' career of vengeance, is highly probable. The main question is as to the point where the old work begins. Between 407 and 503 suspicion can attach only to a few short passages (see on 445, 463, 499). But the words of Achilles in 354-63 are, as Hentze has remarked, "weak and colourless," and below the level required by the situation, shewing less energy even than those of Hector (366-72). It is therefore probable that 353-80 form a transition passage due to the diaskeuast who interpolated the "Aeneid." With 381 the original opening of the battle may have begun. Still there are traces which seem to betray a later hand in the following passage. The apparent allusion to the Panionic festival of the Helikonian Poseidon in 404 has caused suspicion in some quarters. But those who believe in the origin of the Μῆνις in Greece proper may take this as a trace rather of the Achaian worship of the god in the Peloponnesian Helike. They will regard with more doubt the description of Iphition's origin in 384 ff., which betrays more knowledge of Asia Minor than we find elsewhere in the older portions of the *Iliad*, and is evidently in close connexion with a passage in the Catalogue (B 865-66). I should regard 383-94 as interpolated—here again the taunt of Achilles seems meaningless, and very different from the intense passion of his other short speeches, 429, 449 ff. The family history is only enough to delay the action at a moment where rapidity is needed, without giving any particular importance to the victim, or significance to the strong word ἐκπαγλώτατε. But the point is one for the scholar's private judgment.

¹ It is, however, permissible to conjecture, with Erhardt, that 1-40, 75 ff. formed the original prologue of the Aeneid, and that only 41-74 belong to the Theomachy of Φ.

ΙΛΙΑΔΟΣ Τ

Θεομαχία.

ὥς οἱ μὲν παρὰ νηυσὶ κορωνίσιν θωρήσσοντο
 ἀμφὶ σέ, Πηλέος υἱέ, μάχης ἀκόρητοι Ἀχαιοί,
 Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῶι πεδίοιο·
 Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι
 κρατὸς ἀπ' Οὐλύμπιοιο πολυπτύχου· ἡ δ' ἄρα πάντη 5
 φοιτήσασα κέλευσε Διὸς πρὸς δῶμα νέεσθαι.
 οὔτε τις οὖν ποταμῶν ἀπέην, νόσφ' Ὀκεανοῖο,
 οὔτ' ἄρα νυμφάων, αἵ τ' ἄλσεα καλὰ νέμονται
 καὶ πηγὰς ποταμῶν καὶ πίσσα ποιήεντα.

2. ἀκόρητοι HQ (T *supr.*) Vr. A Par. a (c *supr.*) f j, and ap. Nik. : ἀκόρητον Ω (Ar. διχῶς?). 3. αὖθ' : αὖ L. || After this (C *man. rec.*) J add ἔκτορι θωρήσσοντο μετὰ πρώτοισιν ἐόντι. 4. δ' ἐκέλευσε θέμιστα P : δ' ἐκέλευσε θέμιστι *Lips.* : δὲ θέμιστ' ἐκέλευσε pseudo-Plut. 132. 36. || θέμιστι GST. || κέλευε C. 8. ταί τ' GHJPRST Syr. 9. πείσ(c)εα CGH (*supr.* i) P²QR Syr. *Lips.* Cant. Vr. A Mose. 2 : πῖσσεα LP¹ : πῖσσεα Harl. a.

2. ἀκόρητοι is more in accordance with the usual rhythm (cf. *κάρη κομόωντες*), than ἀκόρητον, though less supported. And it is Achilles' men, not he himself, who might be supposed to have had a surfeit of battle.

3. *θρωσμῶι πεδίοιο*, see note on A 56, whence the line is no doubt copied. The line added in CJ is a good illustration of the constant tendency to supply verbs, which in this instance has not prevailed.

4. So in β 69 it is Themis who *ἀνδρῶν ἀγορὰς ἡμὲν λυεῖ ἡδὲ καθίζει*. The appropriateness of the function is obvious. The goddess reappears in H. only in O 87, 93.

5. *κρατός*, only here for *mountain-top*, instead of *κάρηνον*, see on A 309. It is however used three times in *Od.* in a metaphorical sense, in the phrase *ἐπὶ κρατὸς λιμένος*.

7. The scholia assign various reasons for the absence of Okeanos; but Heyne justly remarks that this is less strange than the presence of nymphs and rivers in a council of the gods. He thinks that 7-9 may have been interpolated to account for the presence of the River Skamandros in the Theomachy as one of the gods. It has been also suggested that as Hestia, the personification of the fixed dwelling, alone stays away from the solemn procession of the gods in the *Phaëdrus* (247 A), so Okeanos is absent because he is the bond that holds the world together.

8-9. Compare ζ 123-24 *νυμφάων αἶ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα καὶ πηγὰς ποταμῶν καὶ πίσσα ποιήεντα*, and *Hygm.* Ven. 97-99. There is mention of nymphs in general in Ω 616, ν 350, ξ 435, ρ 211; of *νηίδες* Z 22, Ξ 444, T 384, *ὄρεστιάδες* Z 420 (where they are daughters of Zeus,

ἐλθόντες δ' ἐς δῶμα Διὸς νεφεληγερέταο 10
 ξεστήης αἰθούσησιν ἐνίζανον, ὡς Διὶ πατρὶ
 "Ἥφαιστος ποίησεν ἰδυίησι πραπίδεςσιν.
 ὥς οἱ μὲν Διὸς ἔνδον ἀγηγέρατ'· οὐδ' ἐνοσίχθων
 νηκούστησε θεᾶς, ἀλλ' ἐξ ἁλὸς ἦλθε μετ' αὐτούς,
 ἴξε δ' ἄρ' ἐν μέσσοισι, Διὸς δ' ἐξείρετο βουλὴν. 15
 "τίπτ' αὐτ', ἀργικέραυνε, θεοὺς ἀγορήνδε κάλεσσας;
 ἦ τι περὶ Τρώων καὶ Ἀχαιῶν μερμηρίζεις;
 τῶν γὰρ νῦν ἄγχιστα μάχη πόλεμός τε δέδηε."
 τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 "ἔγνως, ἐνοσίγαιε, ἐμὴν ἐν στήθεσι βουλὴν, 20
 ὦν ἔνεκα ξυνάγειρα· μέλουσί μοι ὀλλύμενοί περ.
 ἀλλ' ἦτοι μὲν ἐγὼ μενέω πτυχὶ Οὐλύμπιο
 ἦμενος, ἐνθ' ὁρόων φρένα τέρψομαι· οἱ δὲ δὴ ἄλλοι
 ἔρχεσθ' ὄφρ' ἂν ἵκησθε μετὰ Τρώας καὶ Ἀχαιοὺς,
 ἀμφοτέροισι δ' ἀρήγθ', ὅπῃ νόος ἐστὶν ἐκάστω. 25
 εἰ γὰρ Ἀχιλλεὺς οἶος ἐπὶ Τρώεσσι μαχεῖται,
 οὐδὲ μίνυνθ' ἔξουσι ποδώκεα Πηλεΐωνα.

11. ἐνίζανον Ar. ACU Harl. d, γρ. X: ἐφίζανον Zen. Ω: τινὲς ἐνίδρανον
 Sch. AT. 12. ποίης· εἰδυίησι Par. g Syr. and ap. Dil. 15. ἐξείρετο CPQR
 Bar. Mor. 16. αὐτ': αὐ GJ: ἄρ' R. 18. τῶν μὲν J: τῶγαρ Syr. 20.
 ἐν: ἐνὶ PR. 23. τέρπομαι Q. 26. ἐπὶ: ἐνὶ Vr. b A. || μάχεται C¹.

see note), ἀγρόνιοι ζ 106. *πίεσα*, *water-meadows*. Compare the name Pisa in Elis.

11. ἐνίζανον, not ἐφίζανον, is obviously right; αἰθουσαι are colonnades, not benches, as Zen. and others seem to have held (τινὲς δὲ γρ. "ἐνίδρανον," καθέδρας οἰηθέντες εἶναι τὰς αἰθούσας Sch. AT).

13. The Schol. remarks that the special mention of Poseidon may allude to the bad terms on which he had last parted from Zeus, O 173-218. But of course Poseidon was the chief rival of Zeus, and his obedience to a summons would not be always a matter of course.

18. ἀγχιστα δέδηε, a difficult phrase here. The obvious sense is 'has come to very close quarters'—a singularly inappropriate expression to use in the midst of the only pause in the battle since the beginning of A. But if we remember that this introduction really belongs to the Theomachy at the end of Φ which takes place in heaven just as the great crisis, the death of Hector, is being accomplished on earth, the words

gain their proper significance, and it is needless to seek for any other, such as 'is on the point of bursting out' or 'is kindled very nigh Olympus(?)' or 'has come to a crisis,' or 'now most nearly concerns us' (the gods, Agar in *C. R.* xi. 101). There are obvious objections to all these interpretations.

21. ὦν is of course neuter, and epexegetic of βουλὴν. ὀλλύμενοι may by a god be used of either party, but shews that the Trojans are uppermost in Zeus' thoughts.

23. φρένα τέρψομαι, *will take my case*; the phrase seems rather inconsistent with 21, but is developed to exaggeration in Φ 389-90.

26. οἶος, without interference of the gods. Zeus seems to forget that Achilles will rather gain than lose by such intervention, the Greek gods being the more powerful. μαχεῖται, a contracted form of the future not elsewhere found in H. It is wiser to accept it as evidence of lateness than to read μάχεται with van L.

καὶ δέ τέ μιν καὶ πρόσθεν ὑποτρομέεσκον ὀρώντες·
νῦν δ', ὅτε δὴ καὶ θυμὸν ἐταίρου χῶεται αἰνῶς,
δείδω, μὴ καὶ τείχος ὑπὲρ μόνον ἐξαλαπάξῃ." 30

ὥς ἔφατο Κρονίδης, πόλεμον δ' ἀλίσστον ἔγειρε.
βὰν δ' ἵμεναι πόλεμόνδε θεοί, δίχα θυμὸν ἔχοντες·

"Ἥρῃ μὲν μετ' ἀγῶνα νεῶν καὶ Παλλὰς Ἀθήνῃ

ἡδὲ Ποσειδάων γαιήοχος ἡδ' ἐριούνης

Ἑρμείας, ὃς ἐπὶ φρεσὶ πευκαλίμησι κέκασται· 35

"Ἥφαιστος δ' ἅμα τοῖσι κίε σθένει βλεμειῶν

χωλεύων, ὑπὸ δὲ κνήμαι ῥώνοντο ἀραιαί·

ἐς δὲ Τρῶας Ἄρης κορυθαίολος, αὐτὰρ ἄμ' αὐτῶι

Φοῖβος ἄκερσεκόμης ἡδ' Ἀρτεμις ἰοχέαιρα

Λητώ τε Ξάνθός τε φιλομμειδῆς τ' Ἀφροδίτη. 40

28. καὶ δέ: οὐδέ Q. || τέ: τί Ar. JST Par. e: τό Par. j. 29 om. Lips.^t
30. τινὲς γράφουσιν οὐ μέντοι μοῖρ' ἐστὶν ἐπὶ ζωιοῦ ἀχιλῆος ἰλίου ἐκπέρσαι
εὐναίόμενον πολέερον· πέρρει (ἐπερσε ms.) δουράτεος ἵππος καὶ μῆτις ἐπειοῦ
Sch. T. 31. ἄγειρε Vr. d: ἄγειρε Q. 32. ἰέναι U, γρ. Harl. a. 35.
ἐπὶ A[C]JQ Syr. Vr. b: ἐνὶ Ω. || κέκασται Ar. HPRU Vr. b, Mosc. 2: κέκαστο Ω.
36. ἅμα: ἄρα Cant. 40. φιλομμειδῆς: γρ. διὸς εὐγατῆρ Sch. T.

28. καὶ δέ τε . . καί, *yea*, and even; a remarkable heaping up of conjunctions. Compare οὐδέ . . οὐδέ Σ 117 etc. The combination καὶ δέ τε does not recur in H. This probably induced Ar. to write *te* for *τε*, but the pronoun is insufferably weak.

29. ἐταίρου, *because of his friend*, as Κύκλωπος κεχῶλωται a 69: H. G. § 151 c.

30. It is an old question whether we should read ὑπὲρ μόνον or ὑπέρμορον. Most of the grammarians, Aph., Ar. (?), Ptol. of Askalon etc. preferred the latter, on account of ὑπέρμορα B 155 (q.v.). Herodianos hesitated (La R. H. T. 371). The familiar ὑπὲρ αἶσαν, however, is in favour of division. The sense is of course precisely the same.—The lines recorded by Sch. T are a mere conjecture, unless they come from one of the erratic texts recorded in the earliest papyri. They were substituted for 29–30 because the omniscient god ought not to fear what *might* happen.

34. ἐριούνης, a title of Hermes recurring in θ 322, with ἐριούνιος in T 72, four times in Ω, and frequently in the Hymns. The common derivation from ἐρι- and ὀν-ιν-ναι is subject to the ordinary uncertainty of divine titles. In view of the pastoral character of Hermes (see on Ξ 491), a derivation from ἐριον,

making wool to grow, is equally possible. Cf. on ἀκάκητα II 185.

35. ἐπὶ . . κέκασται, *tnesis*; and so also perhaps in Ω 535 πάντας ἐπ' ἀνθρώπους ἐκέκαστο. It is true that ἐπὶ there may be taken as a real preposition, on the analogy of Ψ 742 κάλλει ἐνίκα πᾶσαν ἐπ' αἶαν, ω 509 κεκάσμεθα πᾶσαν ἐπ' αἶαν, and in Od. we elsewhere find κεκάσθαι intrans. with ἐν or μετά (with dat.). On the other hand in II. the verb takes either the direct acc. of the object excelled (Ξ 124) or the gen. of comparison (Ω 546), and, as van L. remarks, the name Ἐπικάσθη offers some support to the compound ἐπικεκάσθαι, which is not elsewhere found. Rhythm and sense alike forbid us to take ἐπὶ φρεσὶ together. κέκαστο of most mss. is probably a reminiscence of Ω 535. There is some support for ἐνί in place of ἐπὶ, but this does not help. Hermes, Hephaistos, Artemis and Leto are all new to the war, in which, outside this and the next book, they take no part whatever.

36. σθένει βλεμειῶν, Θ 337. 37 = Σ 411.

38. κορυθαίολος is only here applied to any but Hector.

39. ἄκερσεκόμης, elsewhere only post-Homeric (Hymn. Ap., Pindar and later).

εἴως μὲν ῥ' ἀπάνευθε θεοὶ θνητῶν ἔσαν ἀνδρῶν,
 τέως Ἀχαιοὶ μὲν μέγ' ἐκύδανον, οὔνεκ' Ἀχιλλεύς
 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
 Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον,
 δειδιότας, ὅθ' ὀρώντο ποδῶκεα Πηλεΐωνα
 τεύχεσι λαμπόμενον, βροτολογιῶι ἴσον Ἀρῆϊ.
 αὐτὰρ ἐπεὶ μεθ' ὅμιλον Ὀλύμπιοι ἦλυνθον ἀνδρῶν,
 ὦρτο δ' Ἔρις κρατερὴ λαοσσόος, αἶε δ' Ἀθήνη,
 στᾶσ' ὅτε μὲν παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός,
 ἄλλοτ' ἐπ' ἀκτάων ἐριδούπων μακρὸν αὐτεῖ·
 αἶε δ' Ἀρης ἐτέρωθεν, ἐρεμνῇ λαίλαπι ἴσος,
 ὀξὺ κατ' ἀκροτάτης πόλιος Τρώεσσι κελεύων,
 ἄλλοτε παρ Σιμόντι θέων ἐπὶ Καλλικολώνη.

11

50

55

ὥς τοὺς ἀμφοτέρους μάκαρες θεοὶ ὀτρύνοντες
 σύμβαλον, ἐν δ' αὐτοῖς ἔριδα ῥήγγυντο βαρεῖαν.

41. ἔως G. || ῥ' om. T. 42. τείως Syr.: τέως δ' GS: ἐν ἄλλωι τόφρῳ
 δ' A. || μέγα κύδανον CJPQR Syr. Harl. a, Vr. b A. 43. ἀπέπαυτ' Syr.
 44-46 om. Syr.^t 44. ἐπήλυσε CQ Mosc. 2. 46. ἴκος U. 49. ἐκτός:
 ἐντός A Bar. 50. ἀκτέων U. || ἐριδούπων PQR. 51. αἶε: ὦρτο Strabo
 xiii. 597. 52. κατ': μετ' J. πόλεως DJS. 54. τοὺς r' U. || μάκαροι S.
 ὀτρύναντες A (supr. o) CDQU. 55. ἐν δ': ἐν J: ἐκ δ' R.

42. *τέως* as trochee = *τῆος*, see note on T 189. *ἐκύδανον*, intrans., were *triumphant*. The verb recurs only in Ξ 73, in the trans. sense. For the rest of the couplet see Σ 247-48. 44 = H 215.

48. It is most natural to suppose that the apodosis begins with *ὦρτο δέ*, as the end of a line suggests the break in the sentence. Ar., however, placed it at the bucolic diaeresis, as Aristonikos says *ὁ δὲ σύνδεσμος περισσός ἐστιν ἐν τῷ αἶε δ' Ἀθήνη*, and the antithesis with *αἶε δέ* in 51 is thus made slightly more effective.

49. See I 67. *παρά* with acc. shews that *στᾶσα* is, as so often, to be taken pregnantly, 'coming up to the trench.'

50. For the lapse from the participial to the direct construction in *αὐτεῖ* cf. I 80. Here, however, the change is not due to the wish to supply a more appropriate verb, but seems merely to arise from the tendency to relieve the suspense of the long participial sentence. *ἀκτάων*, sea-shores, as always.

53. *θεῶν* is apparently to be taken with the following words, or we should need the acc. *παρ Σιμόντα*. The expression is an odd one, but the alternative

θεῶν, adopted by Ar., i.e. 'Kallikolone of the gods,' meaning 'where the gods were,' is hardly credible. An. indeed says *τόπος οὕτως καλεῖται ἐπὶ τῆς Ἰδης, θεῶν Καλλικολώνη*, but that of course is only a deduction from the present passage. Nothing will evade the difficulty of the sudden naming, as though it were well known, of this locality, which recurs again only in 151. It is needless to say that the attempts which have been made to identify the spot are perfectly futile (see Schliemann *Ilios* 71). Tradition made it the scene of the judgment of Paris; but whether the name 'Beauty Hill' caused or arose from the identification we cannot say. A similar ambiguity as to the accent of *θεῶν* occurs in Ω 74.

55. *σύμβαλον*, *commiserant*, as I 70. In II 565 the word is intrans., and might be so taken here. *ἐν δ' αὐτοῖς*, and among men. It is more natural to explain among themselves at the same time, and 66 seems to assume that the outbreak among the gods has been already announced. But the reflexive use of *αὐτός* is so doubtful in H. that we must hesitate to adopt this rendering. It has indeed been proposed to omit 66-74 as

δεινὸν δὲ βρόντησε πατὴρ ἀνδρῶν τε θεῶν τε
 ὑψόθεν· αὐτὰρ ἔνερθε Ποσειδάων ἐτίναξε
 γαῖαν ἀπειρεσίην ὀρέων τ' αἰπεινὰ κάρηνα·
 πάντες δ' ἐσσεύοντο πόδες πολυπίδακος Ἴδης
 καὶ κορυφαί, Τρώων τε πόλις καὶ νῆες Ἀχαιῶν. 60
 ἔδδειςεν δ' ὑπένερθεν ἄναξ ἐνέρων Ἀἰδωνεύς,
 δείσας δ' ἐκ θρόνου ἄλτο καὶ ἴαχε, μή οἱ ὕπερθε
 γαῖαν ἀναρρήξειε Ποσειδάων ἐνοσίχθων,
 οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι φανείη
 σμερδαλὲ' εὐρώεντα, τά τε στυνγέουσι θεοὶ περ. 65
 τόσσος ἄρα κτύπος ὦρτο θεῶν ἔριδι ξυνιόντων.
 ἦτοι μὲν γὰρ ἔναντα Ποσειδάωνος ἄνακτος
 ἵστατ' Ἀπόλλων Φοῖβος ἔχων ἰὰ πτερόεντα,
 ἄντα δ' Ἐνναλίιο θεὰ γλαυκῶπις Ἀθήνη·
 Ἥρῃ δ' ἀντέστη χρυσηλάκατος κελαδαινὴ 70

57. ἔνερθε: νέρθε Ar. Syr. 59. πολυπίδακος Ar. Ω: πολυπιδάκου DGHJS
 Harl. a (supr. oc) b, Par. a c d e f g h. 60. πόλις A (πόλις A^m) R² Vr. b. ||
 Νῆες: τεῖχος S. 62. ἄλτο: ὦρτο Mass. 64. δέ: δ' ἐν R. || φανήν(ι)
 DHJPQT Syr. Mosc. 2, Harl. a: φανήνι A Vr. b d.

an interpolation, so that the actual conflict of the gods will be postponed to the Theomachy in the next book, and the fight between them here, which is announced with so much circumstance in order to end in nothing, will disappear. But 75 prevents this, and shews that the whole introduction to the book hangs together. **ῥήγνυντο**, caused to break out, a quite unique phrase; the nearest analogies are **ῥῆξαι** (rarely **ῥήσασθαι**) **φωνῆν** from Herod. onwards, **δακρύων ῥήξασα νάματα** Soph. *Tr.* 919, **ἀναρρήξει κακά** O. T. 1075, and closest of all **ἐκρήξει μάχη** Ai. 775. **ῥήγνυσθαι** is common in M, N, and O of breaking through an enemy's line or wall.

64. Compare Virgil's *regna* . . . *Pallida, dis invisæ, Aen.* viii. 245. **εὐρώεντα**, *dank*, occurs also κ 512, ψ 322 Ἀἰδew δόμεν *εὐρ.*, ω 10 **εὐρώεντα κέλευθα**, and, always in similar phrases of the underworld, Hes. *Opp.* 153, *Theog.* 731, 739, 810, *Hym. Cer.* 482, **τάφον εὐρώεντα** Soph. *Ai.* 1167 (where see Jebb's note). Döderlein, Ahrens, and others have proposed to read **ἀερόεντα** (**αἰήρ**=**ἀήρ**) or **ἡερόεντα**, *gloomyn*; but there is no reason for departing from the traditional derivation from **εὐρώς**, *mould*, Virgil's *loca senta situ* (*Aen.* vi. 462).

Cf. Simonides fr. iv. 4 **ἐντάφιον δέ τοιοῦτον οὐτ' εὐρώς οὐθ' ὁ πανδαμάτωρ ἀμανρώσει χρόνος**. Scholiasts and late poets (Oppian and Nonnos) took the word to mean *spacious*, as though from **εὐρύς**. But this weakens every passage where it occurs, and in that from Soph. is impossible.

67. There is no apparent principle in the pairing of the gods, except in the antagonism of Hephaistos and Skamandros, fire and water. The scholia give long disquisitions on the hidden meaning supposed to be conveyed; the only point of interest in them is that one, which makes Athene an allegory of wisdom, Aphrodite of desire, etc., is said by Porphyrios to be **ἀρχαῖος πάντων καὶ ἀπὸ Θεαγένους τοῦ Ῥηγίνου, ὃς πρῶτος ἔγραψε περὶ Ὀμήρου**. Of this Theagenes we know only that he is called the first Greek grammarian, and that acc. to Tatian he was contemporary with Kambyzes (529-522 B.C.). See Sengebusch *Hom. Diss. Prior* pp. 210-13, Schrader *Porph.* p. 384. **ἔναντα** and **ἰά** for **ἰούς** are both **ἀπαξ λεγόμενα** in H.; the latter form seems not to recur in Greek. **ἄνακτος**, the *F* is neglected.

70. See note on II 183.

Ἄρτεμις ἰοχέαιρα, κασιγνήτη ἐκάτοιο·
 Λητοί δ' ἀντέστη σῶκος ἐριούνιος Ἑρμῆς,
 ἅντα δ' ἄρ' Ἡφαίστοιο μέγας ποταμὸς βαθυδίνης,
 ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.
 ὥς οἱ μὲν θεοὶ ἅντα θεῶν ἴσαν· αὐτὰρ Ἀχιλλεὺς 75
 Ἐκτορος ἅντα μάλιστα λιλαίετο δύναι ὄμιλον
 Πριαμίδεω· τοῦ γάρ ῥα μάλιστά ἐ θυμὸς ἀνώγει
 αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν.
 Αἰνείαν δ' ἰθὺς λαοσσόος ὥρσεν Ἀπόλλων
 ἀντία Πηλεΐωνος, ἐνῆκε δέ οἱ μένος ἦν· 80
 νιέει δὲ Πριάμοιο Λυκάονι εἴσατο φωνήν·
 τῶι μιν εἰσιάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·
 “Αἰνεία Τρώων βουληφόρε, ποῦ τοι ἀπειλαί,
 ἧς Τρώων βασιλεῦσιν ὑπίσχεο οἶνοποτάζων,
 Πηλεΐδεω Ἀχιλλῆος ἐναντίβιον πολεμίζειν;” 85
 τὸν δ' αὖτ' Αἰνείας ἀπαμειβόμενος προσέειπε·
 “Πριαμίδη, τί με ταῦτα καὶ οὐκ ἐθέλοντα κελεύεις,
 ἀντία Πηλεΐωνος ὑπερθύμοιο μάχεσθαι;
 οὐ μὲν γὰρ νῦν πρῶτα ποδώκεος ἄντ' Ἀχιλλῆος
 στήσομαι, ἀλλ' ἤδη με καὶ ἄλλοτε δουρὶ φόβησεν 90
 ἐξ Ἰδης, ὅτε βουσὶν ἐπήλυθεν ἡμετέρησι,

74. κάμανδρον LQ Harl. a. 77. πριαμίδου Vr. A. || ἔ Ar. C Ven. B Mosc. 2,
 Harl. b (*supr.* γε) Par. d h, γρ. Harl. a: γε Ω. 78. ταλαύριον JR. 84. τὰς
 J Syr. || ὑπίσχεο Ar. Ω: ὑπέσχεο GPRS Syr. Harl. a: ὑπέσχετο J. 85.
 πολεμίζειν: πτολεμίζειν A: πτολεμίζειν U: πολεμίζειν Ω. 89. NŪN om.
 Syr.: δὴ DG. || πρῶτον CQ. 91. ὑμετέρησιν U.

72. σῶκος, here only (but as a proper name in A 427). The rare verb *σωκεῖν* (Trag.) seems to indicate that it means *strong*, but this of course is uncertain. Ἑρμῆς, the contracted form is found four times in *Od.* but not elsewhere in *Il.* Cf. Ἑρμείας E 390; elsewhere only Ἑρμείας.

74. For the language of the gods see note on A 403. As there suggested it is possible that both forms may be attempts to Hellenize a foreign name of difficult pronunciation like *Ksammnd-*; and in that case it might be surmised that Σιμοεντ- was also another rendering of the same stem.

77. ἔ, so Ar.; most mss. γε, and it may be questioned if this is not right, as the pronoun, though it seems to be needed, is in the wrong place (*H. G.* p. 337. γὰρ γε μάλιστά γε?).

78 = E 289; for ταλαύρινος see note on H 239.

83-85. Compare X 219-20, Θ 229-33.

85. The fut. πολεμίζειν is on the whole superior to πολεμίσκειν, as the fut. is usual after verbs of promising (e.g. X 366). The present is however quite defensible, see note on Γ 28, and the very similar K 39-40 ὑπόσκηται τόδε ἔργον . . σκοπιάζμεν: in both these instances the infin. is exegetical of the subst. and therefore less directly dependent on the verb. See also Lendrum in *C. R.* iv. 100.

90. This story is alluded to again by Achilles, 187-94. It was related in the *Kypria*, as appears from the abstract of Proklos (*Dind. Schol. in Il.* i. xxxvi. 12), κάπειτα (Ἀχιλλεὺς) ἀπελαύνει τὰς Αἰνείου βίας, καὶ Λυρηγσὸν καὶ Πηδάσοι πορθεῖ.

πέρσε δὲ Λυρνησσὸν καὶ Πήδασον· αὐτὰρ ἐμὲ Ζεὺς
 εἰρύσαθ', ὅς μοι ἐπῶρσε μένος λαιψήρά τε γούνα.
 ἦ κ' ἐδάμην ὑπὸ χερσὶν Ἀχιλλῆος καὶ Ἀθήνης,
 ἦ οἱ πρόσθεν ἰούσα τίθει φάος ἡδὲ κέλευεν 95
 ἔγχεϊ χαλκίῳ Λέλεγας καὶ Τρῶας ἐναίρειν.
 τῷ οὐκ ἔστ' Ἀχιλλῆος ἐναντίον ἄνδρα μάχεσθαι·
 αἰεὶ γὰρ πάρα εἰς γε θεῶν, ὃς λοιγὸν ἀμύνει.
 καὶ δ' ἄλλως τοῦ γ' ἰθὺ βέλος πέτετ', οὐδ' ἀπολήγει 100
 πρὶν χροὸς ἀνδρομέοιο διελθήμεν. εἰ δὲ θεὸς περ
 ἴσον τείνειεν πολέμου τέλος, οὐ κε μάλα ῥέα
 νικήσει, οὐδ' εἰ παγχάλκεος εὐχεται εἶναι."
 τὸν δ' αὖτε προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·
 "ἦρως, ἀλλ' ἄγε καὶ σὺ θεοῖς αἰειγενέτησιν
 εὐχεο· καὶ δὲ σέ φασι Διὸς κούρης Ἀφροδίτης 105
 ἐκγεγάμεν, κείνος δὲ χερείονος ἐκ θεοῦ ἐστίν·
 ἦ μὲν γὰρ Διὸς ἐσθ', ἦ δ' ἐξ ἀλίοιο γέροντος.
 ἀλλ' ἰθὺς φέρε χαλκὸν ἀτειρέα, μηδέ σε πάμπαν
 λευγαλέοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειήι."
 ὥς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν, 110
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ.

93. ἐνῶρσε T. 95. ἡδ' ἐκέλευεν D Mor. Mose. 2. 98 om. D. 99.
 ἄλλων G. || τοῦ Γ': τοῦδ' CQ. || ἰοὺς ACGQU Syr.: ἐν ἄλλω ἰοὺ χωρὶς τοῦ σ A. ||
 πετατ' P. 100. διελθεῖν A (γρ. διελθέμεν) CQ. 101. τείνειε CDPR. ||
 πτολέμου R. || κε ACTU Harl. a: με καὶ P: με κε R: με Ω, γρ. Harl. a. ||
 ρεῖα GPR. 103. ἀνδρῶν ἀγαμεμνων Syr. (supr. εκασργος απολλων). 110.
 ἔπνευσε U. || μέγα μένος P.

93. Van L. reads ἐνῶρσε with T, comparing ἐν μένος ὦρσε Θ 335; similarly Ξ 522, Σ 218, T 110.

95. φάος, *salvation*; see Z 6, II 39.

96. Λέλεγας, the inhabitants of Lyrnessos; see K 429, Φ 86.

98 = E 603. See note there, and add Fick's conj. πάρα εἰς.

99. καὶ ἄλλως, 'even without the assistance of a god,' just as in I 699, where see note. It thus has a specific instead of a general reference, and differs from the same phrase in A 391, which should be compared.

101. For the metaphor in τείνειεν see on H 102, N 358. τέλος instead of πείραρ seems to shew that the physical idea of 'rope-end' is passing into the abstract 'issue.' οὐ κε is rather better supported than οὐ με. In either case it

is best to read νικήσει' with Bentley, not νικήσει, as the whole tone of Aineias' words requires the opt. in the apodosis, while the mood can be used without κε, H. G. § 299 f. The confidence of the fut. indic. is not in place here as in I 386 (q.v.). οὐδ' εἰ (102) is not to be considered a second conditional protasis at all; it is added independently, and does not affect the question of νικήσει. P. Knight reads οὐ κέ με ρεῖα; cf. P 462. The elision of the ε of -ειε, which is practically forbidden in Attic, is rare in H.; but see λ 585, 591 and note on B 4. παγχάλκεος, i.e. *invulnerable*. The metaphor in χάλκεον ἦτορ B 490 is different.

109. λευγαλέοις, *sorry*, contemptible, as I 119. ἀρειήι, see on P 431. Here there is no question that the word means 'abuse.'

οὐδ' ἔλαθ' Ἀγχίσαο παῖς λευκώλενον Ἴηρην
 ἀντία Πηλεΐωνος ἰὼν ἀνὰ οὐλαμόν ἀνδρῶν·
 ἥ δ' ἄμυδις καλέσασα θεοὺς μετὰ μῦθον ἔειπε·
 “φράζεσθον δὴ σφῶϊ, Ποσειδάων καὶ Ἀθήνη,
 ἐν φρεσὶν ὑμετέρησιν, ὅπως ἔσται τάδε ἔργα.
 Λινείας ὃδ' ἔβη κεκορυθμένος αἶθοπι χαλκῶι
 ἀντία Πηλεΐωνος, ἀνῆκε δὲ Φοῖβος Ἀπόλλων·
 ἀλλ' ἄγεθ' ἡμεῖς πέρ μιν ἀποτροπώωμεν ὀπίσσω
 αὐτόθεν· ἢ τις ἔπειτα καὶ ἡμέων Ἀχιλλεῖ
 παρσταίῃ, δοίῃ δὲ κράτος μέγα, μῆδέ τι θυμῶι
 δευέσθω, ἵνα εἰδῇ ὃ μιν φιλέουσιν ἄριστοι
 ἀθανάτων, οἳ δ' αὖτ' ἀνεμῶλοι οὐ τὸ πάρος περ
 Τρῶσιν ἀμύνουσιν πόλεμον καὶ δηϊοτήτα.
 πάντες δ' Οὐλύμποιο κατήλθομεν ἀντιόωντες
 τῆσδε μάχης, ἵνα μὴ τι μετὰ Τρώεσσι πάθῃσι
 σήμερον· ὕστερον αὖτε τὰ πείσεται ἄσσά οἱ αἶσα
 γενομένῳ ἐπένησε λίνῳι, ὅτε μιν τέκε μήτηρ.

120

125

114. ἢ δ' ἄμυδις καλέσασα θεοὺς ρεῖα ζῶντας Zen. || καλέσασα: στήσασα Ar. |
 μετὰ: κατὰ Par. e. 115. φράζεσθε Q. || ποσειδάων PR Harl. a Cant. 116.
 ἡμετέρησιν JP East.: ἡμετέροισιν Q. 117. αἰνείας δ' J. 119. ἀποτροπώωμεν
 S: ἀποτροπῶμεν GJ: ἀποτραπώμεν Q: ἀποτρῶπῶμεν Ω. 120. ἢ: εἴ (J *supr.*)
 RS (*supr.* H) Vr. b. 125-28 ἀθ. Ar. 125. δ': τ' U. 126. πάσθε Lips.
 127. ἄσά: ὄσά L.

114. Ar. rightly objected to Zen.'s reading of this line (see above) that ἦ = ἔφη is used only after the speech to which it refers, not as an introduction. θεοὺς from what follows can refer only to the Greek gods, Poseidon and Athene. The insertion of the prologue to the Theomachy (see Intr.) has probably suppressed some passage which made this clear. We should naturally suppose it to mean all the gods with whom we were dealing in 67-74. Cf. also 149.

117. ὃδ' ἔβη, *here cometh*, as E 175.
 119. ἀποτροπώωμεν (for -ᾶμεν), see on O 666. Notice the different tones of command in παρσταίῃ . . . δευέσθω: *let us turn back . . . or one might stand by . . . he must not fail*.

120. αὐτόθεν, *from the spot*, as we say 'on the spot'; the local meaning carrying with it the temporal, as is shewn by ἔπειτα, *thereafter* (as an alternative).

122. δευέσθω, *fail*, elsewhere always (except in the part. δυνόμενος A 134, X

492 = *in need*) takes the gen.; hence Köppen's θυμῶ for θυμῶι is highly probable; see I' 294, N 786, η 73 etc.

125-28 were athetized by Ar. as contradicting the words of Zeus in 26; the danger is not that Achilles may be defeated, but that he may be irresistible. There is some ground for this as the text stands; but the difficulty disappears when we recognise that this part is entirely independent of 1-74 in origin, and that the πάντες here are the gods on the Greek side only. If we took it to mean the whole army of 67-74, it would of course be untrue to say that they had all come down to help Achilles; and 123-24 would, in the presence of the opposition, be intolerably rude and provocative. There is a marked resemblance in phraseology, though none in content, between the whole passage and η 195-201.

128. For the metaphor of the thread of life cf. Ω 210, η 198; and for γεινομένῳ = γενομένῳ, *at birth*, note on K 71.

εἰ δ' Ἀχιλεὺς οὐ ταῦτα θεῶν ἐκ πεύσεται ὁμφῆς,
 δείσεται ἔπειθ', ὅτε κέν τις ἐναντίβιον θεὸς ἔλθῃ 130
 εἰ πολέμοιο· χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς."
 τὴν δ' ἡμέιβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
 "Ἥρη, μὴ χαλέπαινε παρὲκ νόον· οὐδέ τί σε χρή.
 οὐκ ἂν ἔγωγ' ἐθέλοιμι θεοὺς ἔριδι ξυνελάσσαι
 [ἡμέας τοὺς ἄλλους, ἐπεὶ ἡ πολὺν φέρτεροί εἰμεν]· 135
 ἀλλ' ἡμεῖς μὲν ἔπειτα καθεζώμεσθα κίοντες
 ἐκ πάτου ἐς σκοπιν, πόλεμος δ' ἄνδρεςσι μελήσει.
 εἰ δέ κ' Ἀρης ἄρχωσι μάχης ἢ Φοῖβος Ἀπόλλων,
 ἢ Ἀχιλλῆ' ἴσχωσι καὶ οὐκ εἰῶσι μάχεσθαι,
 αὐτίκ' ἔπειτα καὶ ἄμμι παρ' αὐτόθι νεῖκος ὀρεῖται 140

130. ἐναντίβιος Q: ἐναντίον P. || ἔλθοι P. 131. χαλεπὸν D. 135 om.
 CD¹PQ¹RT Vr. b d, Lips.¹ Cant.¹ Harl. a¹: νόθος Gm. 136. καθεζώμεθα GPQRU.
 137. ἔσσκοπιῃν JL (supr. c) R: εἰς σκοπιῇν P. || μελήσει Q (supr. ei). 138.
 ἄρχη(ι)α Zen. A^mJPR(S?)U² Harl. a (supr. ω) Cant. Par. a c f g j and ap. Did. ||
 ἦ: ἰδε S. γρ. εἰ δέ κεν ὥς ἄρχωσιν ἄρης καὶ φοῖβος ἀπόλλων Sch. T. 139.
 ἀχίλαϊ R. || ἀχίλαα cχῶσι U. οὐκ: οὐ* P (κ in ras.). 140. αὐτόθι C:
 αὐτόφι Ω. || ὀρεῖται: ὀρηται ap. Eust.: γρ. ἐτύχον Schol. P (ἔν' ἦι, εὐθέως ἐκείνων
 ἀρξαμένων τῆς μάχης, καὶ ἡμῖν ἐγένετο μάχη).

129. On εἰ . . οὐ, with indic., see note on Δ 160. ὁμφῆς does not necessarily mean an open communication; it implies perhaps rather *inspiration*, an unconscious impulse or feeling, in γ 214-15 ἡ σέ γε λαοὶ ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὁμφῇ, with M. and R.'s note. Such inspiration in the form of a dream is called an ὁμφή in B 41. There is however no mention of anything of the sort here till we come to the explicit words of Φ 288 ff.

131. χαλεποί, *dangerous, hard to endure*. The infin. φαίνεσθαι is added loosely, for their *appearing openly*, cf. Φ 482, A 589 ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι, and other instances in H. G. § 232. ἐναργεῖς, cf. γ 420 Ἀθήνην, ἥ μοι ἐναργῆς ἦλθε θεοῦ ἐς δαῖτα θάλειαν, π 161 οὐ γάρ πως πάντεςσι θεοὶ φαίνονται ἐναργεῖς, η 201, and Virg. *Aen.* iv. 358 *ipse deum manifesto in lumine vidi*. Fick, to avoid the contracted termination, writes ἐναργῆς, assuming a wrong translocation of the original -ΕΣ.

133. παρὲκ νόον, see on Ω 434.

135. The evidence of mss. shews that this line was adapted from Θ 211 at a very late date; though the presumption

in the case of that book is generally the opposite.

136. ἔπειτα, 'in consequence of what I have said,' cf. Ω 290.

137. ἐκ πάτου, the *beaten track*, as πάτον ἀνθρώπων ἀλείνων Ζ 202. For the second half of the line see note on Ζ 490-93, where ἄνδρεςσι is opposed not, as here, to gods, but to women.

138. ἄρχωσι, the σχῆμα Ἀλκμανικόν, for which see note on Ε 774. The constr. is however particularly harsh here as the two nominatives are connected by the disjunctive ἢ instead of the καὶ which we should have looked for. This may be implied as a variant in the statement of An. that Ar. had ἦ. It is however a question if we should not read ἀρχησι with Zen. This may have been altered to suit the following lines, where the plur. verbs are more natural as they follow both nominatives. The variant ἰδέε is not very probable.

139. Here again οὐκ follows εἰ, but in this case goes closely with εἰῶσι, as in the other instances where the verb is in the subjunctive; H. G. § 316 ad fin.

140. παρ' αὐτόθι, see note on Μ 302. Here αὐτόθι has almost universal support.

φυλόπιδος· μάλα δ' ὄκα διακρινθέντας οὔω
 ἄψ' ἵμεν Οὐλυμπόνδε, θεῶν μεθ' ὀμήγηριν ἄλλων,
 ἡμετέρης ὑπὸ χερσὶν ἀναγκαίῃφι δαμέντας."

ὥς ἄρα φωνήσας ἡγήσατο κυανοχαίτης
 145 τείχος ἐς ἀμφίχυτον Ἡρακλῆος θείοιο,
 ὑψηλόν, τό ρά οἱ Τρῶες καὶ Παλλὰς Ἀθήνη
 ποίεον, ὄφρα τὸ κῆτος ὑπεκπροφυγὼν ἀλέαιτο,
 ὅππότε μιν σεύαιτο ἀπ' ἡϊόνος πεδίονδε.
 ἔνθα Ποσειδάων κατ' ἄρ' ἔζετο καὶ θεοὶ ἄλλοι,
 150 ἀμφὶ δ' ἄρ' ἄρρηκτον νεφέλην ὥμοισιν ἔσαντο·
 οἱ δ' ἐτέρωσε καθίζον ἐπ' ὀφρῦσι Καλλικολώνης
 ἀμφὶ σέ, ἥϊε Φοῖβε, καὶ Ἄρῃα πτολίπορθον.
 ὥς οἱ μὲν ῥ' ἐκάτερθε καθείατο μητιόωντες
 βουλάς· ἀρχέμεναι δὲ δυσηλεγέος πολέμοιο
 ὄκνεον ἀμφοτέρω, Ζεὺς δ' ἡμενος ὕψι κέλευε. 155

141. διακρινθέντας J : διακριθέντας CDPQRTU Cant. Mor. 142. μεθ' :
 καθ' J. 143. ἡμετέρης U. ἀναγκαίῃφι H, γρ. A : ἀνάγκῃφι J : ἀνάγκῃς
 ἴφι Harl. a *supr.* : ἀναλκίῃφι Par. a f : ἀνάγκῃ(ι) ἴφι Ω. δαμέντες D. 147.
 ὑπεκ ῥα φυγῶν R. ἥ ἀλέοιτο DGT : ἀλένται Bar. Mor. : ἀλέατο C : ἀλέαιτο ἥ
 ἀλέοιτο Eust. 148. σεύετο DQR : σεύοιτο Harl. a, Vr. A : σεύατο U. 150.
 ὥμοιοι νεφέλην ἄρρηκτον Q. 151. ἐπ' : ὑπ' Q. 152. σέ, ἥϊε : γρ. c' ἥϊε X.
 153. ἐκάτερθε : ἀπάνευθε S Vr. d : ἀπάτερθε J. καθήατο PRS Bar. Mor.
 154. ἀρχομένου δὲ δυσηλεγέος Q. 155. ὄκνεον T and κατ' ἐνια Didl.

141. διακρινθέντας, *separating*: the regular word to express the end of a decisive battle. See 212 below, I' 98, 102, σ 149 etc.

143. ἀναγκαίῃφι, though it has hardly any support, is clearly preferable to the vulg. ἀνάγκῃ ἴφι, of which ἀνάγκῃς ἴφι is doubtless a conjectural improvement. It is a question however if ἀναλκ(ε)ῖσι is not better than both, *beaten by their own feebleness*, as Z 74, P 320, 337.

145. The legend, which is evidently a familiar one, is quoted by Schol. A and Apollodoros (ii. 5. 9) from Hellanikos. Poseidon, when defrauded by Laomedon of his hire for building the walls of Troy (Φ 446-57) sent a sea-monster to ravage the land. Laomedon, in obedience to an oracle, exposed his daughter Hesione to be devoured by the monster, but promised his immortal horses (E 640) as a reward to any who should slay it. This was done by Herakles, with the protection of a wall built for him by Pallas; but Laomedon deceived him, giving him only mortal horses. This is of course a version of the

Perseus legend. ἀμφίχυτον, *of heaped-up earth*, cf. χυτὴ γαῖα Z 464, etc.

147. τὸ κῆτος, this use of the article to denote 'well known' is very rare in H., except with a very few nouns. Instances such as this are confined to late passages in the *Il.*; see *II. G.* § 261. 3.

148. μιν, Herakles; the subject of σεύατο being κῆτος. For the trans. use of the aor. mid. cf. I' 26, A 549, O 272.

149. θεοὶ ἄλλοι here evidently includes only the Greek party, cf. 114.

152. ἥϊε, see on O 365.

154. δυσηλεγέος here and χ 325 only in H. (Hes. *Theog.* 652, *Opp.* 506). Like *τανηλεγέος* (for which see note on Θ 70) it is best referred to ἄλγος, with the ε developed from the liquid as in ἀλεγείνός. The η is an instance of the vowel-lengthening which is peculiarly common at the joint of a compound; as in *δυσηχής*, which is identical in sense (see note on B 686).

155. κέλευε is best taken, with Hentze, absolutely, *was supreme over them*, as *ταμὴς πόλεμοιο*. Cf. the use of *κελεύων* in A 65, N 91. The ordinary explana-

τῶν δ' ἅπαν ἐπλήσθη πεδίον, καὶ λάμπετο χαλκῶι,
 ἀνδρῶν ἢ δ' ἵππων· κάρκαιρε δὲ γαῖα πόδεςσιν
 ὀρυνμένων ἀμυδῖς. δύο δ' ἀνέρες ἔξοχ' ἄριστοι
 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι,
 Αἰνεΐας τ' Ἀγχισιᾶδης καὶ δίος Ἀχιλλεύς. 160
 Αἰνεΐας δὲ πρῶτος ἀπειλήσας ἐβεβήκει
 νευστάζων κόρυθι βριαρῆι· ἀτὰρ ἀσπίδα θοῦριν
 πρόσθεν ἔχε στέρνοιο, τίνασσε δὲ χάλκεον ἔγχος.
 Πηλεΐδης δ' ἐτέρωθεν ἐναντίον ὤρτο, λέων ὡς
 σίντης, ὃν τε καὶ ἄνδρες ἀποκτάμεναι μεμΐασιν 165
 ἀγρόμενοι, πᾶς δῆμος· ὁ δὲ πρῶτον μὲν ἀτίζων
 ἔρχεται, ἀλλ' ὅτε κέν τις ἀρηϊθῶων αἰζήων
 δουρὶ βάληι, ἑάλη τε χανών, περί τ' ἀφρὸς ὀδόντας
 γίνεται, ἐν δέ τέ οἱ κραδίηι στένει ἄλκιμον ἦτορ,
 οὐρῇ δὲ πλευράς τε καὶ ἰσχία ἀμφοτέρωθεν 170

156. **λάμπετο** Ar. [H]: ἐλάμπετο Ω. · 158. γρ. καὶ ἀμυδῖς δὲ δὴ ἀνέρες· ἴν' ἦι, ὁμοῦ δὲ δύο ἄνδρες ἐξεναντίας ἀλλήλων Schol. X. 159. ἀμφοτέρω G. || ὠρμαῶτε U. 160 om. Bar.: placed before 159 in Syr. Cant. || τ' om. PR. || **ἀχιλλεύς**: ὀδυσεύς D. 162. κόρυθα βριαρῆν Zonar. Lex. || αὐτὰρ CQ. 163. τίνασσε δὲ: γρ. τινάσσω Schol. PX. 164. ἐναντίος ἦλθε Q. 166. ἀγρότεροι R. || κρειῶν ἐρατίζων PR: γρ. ὁ δὲ πρῶτον μὲν ἀτίζων P (man. rec.); ср. A 551. 169. γίνεται L Syr. || **ἄλκιμον**: οβριμον Syr. 170. οὐρῇ τε R: οὐρῇ τε P. || ἰσχίον Longin. de Subl. 15. 3. || γρ. ἀμφοτέρωτε ἐν τισιν οὐ φαύλως Did.

tion, though Zeus enthroned on high had bidden them (to fight), is unsatisfactory, because it requires us to take ἡμενος ὕψι as a standing epithet=ὕψιζυγος, which it can hardly be (cf. π 264 ὕψι περ ἐν νεφέεσσι καθημένω); and also because Zeus had not commanded them to fight one another.

156. καὶ λάμπετο χαλκῶι, a parenthesis, the following words being in apposition with τῶν. κάρκαιρε, only here in Greek; an imitative word (like our 'creek') of the same class as βαμβανῶ, μορμύρῳ, γαργαίρῳ.

158-60. Cf. N 499-500, Z 120. It will be noticed that the combat is introduced as though it were a casual meeting, and had not been prepared in 79-110.

161. ἀπειλήσας, notice the force of the aor.; 'strode on with (a word or gesture of) defiance' (Monro).

164. It has been justly remarked that the following long simile is the most finished, as it is certainly one of the

finest, in Homer. It stands out from the context as do some of the remarkable similes in M.

165. The καὶ continues the emphasis on σίντης (cf. A 481), and the sense is fairly given by 'consequently'; it is thus very similar to the καὶ in A 249, q.v.

166. ἀτίζων, *heeding not*, here only in H. and quite an exception to the ordinary formation of compounds with ἀ-. It is, however, not to be condemned on that ground, as it is freely used by the Tragedians. Compare also ἀτίω in the same sense. **θάμος**, *village*, see note on δῆμον ἀρίστω A 328. For the concord of the plur. part. with the collective sing. cf. Σ 604 ὄμιλος τερπόμενοι.

170. Schol. B records the old belief that the lion ἔχει ὑπὸ τῇ οὐρᾷ κέντρον μέλαν, ὡς κεράτιον, δι' οὗ ἐαυτὸν μαστίζει ὑπ' οὗ νυττόμενος πλέον ἀγριούται. So also *Scut. Her.* 430-31 γλαυκίων δ' ὄσσοις δεινὸν πλευράς τε καὶ ὦμους οὐρῇ μαστιῶν ποσσὶν γλάφει.

μαστιέται, ἐὲ δ' αὐτὸν ἐποτρύνει μαχέσασθαι,
 γλαυκίων δ' ἰθὺς φέρεται μένει, ἣν τινα πέφνηι
 ἀνδρῶν ἢ αὐτὸς φθίεται πρώτῳ ἐν ὀμίλῳ·
 ὥς Ἀχιλλῇ ὥτρυνε μένος καὶ θυμὸς ἀγήνωρ
 ἀντίον ἐλθέμεναι μεγαλήτορος Αἰνείας.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
 "Αἰνεία, τί σὺ τόσσον ὀμίλου πολλὸν ἐπελθὼν
 ἔσθης; ἦ σέ γε θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει
 ἐλπόμενον Τρώεσσιν ἀνάξειν ἵπποδάμοισι
 τιμῆς τῆς Πριάμου; ἀτὰρ εἴ κεν ἔμ' ἐξαναρίξῃς,
 οὐ τοι τούνεκά γε Πριάμος γέρας ἐν χερὶ θήσει·
 εἰσὶν γάρ οἱ παῖδες, ὁ δ' ἔμπεδος οὐδ' ἀεσίφρων.

173

180

171. **μαστιέτ' RS.** || **ἐὲ:** ἐ Q: αἰὲ D: αἰὲν (P *supr.*) RS: αἰεῖ Vr. A.
μαχέσσαι ACPQ Harl. a, Bar.: μάχεσθαι RST. 172-73 *om.* Q. 178. **τί νυ**
PR. || **ἀπελθῶν (A *supr.*) P Harl. a.** 180-86 *ab.* Ar. 180. **γρ. καὶ ἀνασέμεν X.**
181. τῆς: cḤc P (*supr.* T) || αὐτάρ JR. || **ἔμ': μ' Vr. A.** | **ἐξαναρίξεις JQS**
Bar. Mor.: ἐξαναρίζῃς Vr. A.

171. On ἐέ, the emphatic form used in reflexive sense, see N 495.

172. **ΓΛΑΥΚΙΩΝ**, so also *Scut. Herc.* 430 γλαυκίων ὅσοις δεινόν, evidently = *glaring*, with *bright* eyes, cf. A 206. But Quintus seems to have taken it to mean *blinded* (cf. γλαύκωμα = opacity of the eye-ball), xii. 408 ὀφθαλμοί . . . δυσαλθέα γλαυκίωντες, in a gory description of the blinding of Laokoon.

178. **ΤΟΣΣΟΝ ΠΟΛΛὸν** must go together, in the sense *so much*. This use of τόσσον with adjectives (which is regular in modern Greek) is rare, except in the case of comparatives. There are, however, a few cases, cf. ο 405 οὐ τι περιπληθὺς λίην τόσσον, *not so very populous*, δ 371, Φ 275, 370 τόσσον αἷτιος. τοσοῦτο is similarly used by later writers. The peculiarity of the phrase is that πολλόν is pleonastic, as τόσσον itself includes the idea of quantity. But this pleonasm serves to emphasize the idea of the very great distance, and so heightens the sarcasm. ὀμίλου may be construed in two ways—(1) as an ablative, *sallying against me so far forth from the throng*; (2) as gen. after τόσσον πολλόν, *traversing so large a part of the army*. For the use of the gen. in (1) cf. σταθμοῖο διεσθαι M 304, and σ 8 there quoted. This gives the most vigorous sense (cf. ἐρχόμενον προπάροιθεν ὀμίλου P 22), and suits the common use of ἐπελθεῖν: but the constr.

would be more natural if we read ἀπελθὼν with P. This regularly takes the gen. in II. (Ω 766, β 136, τ 223, ω 310). ἐπελθεῖν in most cases means *come upon*, *attack*; but the sense *traverse* can be supported by Σ 321 ἄγκε' ἐπῆλθε, δ 268 ἐπ. γαίαν.

179. **ἔσθης**, *hast taken thy stand*, as P 342 πολλὸν προμάχων ἐξάλμενος ἔσθη.

180-86 were athetized by Ar. ὅτι εὐτελεῖς εἰσὶ τῇ κατασκευῇ καὶ τοῖς νοήμασι, καὶ οἱ λόγοι οὐ πρόποντες τῷ τοῦ Ἀχιλλεύως προσώπῳ. But the same objections might be urged against the whole of this dialogue.

180. Aineias' pretensions to the crown are explained in 213-41. See also note on N 460. **Τρώεσσι** is locative, as usual, the gen. **τιμᾶς** being used of the thing ruled over, e.g. ω 30 τιμῆς ἥσπερ ἀνασσεῖ (see H. G. §§ 145, 7, 151 f); *to be master of Priam's dignity among the Trojans*. **τιμᾶς τῆς Πριάμου** is a late construction; see H. G. § 260 η: the other instances are all in *Od.* or I, K, Ψ.

183. **ἀεσίφρων**, also Ψ 603, φ 302, Hes. *Opp.* 335, and ἀεσίφροσύνῃ ο 470, Hes. *Th.* 502. The word has generally been referred, since Buttmann, to ἀάω, from φ 302 where φρεσὶν ἀασθεῖς and ἀεσίφρονι θυμῷ occur together. It should then be ἀασίφρων, which is given in Ap. *Lec.* 2. 7. Buttmann explains ε for α

ἦ νύ τί τοι Τρῶες τέμενος τάμον ἔξοχον ἄλλων,
καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμῃαι, 185
αἶ κεν ἐμὲ κτείνῃς; χαλεπῶς δέ σ' ἔολπα τὸ ρέξειν.
ἦδ' ἂν μὲν σέ γέ φημι καὶ ἄλλοτε δουρὶ φοβῆσαι.
ἦ οὐ μέμνη ὅτε πέρ σε βοῶν ἄπο, μῦνον ἐόντα,
σεῦα κατ' Ἰδαίων ὀρέων ταχέεσσι πόδεσσι
καρπαλίμως; τότε δ' οὐ τι μετατροπαλίζεο φεύγων. 190
ἔνθεν δ' ἐς Λυρνησὸν ὑπέκφυγες· αὐτὰρ ἐγὼ τὴν
πέρσα μεθορμηθεὶς σὺν Ἀθήνῃ καὶ Διὶ πατρί,
ληϊάδας δὲ γυναικάς, ἐλεύθερον ἡμαρ ἀπούρας,
ἦγον· ἀτὰρ σὲ Ζεὺς ἐρρύσατο καὶ θεοὶ ἄλλοι.
ἀλλ' οὐ νῦν σ' ἐρύεσθαι ὄτομαι, ὥς ἐνὶ θυμῷ 195
βάλλεαι· ἀλλὰ σ' ἔγωγ' ἀναχωρήσαντα κελεύω
ἐς πληθὺν ἰέναι, μηδ' ἀντίος ἵστασ' ἐμεῖο,
πρίν τι κακὸν παθέειν· ῥεχθὲν δέ τε νήπιος ἔγνω."

184. **ΤΟΙ :** **ΖΟΙ** L. || **ἄλλον** J. 185. **ΚΑΛὸΝ :** **ἔσολον** Δ (γρ. **καλόν**) CQ
Bar. Mor. 186. **ΚΤΕΐΝΕΙς** DQ. || **Τὸ :** **τόδ'** L Bar. : **τόδε** P *Lips.* || **ῥέξει** H² :
ῥέζειν L : **ἔρδειν** L : **ἔρζειν** Bar. 187. **Φόβησα** ACGQT. 188. **ΜΕΜΝΗΣ'** Bar. ||
ὅτι II. || **ἀπο :** **ἐπι** Arh. Rhianos Chia. 190. **ΜΕΤΑΤΡΟΠΑΛΙΖΕΟ** Δ[H]PR :
ΜΕΤΕΤΡΟΠΑΛΙΖΕΟ Ω. 191. **ἔΝΘΕΝ :** **κεῖθεν** Strabo xiii. 607. 192. **ΚΑΘΟΡΜΗΘΕΙς** Q.
195-98 *ἀθ. Ar.* 195. **ε' ἐΡΥΕΣΘΑΙ** PQR : **ἐρύεσθαι** Ar. S King's : **ε' ἐρύεσθ'** D :
σε ῥύεσθαι Par. b : **σε ῥύεσθαι** Ω (?). 197. **ἔμοῖο** PQ Vr. b. 198. **ΤΙ :** **τε** R.

as an analogical formation due to forms like ἀλφεσίβοιος, ταμειχροός, φαειμβροτός. But here the derivation hardly suits the sense, as φρεσὶν ἀασθεῖς should imply a definite 'blinding' of the mind, hardly a state of incapacity, which the context requires. It is therefore quite possible that the old derivation from ἄμμι may be right, cf. Φ 386 δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο, and φρένες ἡερέθονται I¹ 108. The word will then mean 'blown about,' 'volatile,' in mind, weakened in will by old age. (The weak stem *ā-Fe-*, root *ῥε*, is not elsewhere found, but must have existed, G. Meyer *Gr.* § 34. 1.)

184-85. See Z 194-95.

186. **δέ ε' ἔολπα** sins against *F* and rhythm (*II. G.* § 368. 2); **σε** *FeFolpa* however corrects both offences.

187. *φόβησα* has strong MS. support, and may be defended from post-Homeric use : see on I 329.

188. See note on 90. ἦ *Ριανοῦ* καὶ (ἦ) *Ἀριστοφάνους* "βοῶν ἐπι," οὐκ ἀχαρίτως . . ἐν τῇ Χίαι "βοῶν ἐπι" Did. But in this sense ἐπι seems to take the dat.

only, Z 25 ποιμαίνων ἐπ' ὕεσσι, etc. **ΜΕΜΝΗ**, i.e. *μέμνη*, see on O 18. The variant *μένμη* is also defensible. ἦ οὐ, οὐ Brandreth, see E 349.

193 = II 831.

194. Heyne justly remarks on the lightness with which the names of gods are used as mere forms of speech; in three lines Achilles asserts that Aineias was attacked 'with Zeus' aid,' and that 'Zeus saved' him.

195-98 were athetized by Ar. on the ground that the last three lines are wrongly borrowed from P 30-32; he rightly urged that there Menelaos tells Euphorbos to retire because his only aim is to get the body of Patroklos, whereas here Achilles has come into battle to wreak his vengeance, and should not be willing to let his first antagonist escape. But here again the vice is inherent in the whole scene. **ἐρύεσθαι** is perhaps best taken as fut., though the pres. is quite possible, *is now protecting thee*; cf. I 248, K 44. It is practically indifferent whether we read *σε ῥύεσθαι* or the text, as *ῥύεσθαι* has both *ῥ* and *ῥ̄*.

τὸν δ' αὖτ' Αἰνείας ἱπαμείβετο φώνησέν τε·
 “Πηλείδη, μὴ δὴ μ' ἐπέεσσί γε νηπύτιον ὥς
 ἔλπεο δειδίξεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτὸς
 ἡμὲν κερτομίας ἡδ' αἴσυλα μυθήσασθαι.
 ἴδμεν δ' ἀλλήλων γενεήν, ἴδμεν δὲ τοκῆς,
 πρόκλυτ' ἀκούοντες ἔπεα θνητῶν ἀνθρώπων,
 ὄψει δ' οὗτ' ἄρ πω σὺ ἐμοὺς ἴδες οὗτ' ἄρ' ἐγὼ σοὺς.
 φασὶ σὲ μὲν Πηλῆος ἀμύμονος ἔκγονον εἶναι,
 μητρὸς δ' ἐκ Θέτιδος καλλιπλοκάμου ἰλοσύνης·
 αὐτὰρ ἐγὼν υἱὸς μεγαλήτορος Ἀγχίσαο
 εὐχομαι ἐκγεγάμεν, μήτηρ δέ μοι ἐστ' Ἀφροδίτη·
 τῶν δὴ νῦν ἕτεροί γε φίλον παῖδα κλαύσονται
 σήμερον· οὐ γάρ φημ' ἐπέεσσί γε νηπυτίοισιν
 ὧδε διακρινθέντε μάχης ἐξαπονέεσθαι.
 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' ἐν εἰδῆις
 ἡμετέρεην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασι·
 Δάρδανον ἄρ πρῶτον τέκετο νεφεληγερέτα Ζεὺς,

200

210

215

200. μ' om. S. 201. δειδίξεσθαι (A suppr.) Vr. b. 202. μυθήσεσθαι R.
 205-09 *ab. Ar.* 205. πως U. 207. δ' : τ' ACJPU Mor. (P¹ had τε θέτιδος.
 altered to τ' ἐκ θ. *man. rec.*). || ἀλοσύνης Harl. a (γρ. ἀλοσύνης). 210. ἑταροί
 CDR : ἑτερόν U. || κλαύσεται I. 211. γε : τε Bar. 212. διακριθέντε CGJQR² :
 διακριθέντες HPR¹ : διακριθέντες Lips. 215. ἄρ (A suppr.) PS Vr. d : αὐ Ω.

200. *νηπύτιος* = *in-fans* (νη-, ἡπύ-ω) : a word occurring eight times in T and Φ, and else only in X 292 = T 244.

202 = 433. *ἡμὲν* . . . *ἡδέ* imply an antithesis. *αἴσυλα* therefore can hardly be the right word; we want *αἴσιμα* (Dintzer), as *well abuse us solemnly speech*. The phrase thus becomes a dignified rebuke. For *αἴσυλος* see note on *ἀήσυλος* E 876; the word recurs in E 403, Φ 214, β 232, ε 10, always in the sense *adikos*. Ruhnken long ago conjectured *αἴσιμα* for *αἴσυλα* (*ἀρμενα* M) in *Hymn. Merc.* 164.

204. *πρόκλυτα*, *heard in old times*; or perhaps lit. *heard forwards* = handed onward by oral tradition, and so *widespread*.

205-09 were athetized by Ar. *ὅτι οὐκ ἀναγκαῖα τὰ δι' αὐτῶν λεγόμενα, κατὰ τὴν γενεαλογίαν ἀμφοτέρων γινωσκόμενων*. This is insufficient ground for condemnation in a passage like the present.

207. *ἀλοσύνης*, a word recurring only δ 404 *φῶκαι νέποδες καλῆς ἀλοσύνης*, a passage which throws no light on the present. Hesych. has *ὑδναί· ἐγγονοί*, but that is probably only an attempt to

explain the word, which was presumably written as two, *άλος ὑδνης*. It was, however, accepted in Alexandrian times, as Kallim. has *Ῥδατοσύνη* as the name of a Nereid. It is possible that *-νόν-* may be the same as the stem *νδσ-τ* for *νδν-τ* (G. Meyer *Gr.* § 335). The word will then mean 'daughter of the salt-water,' the patronymic force residing only in the noun-termination *-η*.

208-09 = E 247-48.

210. *ἑτεροί*, one pair or the other.

213-14 = Z 150-51, q.v.

215. With great hesitation I have read *ἄρ* for *αὐ* of the vulgate, which may have slipped in from 219. *αὐ* cannot introduce a narrative, and if correct is evidence of some dislocation. But it cannot be used as evidence that 215 is the beginning of a genealogy imported bodily from some extraneous source, as has sometimes been done, for it seems clear that wherever it stands it can never have been anything but an introduction; the ascending line can have gone no higher, and *πρῶτον* shews that it cannot have been one of

κτίσσε δὲ Δαρδανίην, ἐπεὶ οὐ πω Ἴλιος ἱρή
 ἐν πεδίῳ πεπόλιστο πόλις μερόπων ἀνθρώπων,
 ἀλλ' ἔθ' ὑπωρείας ὤικεον πολυπίδακος Ἴδης.
 Δάρδανος αὖ τέκεθ' υἱὸν Ἐριχθόνιον βασιλῆα,
 ὃς δὴ ἀφνειότατος γένετο θνητῶν ἀνθρώπων.
 τοῦ τρισχίλαιο ἵπποι ἔλος κάτα βουκολέοντο
 θήλεια, πόλοισιν ἀγαλλόμεναι ἀταλῆσι.
 τᾶων καὶ Βορέης ἡράσσατο βοσκομενάων,
 ἵπποι δ' εἰσάμενος παρελέξατο κνανοχαίτη·

220

216. κτίζε G. 218. πολυπίδακος (Ar. ? cp. on 59) AC¹PRU Mor. (Harl. a *supr.*): πολυπιδάκου Ω, A^m. 222. πώλῃσιν Harl. a. || ἀταλοῖσι(ν) PR Bar. Vr. b: ἀπαλῃσι G: ἀπαλοῖσιν Q Vr. A. 223. ἡράσατο S. || After this line Cant. Harl. a add ἐν μαλακῷ λειμῶνι καὶ ἄνθεσιν εἰαρινοῖσιν (= Hes. *Theog.* 279): this is added by C (*man. rec.*) S^mU^m after 224. 224. τινὲς γρ. ἵπποι δ' εἰσάμενος ἐμίγη φιλότῃ καὶ εὐνῇ Sch. A.

a series of genealogies of sons of Zeus. On the whole it seems probable that the speech was composed as we now have it, and that the genealogy is the kernel of this 'Aeneid,' to which the rest is written up. The wearisome repetitions of 'let us not waste time on words' in 200-2, 210-12, 244-58 can only be excused by the existence of some such long digression as 215-41. This does not exclude the possibility of the genealogy being taken from some earlier 'Hesiodic' source; but the existence of 219 ff. makes this unlikely.

217. The strongly-marked alliteration only shews how little stress can be laid upon any supposed design in such phenomena.

218. ὑπωρείας, a word used several times by Herod., and quoted by Plato, *Legg.* 681 E, 702 A τὰς τοῦ Δαρδάνου ὑπωρείας τε καὶ τὴν ἐπὶ θαλάττῃ κατοικίσιν. We cannot say whether it embodies a real local tradition, or is merely an ancient speculation as to the development of cities. It must in any case be taken to mean the low hill-country which fringes Ida, not as we should expect the point at which the mountains first rise from the plain; for the latter was the actual site of Ilios and is therefore expressed by ἐν πεδίῳ. But even this phrase does not seem quite natural. It certainly suits Hissarlik better than Bounarbashii, for at the former site the lower town at least, as distinguished from the Akropolis, may have extended to the actual plain. Monro aptly quotes a parallel from the action of the Sikeli

Duketios in Sicily: τὰς μὲν Νέας, ἥτις ἦν αὐτοῦ πατρίς, μετώκισεν εἰς τὸ πεδίον, καὶ . . ἔκτισε πόλιν ἀξιόλογον, ἣν . . ὠνόμαζε Ἰαλικήν (Diod. Sic. xi. 88. 6).

219. The appearance of the purely Attic hero Erichthonios in a Trojan genealogy is startling. Fick has suggested with great probability that the passage is of Attic origin, and dates from about 610 B.C., when the Athenians were endeavouring to gain a footing at Sigeion; we know from Strabo (xiii. p. 604) that they claimed kinship with the Trojans on the ground of this community of mythical ἀρχηγέται, and it is quite possible that political considerations may have brought this passage into the text. Fick therefore joins 219 to 230, reading Δάρδανος αὖ τέκετο Τρῶα Τρώεσσι Φάνακτα, and remarking that the divine horses were given acc. to E 265 not to Erichthonios but to Tros. But it is quite conceivable that the whole genealogy is of a piece, and was introduced whole with the remainder of the 'Aeneid.'

221. ἵπποι βουκολέοντο, a mixture of metaphor like οἶνοχέει νέκταρ A 598¹ (and 234 below); so ἵπποβουκόλοι Eur. *Phoen.* 28.

223. The idea that mares could actually become pregnant by the wind was widely spread in antiquity; cf. note on II 150. Here, however, it is not necessary to see more than a mythological form of words to express extreme speed.

224. κνανοχαίτη, elsewhere of Poseidon only, see N 563. It seems to have no

αἱ δ' ὑποकुσύμεναι ἔτεκον δυοκαίδεκα πώλους.
 αἱ δ' ὅτε μὲν σκιρτῶιεν ἐπὶ ζεῖδωρον ἄρουραν,
 ἄκρον ἐπ' ἀνθερίκων καρπὸν θεόν οὐδὲ κατέκλων·
 ἀλλ' ὅτε δὴ σκιρτῶιεν ἐπ' εὐρέα νῶτα θαλάσσης.
 ἄκρον ἐπὶ ῥηγμῖνος ἀλὸς πολιοῖο θέεσκον.
 Τρῶα δ' Ἐριχθόνιος τέκετο Ἰρῶεσσιν ἄνακτα·
 Τρῶος δ' αὖ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο,
 Ἴλος τ' Ἀσσίρακός τε καὶ ἀντίθεος Γανυμήδης,
 ὃς δὴ κάλλιστος γένετο θνητῶν ἀνθρώπων.
 τὸν καὶ ἀνηρεΐψαντο θεοὶ Διὶ οἶνοχοεῦν
 κάλλεος εἵνεκα οἶο, ἵν' ἀθανάτοισι μετείη.
 Ἴλος δ' αὖ τέκεθ' υἱὸν ἀμύμονα Λαομέδοντα,
 Λαομέδων δ' ἄρα Τιθωνὸν τέκετο Πριάμῳ τε

225-26 om. U^t. 226. μὲν: δὴ (A *suppr.*) Schol. Ap. Rhod. i. 184. 227.
 καρπῶν S. 228. δὴ: δὲ Ar. 231. ἀμύμονος HP Vr. b A, Mosc. 2. 232.
 Ἰλλος GPRS Vr. d. 234. καί: κατ' ἐνια μὲν Did. || ἀνερῖψαντο P: ἀνερῖ-
 ψαντο U. 235. εἵνεκ' ἐοῖο Q. 236. Ἰλλος GPRS Vr. d. || Λαοδάμαντα U.

special significance for a horse. Hence no doubt the variant (see above) which is even less suitable.

227. Cf. Hes. fr. 143 (Rzach) of Iphiklos, ἄκρον ἐπ' ἀνθερίκων καρπὸν θέεν, οὐδὲ κατέκλα, ἀλλ' ἐπὶ πυραμῖνων ἀθέρων ὁρμάσσκε πόδεσσι . . . καὶ οὐ συνέσκειτο καρπὸν (np. Eust., and cf. Schol. T). ἀνθερίκων is commonly explained *cars of corn* like ἀθέρων (so Schol. A τῶν ἐν τοῖς στάχυσι λεπτῶν ἀθέρων). In later Greek ἀνθήρικος is used of the stalk or plant of the *asphodel*, and there is no reason why it should not be the same in this passage.

229. For ἐπὶ mss. have ἐπί, taking ἄκρον apparently as an adverb, for which there is no analogy. It must be a substantive as λ 597, Ψ 339; but even so the use is doubtful, as neither of these passages supports the use of the gen. Hence Ahrens' reading, ἄκρον ἐπὶ ῥηγμῖνα, is very probable; the change will have been made to avoid the hiatus. This is of course the regular Greek use of ἄκρος. The gen. was evidently read by Tr. Rhod. i. 182 κείνος ἀνὴρ καὶ πόντου ἐπὶ γλαυκοῖο θέεσκεν οἴδατος κτλ. Virgil's application of the thought to Camilla hardly needs quotation (*Aen.* vii. 808-11). For ῥηγμῖνος = *surf* without the usual connotation of *shore* cf. μ 214 κώπησιν ἀλὸς ῥηγμῖνα βαθεῖαν τύπτετε.

231. Cf. Ξ 115, where a dat. is used in place of the gen. Τρῶος.

234. καί refers to κάλλιστος, 'consequently,' as 165. Notice the variant μὲν. ἀνερῖψαντο is the reading of mss., but, as Döderlein has pointed out (*Gloss.* iii. 244), should be ἀνερῖψαντο, from ἀρεπ- = ἀρπ(-άξω) by *anaptyxis*. For this form we have the authority of one ms. (V) of Hes. *Theog.* 990, ἀναρεψαμένη for ἀνερῖψαμένη or ἀναρεψαμένη of the rest (see Rzach ad loc.). Hence with the aid of the cognate form Ἀρέπνια (for which see note on II 150) Fick has convincingly restored in v 77 (α 241, ξ 371) Ἀρέπνια ἀνερῖψαντο, a clear case of the favourite *figura etymologica*, for the vulg. Ἀρπνια ἀνερῖψαντο. The word recurs also in δ 727. The sense *snatch up* can by no means be got from ἐρείπω. Whether ἐρέπεσθαι is cognate is another matter. For a rather different form of the legend cf. *Hym. Ven.* 203-05. Aristotle (*Poet.* xxv. 14) notices the slight extension of meaning by which οἶνοχοεῦν is applied to nectar.

235 = ο 251. The line may be borrowed here, as the first half is tautological, and the second very weak after the more specific words of the preceding line. Ar. rejected the line in ο, and upheld it here. In both cases οἶο refers to the object of the principal verb, not the subject, as it should.

Λάμπρόν τε Κλυτίον θ' Ἰκετάονά τ' ὄξον Ἄρηος.
 Ἄσσύρακος δὲ Κάπυν, ὁ δ' ἄρ' Ἀγχίσην τέκε παῖδα·
 αὐτὰρ ἔμ' Ἀγχίσης, Πρίαμος δ' ἔτεχ' Ἑκτορα δῖον. 240
 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.
 Ζεὺς δ' ἀρετὴν ἀνδρεσσιν ὀφέλλει τε μινύθει τε,
 ὅππως κεν ἐθέλησιν· ὁ γὰρ κάρτιστος ἀπάντων.
 ἀλλ' ἄγε μηκέτι ταῦτα λεγόμεθα νηπύτιοι ὥς,
 ἑσταότ' ἐν μέσσηι ὕσμίνῃ δηϊοτήτος. 245
 ἔστι γὰρ ἀμφοτέροισιν ὀνείδεα μυθήσασθαι
 πολλὰ μάλ'· οὐδ' ἂν νηῦς ἐκατόζυγος ἄχθος ἄροιτο·
 στρεπτή δὲ γλώσσ' ἐστὶ βροτῶν, πολέες δ' ἐνὶ μῦθοι
 παντοῖοι, ἐπέων δὲ πολὺς νομὸς ἔνθα καὶ ἔνθα.

238. Θ': τ' P. 243. κρᾱτίστος DHR: κ' ὄχ' ἄριστος A^cQ Harl. d King's,
 ἐν ἄλλωι A (as though the text had κᾱρτίστος, which is given in the margin).
 245. ἑσταώτ' Q. 247. ἐκατόνζυγος PR Harl. a b, Par. b c d g h. 248.
 τρεπτή H. || Δέ: Δέ τε DT.

238=F 147; it is likely enough that it may be borrowed here to systematize the genealogy of the house of Priam. The idea is carried out in O, where each of the three brothers is provided with a son (419, 526, 546, 576).

240. It will be seen that Hector and Aineias are both fourth in descent from Tros; i.e. they are 'third cousins.'

242. This evidently alludes to Achilles' sarcasm about Aineias' flight at Lyrnessos.

243. ὁ γὰρ ὄχ' ἄριστος Heyne, to explain the variant γάρ κ' ὄχ' ἄριστος, where the κ' is meaningless. The lengthening of γάρ will be parallel to that of κεν just before—unless two such licenses in the line are considered too much (πάσιν, ὅπως κ' ἐθέλησιν van L.).

244=N 292, and see note on B 435.

245. Heyne remarks that the junction of ὕσμίνῃ with a gen. is quite unique in H.

247. The epithet ἐκατόζυγος (the variant ἐκατόνζυγος is excluded by the analogy of σύζυγος) evidently implies 'a ship bigger than was ever seen.' We hear indeed of ships carrying 120 men (B 570), but it is not to be supposed that each of these occupied an oarsman's bench. So far as we can judge, Odysseus' comparison of the Kyklops to the mast νηὸς ἑικοσόροιο (ι 322) implies that even this must have been a large size. So in Pind. P. iv. 245 ναὺς πεν-

τηκόντορος is a type of huge bulk. For ζυγά=rouers' benches see ι 99, ν 21, νηὶ πολυζύγῳ B 293, M. and R. p. 540. ἄροιτο, bear, only here; ἄρνυμαι elsewhere always=win. It looks as though there were a late confusion with αἰρεῖν (Hom. αἰρεῖν).

248. στρεπτή, exactly our voluble, capable of turning easily this way or that, and therefore of uttering words of every sort. For the other metaphorical use of the word see I 497, O 203.

249. The sense of νομός is obscure, and is not explained by the Hesiodean ἀχρεῖος δ' ἐστὶ ἐπέων νομός (Opp. 403), nor by Hym. Ap. 20 πάντῃ γάρ τοι, Φοῖβε, νομοὶ βεβλήται ὠϊόῃς (?). This may point to the 'field of words' as the sense, lit. the pasture-ground, the region in which they can find sustenance. With this metaphor Fäsi compares ἔπεα πτερόεντα, where words are conceived as winged creatures flying from man to man. The idea will then be that there is a wide region (of insulting thoughts) wherein words may be reared for the tongue—the range of insults is very wide. The scholiasts prefer to explain by νέμωσις, 'the portioning out of words' is abundant on either side, which leads to the same result. But there is no trace of any sense of the noun in H. except pasture. The more familiar νόμος (law) is not Epic at all. (νέμειν = to divide; νέμεσθαι = to get divided, of land, to get as a lot; hence to inhabit, of men

ὀπποῖόν κ' εἴπησθα ἔπος, τοῖόν κ' ἐπακούσῃς. 250
 ἀλλὰ τί ἦ ἔριδας καὶ νείκεα νῶϊν ἀνύγκη
 νεικεῖν ἀλλήλοισιν ἐναντίον, ὥς τε γυναῖκας,
 αἵ τε χολωσάμεναι ἔριδος πέρι θυμοβόροιο
 νεικεῦσ' ἀλλήλησι μέσσην ἐς ἄγνιαν ἰοῦσαι, 255
 πόλλ' ἑτέα τε καὶ οὐκί· χόλος δέ τε καὶ τὰ κελεύει.
 ἀλκῆς δ' οὐ μ' ἐπέεσσιν ἀποτρέψεις μεμαῶτα
 πρὶν χαλκῶι μαχέσασθαι ἐναντίον· ἀλλ' ἄγε θᾶσσον
 γευσόμεθ' ἀλλήλων χαλκήρεσιν ἐγχείησιν."
 ἦ ῥα καὶ ἐν δεινῶι σάκει ἤλασεν ὄβριμον ἔγχοις,

250. εἴποισα P. || τοῖον καὶ P. 251-55 ἀθ. Ar. 251. καὶ νείκεα :
 ἐν ἄλλωι καὶ ὀνείδεα A. 252. γυναῖκες Vr. A. 255. πόλλ' ἑτέα τε :
 πολλά τά τε Δ¹ (C¹?) Ven. B, Harl. d, King's : πολλά τ' ἑόντα Ar. (see Ludwig).
 καὶ : τὰ δ' αρ. Schol. A? || οὐκί R. 256. ἐπέεσσιν ἀποτρέψεις AC King's :
 ἐπέεσσιν ἀποτρέψεις Q. || ἀποτρέψεις Vr. A : ἀποτρέψεις JT Cant. Mosc. 2 (Harl.
 a supr.), Par. a b c e f g h j, γρ. A. 259. δινῶι Δ (Ar. ?). σάκεϊ ἔλας Ar. || σάκε'
 Mosc. 2, Par. h. || ἤλασε χάλκεον DPRU Par. e. || ὄβριμον C.

etc., as in l. 8 above, or *cultivate* land, and of animals to *graze*, trans. as ι 449, intrans. as O 631. A further extension is *to consume* B 780, Ψ 177, where the idea of land has completely vanished. Thus we have a wide range to choose from, and either *apportionment* or *pasturage* is in itself possible.)

250. Cf. Hesiod *Opp.* 721 εἰ δὲ κακὸν εἴποις, τάχα κ' αὐτὸς μείζον ἀκούσῃς. For ἐπακούσῃς with the rare term. -ais van L. reads ἐπακούσης from [Plut.] *Vit. Hom.* 173. Heyne remarks that the absence of any conjunction makes the line look like an independent gnomic tag.

251-55. ἀθετοῦνται στίχοι πέντε, ὡς ἄκαιροι καὶ ὀχληροὶ προειρημένον τοῦ "ἀλλ' ἄγε μηκέτι ταῦτα λεγόμεθα" (244). τοῦτο δὲ περιγράφοντός ἐστι τὸν λόγον . . καὶ τὰ λεγόμενα ἀνάξια τῶν προσώπων. καὶ παρὰ βαρβάρους δέ ἐστι τὸ τὰς γυναῖκας προερχομένας λοιδορεῖσθαι ὡς παρ' Αἰγυπτίους An. The first part of this criticism is justified, but these lines are not the only ἄκαιροι καὶ ὀχληροὶ in the speech; even if we expel them as a later recension, with Ar., the repetitions are still far too numerous. The comparison to the women in the streets is indeed the most vigorous passage in the speech, and is quite as consonant with the manners of the heroic age, when women were comparatively free, as with those of the Egyptians. But the contracted νεικεῦσι

must be late; and ἔριδος πέρι θυμοβόροιο is almost like a travesty of the other passage where it occurs, H 301, II 476, cf. H 210, T 58.

252. γυναῖκας, after the dat. νῶϊν, is 'attracted' by the absorbing influence of the acc. *cum infin.* construction. Cf. *H. G.* §§ 237, 240. The variant γυναῖκες may be right.

255. πόλλ' ἑτέα τε καὶ οὐκί, though acc. to Did. only the reading of inferior mss., is obviously better than Ar.'s πολλά τ' ἑόντα καὶ οὐκί with its clumsy order of words, which is only slightly improved if we read τὰ δ' for καί, as one of the confused scholia seems to imply. Besides, ἑόντα=*true things* is a phrase not to be paralleled in H. For the lengthening of the α of ἑτέα see on Σ 4. The word recurs in H. only as an adv. ἐτέον. καὶ τὰ, the false as well as the true.

258. γευσόμεθα, *make trial*, as Φ 61 δούρος ἀκωκῆς . . γεύσεται, v 181 χειρῶν, φ 98 οἴστοῦ. But the word is more naturally used with a weapon than a man for its object. Cf. Pind. *P.* ix. 35 γεύεται δ' ἀλκᾶς ἀπειράντων.

259. The scholia mention a reading δινῶι for δεινῶι, and explain it *δινωτῶι*, absurdly (cf. N 407); they give little warrant for attributing it to Ar., who however read σάκεϊ ἔλας'. The very harshness of this may be evidence of its originality.

σμερδαλέωι· μέγα δ' ἄμφι σάκος μύκε δουρὸς ἀκωκῇ. 260
 Πηλεΐδης δὲ σάκος μὲν ἀπὸ ἑο χειρὶ παχεΐηι
 ἔσχετο ταρβήσας· φάτο γὰρ δολιχόσκιον ἔγχος
 ῥέα διελεύσεσθαι μεγαλήτορος Αἰνείαο,
 νήπιος, οὐδ' ἐνόησε κατὰ φρένα καὶ κατὰ θυμόν,
 ὥς οὐ ῥήϊδι' ἐστὶ θεῶν ἐρικυδέα δῶρα 265
 ἀνδράσι γε θνητοῖσι δαμῆμεναι οὐδ' ὑποείκειν.
 οὐδὲ τότε Αἰνείαο δαΐφρονος ὄβριμον ἔγχος
 ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο·
 ἀλλὰ δύο μὲν ἔλασσε διὰ πτύχας, αἱ δ' ἄρ' ἔτι τρεῖς
 ἦσαν, ἐπεὶ πέντε πτύχας ἤλασε κυλλοποδίων, 270
 τὰς δύο χαλκείας, δύο δ' ἔνδοθι κασσιτέριοι,
 τὴν δὲ μίαν χρυσοῦν, τῇ ῥ' ἔσχετο μέιλινον ἔγχος.

260. σμερδαλέον G (H *supr.*) Cant. Vr. A : σμαρδαλέον S. || ἀκωκῇ GPRST¹, and *ap.* Schol. PX. 261. δέ : μὲν T. || ἀπαί Par. e. || ἑο : οὐ Zen. 263. ῥέα διελεύσεσθαι Ar. P : ῥέα δι' ἐλεύσεσθαι *Lips.* : ῥεῖα διελεύσεσθαι RST Par. (c *supr.*) f : ῥεῖα δ' ἐλεύσεσθαι Ω. 265. δῶρα : ἐν τισι ἔργα Schol. A. 267. αἰνείδαο P. || ὄβριμον CHPR. 269-72 *ab.* Ar. : προηθετοῦντο παρ' ἐνίοις τῶν σοφιστῶν, ἐν ἐνίοις δὲ οὐδὲ ἐφέροντο Schol. T. 269. ἔλασσε : ἐλάσσε Autochthon *ap.* Eust., Par. b *supr.* || δ' ἄρ' : γὰρ PR. 271. ἔνδοθεν Q. 272. μεῖλινον : χάλκεον DGPR¹ (U¹?) Aristotle *Poet.* 25.

260. σμερδαλέωι in this emphatic place after δεινῶι is very weak. Perhaps we should read σμερδαλέον as adv., though with little support. Heyne conj. σμερδαλέον δὲ μέγ', which should be taken together, as in ι 395 σμερδαλέον δὲ μέγ' ὤμωξεν, *terribly loud*. μέγα is in any case to be taken as adv. with μύκε. ἀκωκῇ is of course a possible variant for ἀκωκῇι, but it is the larger body from which the noise should come.

263. ῥέα διελεύσεσθαι, see N 144.

266. For ὑποείκειν Düntzer conj. ὑποείκει, as οὐ ῥήϊδι' ἐστὶν ὑποείκειν is evidently not a very natural expression. The slight irregularity is, however, quite intelligible after δαμῆμεναι, and the analogy of K 403, P 77 is all in favour of the two infinitives.

268=Φ 165. Cf. *Scut. Her.* 415 οὐδ' ἔρρηξεν χαλκός· ἔριτο δὲ δῶρα θεοῖο. The gold stands, as the most precious constituent, for the whole metallic facing of the shield. The plural δῶρα may be explained as referring to the collective sense of χρυσός, the parts of gold, as we might talk of a man possessing 'plate, presents from friends.' (The reference to the use of the plural of abstract words,

H. G. § 171. 4, hardly suits here, as δῶρα is used in its most concrete sense.)

269-72. These lines are spurious, as was perceived by Ar.; and Schol T says προηθετοῦντο δὲ καὶ παρ' ἐνίοις τῶν σοφιστῶν, ἐν ἐνίοις δὲ οὐδὲ ἐφέροντο (the 'Sophists' are only here mentioned as Homeric critics, and the reading is suspicious). They are evidently inserted by some one who thought that the πέντε πτύχες of Σ 481 were formed by the different metals, whereas they were no doubt of hide. Even if the πτύχες were of metal the arrangement here given would be absurd, for the gold is hidden away in the middle where it would be neither useful nor ornamental. 268, as appears from Φ 165, needs no further expansion. Ar.'s explanation of the interpolation is curious. ἀθετοῦνται στίχοι δ', ὅτι διεσκευασμένοι εἰσὶν ὑπὸ τινος τῶν βουλομένων πρόβλημα ποιεῖν. μάχεται δὲ σαφῶς τοῖς γνησίοις· ἄτρωτα γὰρ τὰ ἡφαιστότεκτα συνίσταται (An.); the passage was interpolated to support the views of some of those who had made a problem of the arrangement of the metals in Σ—a favourite *crux* mentioned by Gellius (xiv. 6), and discussed at

δεύτερος αὐτ' Ἀχιλεὺς προΐει δολιχόσκιον ἔγχος,
 καὶ βύλεν Αἰνείας κατ' ἀσπίδα πάντοσ' ἔειπεν,
 ἀντὺ γ' ὕπο πρῶτην, ἣν λεπτότατος θέε χαλκός, 275
 λεπτοτάτη δ' ἐπέην ῥινὸς βοός· ἣ δὲ διαπρὸ
 Πηλιδᾶς ἤϊξεν μελίη, λάκε δ' ἀσπίς ὑπ' αὐτῆς.
 Αἰνείας δ' ἐάλῃ καὶ ἀπὸ ἔθεν ἀσπίδ' ἀνέσχε
 δείσας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
 ἔστη ἱεμένη, διὰ δ' ἀμφοτέρους ἔλε κύκλους 280
 ἀσπίδος ἀμφιβρότης· ὁ δ' ἀλευόμενος δόρυ μακρὸν
 ἔστη, καδ δ' ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσι,
 ταρβήσας ὃ οἱ ἄγχι πάγῃ βέλος. αὐτὰρ Ἀχιλλεὺς

273-74. δεύτερον αὐτ' ἀχιλεὺς μελίην ἰουπτίωνα (μελίη ἰουπτίωνι Heyne)
 ἀσπίδα νύε' εὐχαλκον ἀμύμονος αἰνείας Zen. (Sch. AT). 274. αἰνείδαο P.
 276. ἡ δέ: ἡδὲ Q. 281. ἀλευόμενος U.

length by Porphyrios in Schol. B, and probably by Aristotle in his *Homeric Problems* (see below). Porphyrios held that the gold was the middle, Ar. that it was the outer, of the layers; and the latter, that he might not be accused of athetizing the lines because he could not reconcile them with his view (ἵνα μὴ δοκῇ λύσεως ἡπορηκέναι καὶ διὰ τοῦτο ἡθετηκέναι), gave as an explanation of the lines as they stood that the spear was stopped by the outer layer, not piercing it, but *bending back* the next layers, so that ἐγένετο κοιλότης, οὐ τρώσις, and two layers were 'driven through,' though the outer one stopped the point! Aristotle quotes 272 in an extremely obscure passage of the *Poetics* (xxv. 15), which is practically unintelligible, but probably points to a λύσις of the same sort.

273. Ar. objected to Zen.'s reading of the couplet (see above) that νύσσειν is only used of thrusting, not of casting.

275. πρῶτην, at the beginning, i.e. extreme edge, of the rim. Cf. Z 118, where πνύατη means the same thing proceeding from the centre outwards, instead of as here from the circumference inwards. χαλκός here must mean the metal facing, like χρυσός above. This, like the hide, is made thinner at the edge, which is of less importance than the centre for defensive purposes.

276. ῥινὸς βοός, the body of the shield; ἐπέην, ἐπι- implies 'to back it up,' not of course that the hide was in front of the metal.

280. ἔστη ἱεμένη, was stopped in its career course; so O 543, T 399. The

word usually requires a complement (gen., infin., or adv.), to indicate the object aimed at, as Φ 70 ἔστη ἱεμένη χροὸς ἄμεναι. But it is not safe to found any conclusions on this slight discrepancy. διὰ . . ἔλε, separated; this sense of διαιρεῖν is familiar in later Greek, but does not recur in H. ἀμφοτέρους, τὸν χαλκοῦν καὶ τὸν βύρσινον Schol. A. rightly no doubt—the metal facing and leather backing, which a blow at the edge would inevitably tear apart. κύκλους may be used of the 'figure-of-8' shaped Mykenaeen shield (see App. B, i. 1); but in so late a passage it is more probable that the author was thinking of the round shield. In any case this can have no bearing on the shape of Achilles' shield as described in Σ.

282. The expression *grief poured over his eyes* is unusual, but may be paralleled by δ 716 τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον; compare also P 591 ἄχος νεφέλη ἐκάλυψε μέλαινα. The neglect of the F of Fou is more suspicious; hence van L. and Platt conj. καδ δέ F(ou) ἄχος χύτο (καδ δ' ἄρ' G. Hermann), leaving us still to ask why sorrow should be the feeling of the moment. Bentley well suggested ἀχλὺς for ἄχος οἱ, thus restoring a quite Homeric metaphor, cf. E 696, H 344, T 321. We must then write μυρίη with Cobet, or take μυρίον as an adverb, cf. Φ 320. Possibly the latter may be right, in which case the apparent harshness of the construction may have led to the corruption of the passage. The whole clause is parenthetical, ταρβήσας recurring to the construction of ἀλευόμενος.

ἐμμεαῶς ἐπόρουσεν, ἐρυσσάμενος ξίφος ὀξύ,
 σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ 285
 Αἰνεΐας, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
 οἶοι νῦν βροτοὶ εἰς· ὁ δέ μιν ρέα πάλλε καὶ οἶος.
 ἔνθά κεν Αἰνεΐας μὲν ἐπεσσύμενον βάλε πέτρῳ
 ἢ κόρυθ' ἢ ἐσάκος, τό οἱ ἤρκεσε λυγρὸν ὄλεθρον,
 τὸν δέ κε Πηλεΐδης σχεδὸν ἄορι θυμὸν ἀπηύρα, 290
 εἰ μὴ ἄρ' ὀξὺ νόησε Ποσειδάων ἐνοσίχθων.
 αὐτίκα δ' ἀθανάτοισι θεοῖς μετὰ μῦθον ἔειπεν·
 “ὦ πόποι, ἦ μοι ἄχος μεγαλήτορος Αἰνεΐας,
 ὃς τάχα Πηλεΐωνι δαμείς Ἀϊδόσδε κάτεισι,
 πειθόμενος μύθοισιν Ἀπόλλωνος ἐκάτοιο, 295
 νήπιος, οὐδέ τί οἱ χραισμήσει λυγρὸν ὄλεθρον.
 ἀλλὰ τί ἦ νῦν οὗτος ἀναΐτιος ἄλγεα πάσχει,
 μάψ' ἔνεκ' ἄλλοτρίων ἀχέων, κεχαρισμένα δ' αἰεὶ
 δῶρα θεοῖσι δίδωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;
 ἀλλ' ἄγεθ' ἡμεῖς πέρ μιν ὑπὲκ θανάτου ἀγάγωμεν, 300
 μή πως καὶ Κρονίδης κεχολώσεται, αἶ κεν Ἀχιλλεὺς

284. ἀπόρουσεν H. 286. δύο γ': δύο Bar.: δύο Q. || ἄνδρες PR. 287
 om. A.¹ 288. ἐπεσσύμενος QS (c corr.) T (supr. N) Cant., γρ. Mosc. 2. 289.
 λυγρὸν: λοιγὸν T. 292. μετὰ: κατα S. 293. μοι: μέγα J. 295 om.
 Cant.¹ 296. τι: τις S. || χραισμήσει Q. 300. θανάτοιο J. 301. καί:
 κε Harl. a. || εἵ κεν D: εἵ περ Mor.

285-87 = E 302-04, where see notes.

289. It is not clear whether **τό οἱ** . . . **ὄλεθρον** is an independent clause descriptive of the shield (*which had saved him*, viz. 268 above), or is to be included under the idea of contingency in the preceding and following clauses, **κε** being virtually supplied from them, *which would have in that case warded off*. The former seems preferable, as the relative **τό** is regularly used to introduce such subordinate descriptive touches. But the whole sentence, with its long chain of unrealised possibilities, is by no means in the Homeric manner.

293. The speech and action of Poseidon are as glaringly inconsistent with his attitude in the *Iliad* in general, and his recent speech (133-43) in particular, as are the words of 306 with that of Zeus. If Aeneas is to be saved it should naturally have been by Apollo who urged him on, and is still in the field, or by his mother Aphrodite, as in E. But it

is impossible to separate the action of Poseidon from the whole episode, which may have been introduced not only for the glory of Aeneas, but to explain some form of Poseidon-worship among the families who claimed descent from him.

298. **μάψ**, without aim or object, so far as he is concerned. **ἀχέων**, a strange expression; apparently 'he takes part in the war because of sorrows which do not concern him.' But this use of **ἄχος** is hardly in the Homeric style. Döderlein takes **ἀχέων** as a participle, *ob res alienas dolens*, which will not do. Bentley reads **ἀτέων**, which would remove all difficulty, but is too familiar a word to have been corrupted. There is a curious schol. of Aristonikos, suggesting that Priam's suspicion of Aeneas (see N 461) was due not to his pretensions to the Trojan crown, but to the fact that he had no personal interest in the war (*οὐ συνεπεγράφη τῷ τῶν Πριαμίδων πολέμῳ*).

τόνδε κατακτείνῃ· μόριμον δέ οἱ ἐστ' ἀλέασθαι,
 ὄφρα μὴ ἄσπερμος γενεὴ καὶ ἄφαντος ὄληται
 Δαρδάνου, ὃν Κρονίδης περὶ πάντων φίλατο παίδων,
 οἱ ἔθεν ἐξεγένοντο γυναικῶν τε θνητῶν. 305
 ἤδη γὰρ Πριάμου γενεὴν ἤχθηρε Κρονίων·
 νῦν δὲ δὴ Λινείας βίη Τρώεσσι ἀνάξει
 καὶ παίδων παῖδες, τοί κεν μετόπισθε γένωνται."
 τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
 "ἐννοσίγαι', αὐτὸς σὺ μετὰ φρεσὶ σῆσι νόησον 310
 Λινείαν, ἣ κέν μιν ἐρύσσει ἢ κεν ἐάσεις. 311
 ἦτοι μὲν γὰρ νῶϊ πολεῖς ὠμόσσαμεν ὄρκους 313
 πᾶσι μετ' ἀθανάτοισιν, ἐγὼ καὶ Παλλὰς Ἀθήνη,
 μή ποτ' ἐπὶ Τρώεσσι ἀλεξήσειν κακὸν ἡμαρ, 315
 μηδ' ὅπότ' ἂν Τροίῃ μαλερώι πυρὶ πᾶσα δάηται
 δαιομένη, δαίωσι δ' ἀρήϊοι νῆες Ἀχαιῶν."

302. **μόριμον** J: **μόρσιμον** Ω. 303. **ἄσπερμος** . . **ἄφαντος**: **ἄφαντος** (?)
 γενεὴ **δηθέστος** Ar. ap. Schol. P. || ὥς κε μὴ ἄσπερμος γενεὴ μετόπισθεν ὄληται
 Max. Tyr. Diss. xxvi. 9. 305. **τε θνητῶν**: **θνητεράων** U¹. 306.
 ἤχθαιρε Aph. 307. *τινὲς γρ. αἰνείας* **γένος πάντεσσιν ἀνάξει** Strabo xiii. 608:
μεταγράψουσὶ τινες αἰνείω **γενεὴ πάντεσσιν ἀνάξει** An. 308. **παῖδες παίδων**
 D¹G¹H¹J¹P¹R¹S¹T Strabo *ibid.* (and A in lemma; in the text // and / are written over
 the two words. || **κεν**: καὶ Mosc. 2. || **γένωνται**: **λίπωνται** Syr. and αἱ διὰ τῶν
 πόλεων. 309 om. J¹. 311. **εἴ κέν μιν** Harl. a. **ἐάσει**(ι)ς C (*supr.* ει) GL
 Vr. A Mosc. 2: **ἐάσει** R. || After this C²G²Q²R² Vr. d^m, Harl a^m insert

Πηλεΐδῃ Ἀχιλλεΐ δαμῆμεναι ἐσθλὸν ἐόντα. 312

316-17 om. Syr.^t 317. **καιομένη**· **καίωσι** A *supr.*

302. **μόριμον**, here only in H.; but found also in Pindar and Aeschylus. The unmetrical **μόρσιμον** has almost entirely supplanted it in mss.

306. *ἤχθαιρε* Aph.; but the imperf., as expressing a continued state, is in too flagrant contradiction with the conduct of Zeus. The aor. may be explained as a petulant expression, *has come to hate*, with particular reference to the recent decision of Zeus to let the war take its course.

307. Strabo and the scholia say that the variant **πάντεσσιν** (see above) was invented to flatter the Romans. It is significant of the honesty of the tradition that no trace of it should appear in the mss. This famous prophecy, which is repeated in a similar form in *Hymn. Ven.* 197, is of course the foundation of the legend of Virgil's *Aeneid*, and is translated there (iii. 97-98), *hic domus Aeneae cunctis dominabitur oris et nati*

natorum et qui nascentur ab illis. Virgil therefore read **γένωνται**, not **λίπωνται**.

311. See K 44. We can quite well read **ἐάσει** here and take **ἐρύσσει** as aor. subj.

312. It is obvious from ms. evidence that this line has been interpolated, like Ω 558 (q.v.) in order to supply a verb to **ἐάσει**, which is quite capable of standing by itself, *let him alone*. Compare note on E 848, and κ 444.

313. The plur. **ὄρκους** (here only) means 'oaths by many different objects,' i.e. of the most solemn sort: see B 755. O 36, and Buttmann *Lexil.* p. 436.

315-17 = Φ 374-76, except that there **καιομένη**, **καίωσι** is the best attested reading. Syr. omits 316-17 but 'there are traces of writing in another hand on the upper margin: probably one or more of the omitted lines.' 317 is rejected by Bentley and P. Knight, 316-17 by Bekker, Nauck, Christ, Fick,

αὐτὰρ ἐπεὶ τό γ' ἄκουσε Ποσειδάων ἐνοσίχθων,
 βῆ ῥ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,
 ἔξε δ' ὅθ' Αἰνείας ἠδὲ κλυτὸς ἦεν Ἀχιλλεύς. 320
 αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἀχλὺν
 Πηλεΐδῃ Ἀχιλῆϊ· ὁ δὲ μελίην ἐύχαλκον
 ἀσπίδος ἐξέρυσεν μεγάλητορος Αἰνείας·
 καὶ τὴν μὲν προπάροιθε ποδῶν Ἀχιλλῆος ἔθηκεν,
 Αἰνείαν δ' ἔσσευεν ἀπὸ χθονὸς ὑψόσ' αἰέρας. 325
 πολλὰς δὲ στίχας ἡρώων, πολλὰς δὲ καὶ ἵππων
 Αἰνείας ὑπεράλτο θεοῦ ἀπὸ χειρὸς ὀρούσας,
 ἔξε δ' ἐπ' ἐσχατιὴν πολυαῖκος πολέμοιο,
 ἐνθά τε Καύκωνες πόλεμον μέτα θωρήσσοντο.
 τῷ δὲ μάλ' ἐγγύθεν ἦλθε Ποσειδάων ἐνοσίχθων, 330
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “Αἰνεία, τίς σ' ὧδε θεῶν ἀτέοντα κελεύει
 ἀντί' Ἀχιλλῆος πολεμίζειν ἠδὲ μάχεσθαι,
 ὃς σεῦ ἅμα κρείσσων καὶ φίλτερος ἀθανάτοισιν;

320. ἦξε Q. || ἦδ' PU: ἦδ' ὁ Ω. 321. ὀφθαλμῶν D. 322-24 *ab. Ar.*
 325. δ' ἐπέσσευεν GPR: θαπέσσευεν L: γρ. καὶ αἰνείαν δ' ἔσσευεν P. 326.
 ἡρώων: ἀνδρῶν Q. 327. θεῶν P. 328. ἐσχατιὰν J. 329. ἐνθα δὲ
 CDJPRQ Syr.: ἐνθα κε(ν) ST Harl. a: ἐνθα καὶ R. || μετεσώρῃσσαντο P Harl. a.
 331. καὶ μιν νεκείων Zen.: τὸν καὶ νεκείων Rhianos. 332. c' *om.* P (space
 left blank). || ἀτέοντα Ω, ἐν ἀπάσαις Did.: ἀπεόντα U: χατέοντα PR Mor. Bar.
 Harl. a (*e corr.*: γρ. ἀτέοντα, glossed ἀφροντιστοῦντα Harl. a^m) Par. a² (γρ.
 χατέον <τα> χρεῖαν ἔχοντα Par. a¹): ἀέκῃτι G, γρ. C (*man. rec.*): ἀέκοντα Cant.
 333. ἀντία πηλείωνος ὑπερεύωμι μάχεσθαι AJQ Harl. a, Vr. b A, Mosc. 2: ἐν
 ἄλλωι ἀντί τοῦ (*sic*) ἀχιλλῆος κτλ. A.

etc. Both lines are perhaps more in place in Φ. The triple repetition of forms of δαίω is disagreeable; but a reference to Σ 227 (whence a splendid effect has been badly copied) would suggest that the remedy is to be found rather in changing δάηται, a form not elsewhere found, into κάηται. (Hesych. δάηται· καίεται.) *μαλερώι*, see note on I 242.

319 = E 167.

322-24. ἀθετοῦνται στίχοι τρεῖς, οἳ οὐκ ἐνέσχηται τῇ ἀσπίδι τὸ δόρυ τοῦ Ἀχιλλέως, ἀλλὰ “διὰ πρὸ Πηλιδῆς ἦξεν μελίην” (276) καὶ “ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ” (279). πῶς οὖν ὁ Ποσειδῶν ἐκ τῆς ἀσπίδος ἤρυσεν τὸ δόρυ; An. The difficulty may be evaded if we suppose that the spear-shaft had carried the shield with it; but this is not the simple sense of 276-79, and the lines are quite needless.

329. For the Kaukonēs see K 429. They are not found among the Trojan allies in the Catalogue, and later tradition knew little or nothing of them. Another tribe of the same name is mentioned as living in Elis, γ 366 (see Herod. i. 147). So Pelasgians are found both in Greece and in Asia Minor. *εσώρῃσσαντο*, were entering the fight; cf. N 301, Σ 189.

332. ἀτέοντα, ἀφροντιστοῦντα· Καλλιμάχος “Μουσέων κεινὸς ἀνὴρ ἀτέει” Sch. A. The word recurs in Herod. vii. 223 where it duly represents the normal ἀτᾶν (cf. ὀρέω), but in Homer it can hardly be right. It is presumably — — with synizesis. But we should perhaps accept the variant χατέοντα, joining it with θεῶν, lacking the aid of the gods; cf. γ 48 πάντες δὲ θεῶν χατέοντ' ἀνθρώποι.

ἄλλ' ἀναχωρήσαι, ὅτε κεν συμβλήσεται αὐτῶι, 335
 μὴ καὶ ὑπὲρ μοῖραν δόμον Ἀΐδος εἰσαφίκηαι.
 αὐτὰρ ἐπεὶ κ' Ἀχιλεὺς θάνατον καὶ πότμον ἐπίσπη,
 θαρσύνσας δὴ ἔπειτα μετὰ πρῶτοισι μάχεσθαι.
 οὐ μὲν γὰρ τίς σ' ἄλλος Ἀχαιῶν ἐξενάριξαι."

ὥς εἰπὼν λίπεν αὐτόθ', ἐπεὶ διεπέφραδε πάντα. 340

αἶψα δ' ἔπειτ' Ἀχιλῆος ἀπ' ὀφθαλμῶν σκέδασ' ἀχλὺν
 θεσπεσίην· ὁ δ' ἔπειτα μέγ' ἐξίδεν ὀφθαλμοῖσιν,
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλίστορα θυμόν·

"ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρῶμαι· 345
 ἔγχος μὲν τόδε κείται ἐπὶ χθονός, οὐδέ τι φῶτα
 λεύσσω, τῶι ἐφέηκα κατακτάμεναι μενεαίνων.

ἦ ῥα καὶ Αἰνείας φίλος ἀθανάτοισι θεοῖσιν
 ἦεν· ἀτάρ μιν ἔφην μὰν' αὐτως εὐχετάσθαι.

ἔρρέτω· οὐ οἱ θυμὸς ἐμεῦ ἔτι πειρηθῆναι
 ἔσσεται, ὃς καὶ νῦν φύγεν ἄσμενος ἐκ θανάτοιο. 350

ἄλλ' ἄγε δὴ Δαναοῖσι φιλοπτολέμοισι κελεύσας
 τῶν ἄλλων Τρώων πειρήσομαι ἀντίος ἐλθών·"

ἦ καὶ ἐπὶ στίχας ἄλτο, κέλευε δὲ φωτὶ ἐκάστωι·

"μηκέτι νῦν Τρώων ἐκὰς ἔστατε, δῖοι Ἀχαιοί,
 ἄλλ' ἄγ' ἀνὴρ ἄντ' ἀνδρὸς ἴτω, μεμάτω δὲ μάχεσθαι. 355

ἀργαλέον δέ μοί ἐστι, καὶ ἰφθίμωι περ ἔοντι,
 τοσσούσδ' ἀνθρώπους ἐφέπειν καὶ πᾶσι μάχεσθαι·

335. ΚΕΝ: δὴ CD. || συμβλήσεται AGQT: συμβήσεται S: συμβήσεται Mor.:
 συμβλήσεται P: συμβλήσεται Ω. 338. θαρρύνσας Harl. a. || Δὴ ἔπειτα: δ' ἔπειτα
 JPQ: δ' ἔπειτα (θάπειτα, δ' ἔπειτα etc.) Ω. || πρῶτοις: τρώεσσι QT Syr. Mor. Bar.
 339. C' om. DHPRT Syr. 341. ἀπ': ἐπ' HP. 344. ὀράσσαι Q. 345.
 βροῖι Bar. 349. ἐμεῦ r' U. 350. ὅς: ὡς Harl. a. 352. ἀντία L.
 ἐλαεῖν U. 357. τόσσους HQ Harl. a, Mor. Mosc. 2, Vr. b d A. † ἀνθρώπων Harl. a.

335. As between συμβήσεται and συμβήσεται there can be little question; the former is the regular word for *meeting* (cf. II 565, φ 578), while συμβαίνειν does not occur in H. But there is no analogy in Greek for such an aor. subj. as βλήσεται, no sigmatic aor. occurring at all. Neither can it be fut. indic. We must therefore read συμβλήσεται with Dindorf; this is the correct subj. of which the 3rd person βλήσεται is found in ρ 472. The corruption has no doubt arisen from the influence of the probably early variant συμβήσεται.

342. Cf. O 668. μέγ' ἐξίδεν, 'stared with all his might,' as we say, as though

it required a great exercise of force; μέγα as in μέγα κρατείν, etc. Compare ὑπόδρα ἰδών, ἀχρεῖον ἰδών (B 269). ἐξ also implies the putting forth of effort, as κεφαλῆς ἐκδέρκεται ὅσσε Ψ 477; cf. μάκιστον ἐξιδού Soph. Phil. 851. The phrase is a curious one, but we have no right to say that it is corrupt.

343 = A 403. 344 = N 99.

350. It is a question if the ὡς of one ms. is not to be preferred, as more Homeric, to the vulg. ὅς.

357. ἐφέπειν, to control, *manage*, as we say, with the additional connotation of 'driving,' the enemy. See note on A 496. ἐφέπειν is often used in later

οὐδέ κ' Ἄρης, ὅς περ θεὸς ἄμβροτος, οὐδέ κ' Ἀθήνη
 τοσσῆσδ' ὑσμίνης ἐφέποι στόμα καὶ πονέοιτο·
 ἀλλ' ὅσπον μὲν ἐγὼ δύναμαι χερσίν τε ποσίν τε 360
 καὶ σθένει, οὐκέτι φημι μεθησέμεν, οὐδ' ἡβαιόν,
 ἀλλὰ μάλα στιχὸς εἶμι διαμπερές, οὐδέ τιν' οἶω
 Τρώων χαίρήσιν, ὅς τις σχεδὸν ἔγχεος ἔλθῃ."
 ὥς φάτ' ἐποτρύνων· Τρώεσσι δὲ φαίδιμος Ἐκτωρ
 κέκλεθ' ὁμοκλήσας, φάτο δ' ἵμεναι ἅντ' Ἀχιλλῆος· 365
 "Τρῶες ὑπέρθυμοι, μὴ δεῖδτε Πηλεΐωνα.
 καὶ κεν ἐγὼν ἐπέεσσι καὶ ἀθανάτοισι μαχοίμην·
 ἔγχεϊ δ' ἀργαλέον, ἐπεὶ ἦ πολὺ φέρτεροί εἰσιν.
 οὐδ' Ἀχιλεὺς πάντεσσι τέλος μύθοις ἐπιθήσει,
 ἀλλὰ τὸ μὲν τελέει, τὸ δὲ καὶ μεσσηγὺν κολούσει. 370

358. ὥς περ Q. || ἄμβροτος Mor. 359. τόσσος Syr. Harl. a, Mor. Mosc. 2, Vr. b d. || ἐφέποιτο PRU. 361. οὐκέτι P: οὐ μ' ἔτι Ω. 363. ὅς τις: ὅς κε PR: ὅστις κεν (A supr.) C: ὅστις μὲν Q. || ἔγχεος: ἀντίος PQR. || ἔλθοι (A supr.) JL Bar. Vr. b A, Mosc. 2. 365. ἵμεν QT. 368. πολυφέρτερος ἐστίν D. 369. μύθοις τέλος πάντεσσ' PR. 370. κολούσει TU: κολούει Ω.

Greek of a general 'controlling' his own men, but the idea of hostility is generally connoted in H., and the parallelism of *πᾶσι μάχεσθαι* indicates that the same is the case here; otherwise it would be possible to translate *it is hard for me to command so great an army and (at the same time) to fight with all the enemy*.

359. The exact metaphor of the word *στόμα* is uncertain; see K 8 with note, T 313. We can hardly go further than to regard *ὑσμίνης στόμα* as a periphrasis for *ὑσμίνη*. But the use of *ἐφέπει* which forms the transition between the primitive idea of 'managing' and the derived metaphor 'chasing,' namely the sense of 'driving' horses (see Θ 126), suggests that 'managing the mouth' here may be a figure from the bit and bridle. *καὶ πονέοιτο* is used by a sort of hendiadys for *πονέουμενος*, *by dint of labour*; the word having as often a special reference to the toil of battle.

361. οὐκέτι, Naber (with P) for οὐ μ' ἔτι of Ω; the pronoun is not usually expressed in such phrases.

362. The sing. *στιχός* recurs in II 173, only the nom. and acc. plur. being found elsewhere. *στιχῶν* is of course impossible in a hexameter (*μάλ' ἂν στίχας* Barnes, *κατὰ στίχας* Axt). It

evidently means 'the enemies' line of battle.' *διαμπερές*, *right through*, as M 429 *διαμπερὲς ἀσπίδος αὐτῆς*.

365. *ἵμεναι*, the *ī* is quite unexplained; *ἵμεν*, *ἵμεναι* and *ἰέναι* occur about 130 times in H., elsewhere always with *ī*. Compare note on *ζευγνύμεν* II 145. Transposition has been suggested, *ἵμεναι δ' ἔφατ'*, or *φάτο δ' ἅντ' ἵμεναι* (Schulze Q. E. p. 377) but is not very probable. *φάτο δ' ἅψ ἵμεν* Nauck. It is a question, however, if *φάτο* itself is the right word. It should according to usage mean *thought* rather than *proclaimed*.

370. *κολούσει* is clearly necessary if the line is to stand; the ambiguous *τελέει* may have led to *κολούει*, which nearly all mss. give. The present, after *ἐπιθήσει*, turns the line into a weak platitude. As an alternative we may regard it as a gnomic interpolation referring originally to Zeus. In this connexion *κολούει* is suitable, being equivalent to *ἐνικλᾶν* Θ 408, *ἐπικεῖρην* II 120. It is used again = *make to fail* in θ 211 *εἰ δ' αὐτοῦ πάντα κολοῦει*. The clause *τὸ μὲν τελέει* is only introduced for the sake of antithesis, to set off the other alternative on which stress is laid; 'though he will sometimes succeed, yet at other times he shall fail.'

τῶι δ' ἐγὼ ἀντίος εἶμι, καὶ εἰ πυρὶ χεῖρας ἔοικει,
εἰ πυρὶ χεῖρας ἔοικε, μένος δ' αἰθῶνι σιδήρῳι."

ὥς φάτ' ἐποτρύνων, οἱ δ' ἀντίοι ἔγχε' ἄειραν
Τρῶες· τῶν δ' ἄμυδις μίχθη μένος, ὄρτο δ' αὐτή.
καὶ τότε ἄρ' Ἔκτορα εἶπε παραστάς Φοῖβος Ἀπόλλων· 375

"Ἔκτορ, μηκέτι πάμπαν Ἀχιλλῆϊ προμάχιζε,
ἀλλὰ κατὰ πληθύν τε καὶ ἐκ φλοίσβοιο δέδεξο,
μή πῶς σ' ἡὲ βάλλῃ ἡὲ σχεδὸν ἄορι τύψῃ."

ὥς ἔφαθ', Ἔκτωρ δ' αὖτις ἐδύσετο οὐλαμὸν ἀνδρῶν
ταρβήσας, ὅτ' ἄκουσε θεοῦ ὅπα φωνήσαντος. 380

ἐν δ' Ἀχιλεὺς Τρώεσσι θόρε, φρεσὶν εἰμένος ἄλκῃν,
σμερδαλέα ἰάχων· πρῶτον δ' ἔλεν Ἰφιτίωνα
ἐσθλὸν Ὀτρυντεῖδην, πολέων ἡγήτορα λαῶν,
ὃν νύμφη τέκε νηὶς Ὀτρυντῆϊ πτολιπόρθῳ
Τρῳάῳ ὑπο νιφόμεντι, ἴδης ἐν πίονι δήμῳι· 385

τὸν δ' ἰθὺς μεμαῶτα βιάλ' ἔγχεϊ δίος Ἀχιλλεύς
μέσσην κακὴν κεφαλὴν· ἥ δ' ἀνδιχα πᾶσα κείσθη.

371. τῶι(ι) AC¹LQ: τοῦ Ω, ἐν ἄλλῳι Α. 373. τοι δ' PR. † ἀντίον Q.
ἔγχε' ἄειραν: γρ. ἔσαν ἀχαιῶν Α. 375. ἔκτορι S (supr. α). 377. τε: γε Q.
378. μή πῶς c': μήπως H Vr. A: μήπω c' J. 379. αὔεις CH. † ἐδύσατο
CGHQST Syr. 381. ἐν δ': ἐνε' Syr. , ὅρες Vr. b. 382. πρῶτος (A supr.)
Vr. b. 384. ὄν: τὸν ἐν τισι τῶν φαύλων ἀντιγράφων Schol. A. 385. ὑπαι LR.
ἴδης Ar. Ω: ἴδης Q: ὕλης R Vr. A, Mosc. 2, Harl. b d, Par. h and ap. Did.
386. τὸν ῥ' G.

371. τῶι, for the dat. cf. 422, H 20, O 584; as the rarer form it is less likely to have been corrupted than the normal τοῦ of the vulg. The epianalepsis of a whole phrase (εἰ πυρὶ χεῖρας ἔοικεν, for χεῖρε φέβοικεν?) is found again only in X 128, Ψ 642.

375. Cf. M 60 with note.

377. ἐκ φλοίσβοιο, the surging mass of warriors opposed to the πρόμαχοι, = οὐλαμός in 379. Cf. E 469 ἐκ φλοίσβοιο σαώσομεν.

381. This line may well be the opening of Achilles' career in the original Μῆνις. But it is immediately succeeded by an episode which betrays later origin, 383-95. The thrice-repeated short ο of Ὀτρυντεῖδης (Ὀτρυντῆϊ), though common in later poetry, is against the Homeric rule, and not metrically necessary; it is never found in the frequent ὀτρύνω (cf. Schulze Q. E. p. 100 note). The allusion to the Catalogue (B 865) is very obvious—some actually read 385 after B 866

(see App. Crit. there)—and the familiarity of the poet with Asiatic localities is itself suspicious. We may perhaps add the short form of the dat. plur. ἐπισσώ-τροις (394), while the phrase πάντων ἐκπαγλότερα' ἀνδρῶν, twice used of Achilles himself (A 146, Σ 170), is meaningless when applied to an unknown warrior. It is quite possible that the lines have been inserted to glorify a local Otrynteid family by making one of their number participate in the Trojan war. We can read (382) πρῶτον δ' ἔλε (395) Δημολέοντα, with νύξας κακὴν for νύξε κατὰ in 397 (Schulze), but it is simpler to remove 383-95 and the borrowed 397-402 together. Iphition is not elsewhere named.

385. Τῶν was identified by some with the later Sardis: but Strabo (xiii. 626) is incredulous. The variant Τῶν is evidently wrong: see E 708. Τμόλος and the Gygaian lake (390) are mentioned again in B 865-66, q.v.

δούπησεν δὲ πεσών, ὁ δ' ἐπεύξατο δῖος Ἀχιλλεύς·
 “κείσαι, Ὀτρυντεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν·
 ἐνθάδε τοι θάνατος, γενεὴ δέ τοί ἐστ' ἐπὶ λίμνῃ
 Γυγαίῃ, ὅθι τοι τέμενος πατρώϊόν ἐστιν,
 “Τλλωι ἐπ' ἰχθυόεντι καὶ Ἑρμωι δινήεντι.”

390

ὥς ἔφατ' εὐχόμενος, τὸν δὲ σκότος ὄσσε κάλυψε.
 τὸν μὲν Ἀχαιῶν ἵπποι ἐπισσώτροις δατέοντο
 πρώτῃ ἐν ὕσμίνῃ· ὁ δ' ἐπ' αὐτῷ Δημολέοντα,
 ἐσθλὸν ἀλεξητῆρα μάχης, Ἀντήνορος υἱόν,
 νύξε κατὰ κρόταφον, κυνέης διὰ χαλκοπαρήϊου.
 οὐδ' ἄρα χαλκείῃ κόρυς ἔσχεθεν, ἀλλὰ δι' αὐτῆς
 αἰχμῇ ἰεμένη ρῆξ' ὁστέον, ἐγκέφαλος δὲ
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
 Ἴπποδάμαντα δ' ἔπειτα καθ' ἵππων αἰξάντα
 πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρί·
 αὐτὰρ ὁ θυμὸν αἴσθε καὶ ἥρυγεν, ὥς ὅτε ταῦρος
 ἥρυγεν ἐλκόμενος Ἑλικώνιον ἀμφὶ ἄνακτα,
 κούρων ἐλκόντων· γάνυται δέ τε τοῖς ἐνοσίχθων·
 ὥς ἄρα τὸν γ' ἐρυγόντα λίπ' ὁστέα θυμὸς ἀγήνωρ·
 αὐτὰρ ὁ βῆ σὺν δουρὶ μετ' ἀντίθεον Πολύδωρον
 Πριαμίδην. τὸν δ' οὔ τι πατήρ εἶασκε μάχεσθαι,
 οὔνεκά οἱ μετὰ παισὶ νεώτατος ἔσκε γόνιοιο,

395

400

405

389. κείσ' Q Syr. 393. φάτ' ἐπευχόμενος P Syr. Par. b g h: ἔφατ' ἐπευχό-
 μενος Q Par. c. 394. ὀπισσώτροις A Syr. 395. ΔΗΜΟΛΕΟΝΤΑ Ar. Ω:
 ΔΗΜΟΛΟΕΝΤΑ Mosc. 2: τινὲς ΔΗΛΕΟΝΤΑ Did. 396 om. D. 401. αἰξόντα
 DGHJST, γρ. Δ. 406. Τὸν Γ': τὸν T. || ἐρύοντα Q. 409. παισὶ: πᾶσι DGH:
 τρωσὶ Cant.

390. ΓΕΝΕΉ, birthplace, as a 407 ποῦ
 δὲ νῦ οἱ γενεὴ καὶ πατρίς ἄρουρα; The
 lake is here purely geographical, not a
 mythological personification (B 865).

392. Hyllos, a feeder of the great
 Lydian Hermos.

394. ΔΑΤΕΟΝΤΟ, divided in the sense
 tore to pieces, a strange phrase. (ἐπισσώ-
 τροισι δατέοντο? Cf. Ψ 121.) ὀΠΙΣΣΩ-
 ΤΡΟΙΣ, E 725.

396. ΑΛΕΞΗΤΗΡΑ, ἄπ. λεγ. in H. Cf.
 πόλεμον ἀλαλκῶν I 605.

397-400 = M 183-86, cf. A 95-98.

401 = A 423. 402 = E 56.

403. ΘΥΜὸν αἴσσε, see II 468. ἥρυγε,
 bellowed, cf. Σ 580 ἐρύγηλον.

404. ἀμφὶ seems to be used in the
 literal sense, dragged round (the altar of)
 Poseidon. ἙΛΙΚΩΝΙΟΝ, apparently from

Helike in Achaia, a seat of Poseidon-
 worship, see Θ 203. From *Hymn.* xxii.
 3 ὅς θ' Ἑλικῶνα καὶ εὐρείας ἔχει Αἰγᾶς,
 it would seem that Helikon was another
 form of Helike, and distinct from the
 Boiotian mountain. The most famous
 cult of the Helikonian Poseidon was,
 however, the Panionian festival held
 near Priene. If that be referred to here,
 it will be proof of the later origin of
 the passage. Schol. A says of the bellow-
 ing, δοκεῖ δὲ ἐπὶ τὴν θύωσι βοησάντων τῶν
 βοῶν προσδέχεσθαι τὸ θεῖον τὴν θυσίαν·
 σιγῶντα δὲ λυποῦνται, μὴ μὲν νομίζοντες.

409. ΝΕΩΤΑΤΟΣ ΓΟΝΙΟΙΟ, the youngest of
 his offspring. This collective use of
 γόνος is peculiar, the word elsewhere in
 H. being apparently used only of a single
 person, or in the abstract sense.

καί οἱ φίλτατος ἔσκε, πόδεσσι δὲ πάντας ἐνίκαι· 110
 δὴ τότε νηπιέησι, ποδῶν ἀρετὴν ἀναφαίνων,
 θύγε διὰ προμάχων, εἰὼς φίλον ὤλεσε θυμόν.
 τὸν βάλε μέσσον ἄκοντι ποδάρκης δῖος Ἀχιλλεύς,
 νῶτα παραΐσσοντος, ὅθι ζωστήρος ὀχῆες
 χρύσειοι σύνεχον καὶ διπλούς ἦντετο θώρηξ· 115
 ἀντικρὺ δὲ διέσχε παρ' ὀμφαλὸν ἔγχεος αἰχμή,
 γυνῆς δ' ἔριπ' οἰμῶξας, νεφέλη δέ μιν ἀμφεκάλυψε
 κυανήν, προτὶ οἱ δ' ἔλαβ' ἔντερα χερσὶ λιασθείς.
 "Ἐκτωρ δ' ὡς ἐνόησε κασίγνητον Πολύδωρον
 ἔντερα χερσὶν ἔχοντα λιαζόμενον ποτὶ γαίῃ, 120
 κάρ ῥά οἱ ὀφθαλμῶν κέχυτ' ἀχλὺς· οὐδ' ἄρ' ἔτ' ἔτλη
 δηρὸν ἐκὰς στρωφᾶσθ', ἀλλ' ἀντίος ἦλθ' Ἀχιλλῆϊ
 ὀξὺ δόρυ κραδῶν, φλογὶ εἵκελος. αὐτὰρ Ἀχιλλεύς
 ὡς εἶδ', ὡς ἀνέπαλτο, καὶ εὐχόμενος ἔπος ἤυδα·
 "ἐγγὺς ἀνὴρ ὃς ἐμόν γε μάλιστ' ἐσεμάρσατο θυμόν, 125
 ὅς μοι ἐταῖρον ἔπεφνε τετιμένον· οὐδ' ἄρ' ἔτι δὴν
 ἀλλήλους πτώσσοιμεν ἀνὰ πτολέμοιο γεφύρας."
 ἦ καὶ ὑπόδρα ἰδὼν προσεφώνεεν Ἐκτορα δῖον·
 "ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι."

410. πόδεσσι τε Harl. a. 414. παραΐσσοντα HT Vr. b (-cont') A Mosc. 2, King's Par. a *parat.* oc d j, and *oc* D d, *parat.* παραΐσσοντων Par. 418. προτὶ: ποτὶ CHQ. 420. διαζόμενον G. h προτὶ Syr. 421. κέχυτο χλός PR Syr.: κέχυτο χλός Harl. a. 422. ἀχιλ(λ)ῆος DHJPRSTU Harl. a. Vr. A Mosc. 2. 424. εἶδ': ἴδ' U: ἴδεν *ap.* Eust. 425. ἐμοί J. ἐπεμάρσατο Mor. 426. ἄρ': ἄν Ar. P Harl. a. 427. ἀλλήλοι (i.

414. For this passage (= Δ 132-33) see App. B, vi. 2. *παραΐσσοντα* agreeing with *τὸν* would be the more regular constr., and the hiatus would not be against it; but the immediately preceding *νῶτα* suits ill with it, and the change of case is common with participles, e.g. Ξ 26 *σφι* . . *νυσσομένων* (H. G. § 243 d). *σύνεχον*, probably intrans. is 478, *ἵμεν* *ἐν* *τῷ* *ἄλῳ*.

421. The length of the *υ* of *ἀχλὺς* in *thesi* before the diaeresis is one of many indications that this is the original quantity of the feminine termination in substantives (H. G. § 116. 3-4, and cf. notes on K 292, A 36). But the variant *κέχυτο χλός* is worth consideration; it is found in good mss., it gives better rhythm, and the fact that Ap. Rhod. thrice uses *χλός* in the sense of *pallor* makes it likely that he read it

here (iv. 1279 *χύτο δὲ χλός ἀμφὶ παρειάς*). There is however no independent instance of it at any early date, and the *εἶδος* are hardly the seat of pallor.

422. Ἀχιλλῆϊ, for the dat. cf. 371. *δηρὸν*: *δηθά* Bentley. *στρωφᾶσθ'*, i.e. *στροφᾶσθ'*, O 666.

424. ὥς . . ὥς, see note on Ξ 294.

425. ἐσεμάρσατο, see note on P 354.

426. *τετιμένον*, the participle has become a pure adj. like *ἐπιστάμενος* in T 80. *ἄρ'* is more forcible than Ar.'s *ἄν*. The opt. is potential; so *can we no longer shrink*, without any suggestion of condition such as is conveyed by *ἄν*. The trans. use of *πτώσσειν* recurs in χ 304 only. *πτολέμοιο γεφύρας*, Δ 371.

429=Z 143 (cf. II 102); 431-33=200-02 above: the lines are no doubt original here.

τὸν δ' οὐ ταρβήσας προσέφη κορυθαίολος Ἴεκτωρ·
 “Πηλεΐδη, μὴ δὴ μ' ἐπέεσσὶ γε νηπύτιον ὥς
 ἔλπεο δειδίζεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτὸς
 ἡμὲν κερτομίας ἡδ' αἴσυλα μυθήσασθαι.
 οἶδα δ' ὅτι σὺ μὲν ἐσθλός, ἐγὼ δὲ σέθεν πολὺ χείρων·
 ἀλλ' ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,
 αἱ κέ σε χειρότερός περ ἐὼν ἀπὸ θυμὸν ἔλωμαι
 δουρὶ βαλὼν, ἐπεὶ ἡ καὶ ἐμὸν βέλος ὄξυν πάροιθεν.”
 ἡ ῥα καὶ ἀμπεπαλὼν προΐει δόρυ· καὶ τό γ' Ἀθήνη
 πνοιῇ Ἀχιλλῆος πάλιν ἔτραπε κυδαλίμοιο,
 ἡκα μίλα ψύξασα· τὸ δ' ἄψ ἵκεθ' Ἴεκτορα δῖον,
 αὐτοῦ δὲ προπάροιθε ποδῶν πέσεν. αὐτὰρ Ἀχιλλεὺς
 ἐμμεμαὼς ἐπόρουσε, κατακτάμεναι μενεαίνων,
 σμερδαλέα ἰάχων· τὸν δ' ἐξήρπαξεν Ἀπόλλων
 ῥεία μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ.
 τρὶς μὲν ἔπειτ' ἐπόρουσε ποδάρκης δῖος Ἀχιλλεὺς
 ἐγχεῖ χαλκείῳ, τρὶς δ' ἠέρα τύψε βαθεῖαν.
 [ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,]
 δεινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·
 “ἔξ αὖ νῦν ἔφυγες θάνατον, κύον· ἡ τέ τοι ἄγχι
 ἦλθε κακόν· νῦν αὐτὲ σ' ἐρύσατο Φοῖβος Ἀπόλλων,
 430

430. δ' οὐ: δὲ Q. 432. δειδίζεσθαι H¹ Syr.: δειδίζεσθαι J. 435. ἐν: ἐπὶ Mor. Bar. || κείνται PQ: κείσθω (γρ. κείται) Mor. Bar. 440. ζύσασα C (γρ. ψύσασα *man. rec.*). 442. ἐμμεμαὼς Q. || ἀπόρουσε S. 443. ἐξήρπασεν P. 445. γρ. ἐπόρουσε κατακτάμεναι μενεαίνων X. 447 *habent* ACD^mGJQ: om. Ω. 449. ἐξ αὖ: αὖ δὴ Vr. d. 450. c': r' P.

434. The scholiasts lose the whole significance of this line by taking it as spoken ironically. It is needless to point out the dignity given to Hector's character by his facing a contest which, with heroic frankness, he admits to be unequal.

435. See on P 514. ταῦτα, *these words of thine*.

436. αἱ κέ, *to decide whether*.

437. πάροιθεν may be taken in the local sense, *before my face* (cf. Z 319 *πάροιθε δὲ λάμπετο δουρὸς αἰχμή*); or possibly in the temporal, *of old time*, with a reference to the death of Patroklos (Schol. T and Eust.).

439. Ἀχιλλῆος, ablative gen., with πάλιν, as Σ 138, etc. ἡκα μάλ, the same idea as in 444 *ῥεία μάλ' ὥς τε θεός*, a very gentle breath from a goddess' mouth is enough to drive back the spear.

444=Γ 381. 445-48, cf. E 436-39, II 703-06, 784-86. 447 is omitted by most mss. As it occurs in all the three parallel passages, it is more likely to be interpolated from them than wrongly omitted. It is less suitable here, as in the other places the fourth onset is the signal for an interference from the divine opponent, and so merits special mention; here it is only the occasion for a violent speech from Achilles himself, and leads to nothing at all. The passage clearly gains by the omission, but it is not improbable that we should regard 445-48 as a copy of a familiar scheme which has supplanted a line such as *δουρὶ δ' ἐπαύσων προσέφη πόδας ὠκὺς Ἀχιλλεύς* (Fick, from A 361).

449-54 = A 362-67, except for the slight variant in 367. There can be little doubt that they are in their own place here and copied in A (see note on A 366).

ὦι μέλλεις εὐχέσθαι ἰὼν ἐς δούπον ἀκόντων.
 ἦ θήν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας,
 εἴ πού τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστι.
 νῦν δ' ἄλλους Τρώων ἐπιείσομαι, ὅν κε κιχέω.”

ὥς εἰπὼν Δρύοπ' οὕτα κατ' αὐχένα μέσσον ἄκοντι. 453
 ἥριπε δὲ προπάροιθε ποδῶν. ὁ δὲ τὸν μὲν ἔασε,
 Δημοῦχον δὲ Φιλητορίδην ἥνυ τε μέγαν τε
 καγ γόνυ δουρὶ βαλὼν ἡρύκακε. τὸν μὲν ἔπειτα
 οὐτάζων ξίφει μεγάλῳ ἐξαίνυτο θυμόν.
 αὐτὰρ ὁ Λαόγονον καὶ Δάρδανον, νῖε Βίαντος, 460
 ἄμφω ἐφορμηθεὶς ἐξ ἵππων ὥσε χαμάζε,
 τὸν μὲν δουρὶ βαλὼν, τὸν δὲ σχεδὸν ἄορι τύψας.
 Τρῶα δ' Ἀλαστορίδην—ὁ μὲν ἀντίος ἦλυθε γούνων,
 εἴ πως εὖ πεφίδοιτο λαβὼν καὶ ζῶν ἀφείη
 μηδὲ κατακτείνειεν ὀμηλικὴν ἐλεήσας, 465
 νήπιος, οὐδὲ τὸ ἥϊδη, ὃ οὐ πείσεσθαι ἔμελλεν.
 οὐ γάρ τι γλυκύθυμος ἀνὴρ ἦν οὐδ' ἀγανόφρων,
 ἀλλὰ μάλ' ἐμμεμαώς. ὁ μὲν ἥπτετο χεῖρεσι γούνων

453. τίς γε θεῶν καὶ ἐμοὶ U. ἔστι: εἴη PR Vr. b A: ἔλθοι J. 454.
 δ' ἄλλους τρώων: αὐ τοὺς ἄλλους Harl. a, Vr. b A Mosc. 2: αὐτοὺς ἄλλους J
 (γρ. δ' ἄλλους τρώων), γρ. A: δ' ἄλλους τρώας PS Par. c. ὄν κε Ar. Ω:
 ὄν γε U. 456. ποδῶν: πεσὼν Q. 458. καγ: κακ DJ (supr. γ) PT Syr.
 Harl. a, Mosc. 2. 464. εὔ: οἱ PR, γρ. Harl. a. | ἀφίει U: ἀφήνι J (and τὰ
 τῶν ἀντιγράφων Eust.): ἀφίη C. 466. ἔδοι P. 467. τι: τοι JPR: τις and
 ἔτι A^m.

458. For καγ γόνυ some good mss. read κακ γόνυ. This is no doubt meant to express, what is clearly the fact, that the first γ is not the nasal but the mute, being completely assimilated to the second, as in κάββαλε. The Greek alphabet has no unambiguous means of representing gg. (The variant κάμβαλε for κάββαλε, often given by mss., might be quoted for the nasalized γ here if it were better attested or linguistically justified.) The apocope of κατὰ before γ happens to occur here only.

463. For the suspended acc. Τρῶα compare Z 510. It depends only on the general sense resumed in φασγάνῳ οὕτα 469. From ὁ μὲν τοῖς ἐμμεμαώς (468) is a passage open to serious suspicion on internal grounds. The description of Achilles in the poet's own words in 467 is wholly alien to the Epic style; and γλυκύθυμος is a strange compound, as γλυκὺς is always used of

things which give pleasure (song, sleep, etc.), and never of the mind itself. 'gentle' or 'kindly.' It looks as though the five lines were an expansion of 468-69. 466=γ 146, whence it may be borrowed.

464. λαβὼν is by some taken with γούνων, catching him by the knees, as A 407, Z 45, ζ 142, κ 264 (cf. Φ 71). But the order of the words makes this almost impossible, and Hentze remarks that the imperf. ἥπτετο (468) is evidently 'conative,' and implies that he did not succeed. Hence λαβὼν must=taking him prisoner, as A 106, γοῖνων being construed with ἀντίος. Even this is not without harshness, as ἀντίος is generally used with a gen. of a person (see, however, on X 195. We may also quote the use of ἀντιάω, ἀντιάω, which are freely applied to things, but in a different sense, πολέμοιο, etc.).

466. ὁ οὐ, ὅ F(oi) οὐ van L.

ἰέμενος λίσσεσθ', ὁ δὲ φασγάνῳ οὕτα καθ' ἦπαρ·
 ἐκ δέ οἱ ἦπαρ ὀλισθεν, ἀτὰρ μέλαν αἷμα κατ' αὐτοῦ 470
 κόλπον ἐνέπλησεν· τὸν δὲ σκότος ὅσσε κάλυψε
 θυμοῦ δευόμενον. ὁ δὲ Μούλιον οὕτα παραστάς
 δουρὶ κατ' οὖς· εἴθαρ δὲ δι' οὐατος ἦλθ' ἐτέριοιο
 αἰχμῇ χαλκεΐη. ὁ δ' Ἀγήνορος υἱὸν Ἐχεκλον 475
 μέσσην κακ κεφαλὴν ξίφει ἤλασε κωπήεντι,
 πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.
 Δευκαλίωνα δ' ἔπειθ', ἵνα τε ξυνέχουσιν τένοντες
 αἰγκῶνος, τῇ τόν γε φίλης διὰ χειρὸς ἔπειρεν
 αἰχμῇ χαλκεΐῃ· ὁ δὲ μιν μένε χεῖρα βαρυνθείς, 480
 πρόσθ' ὀρώων θάνατον. ὁ δὲ φασγάνῳ αὐχένα θείνας
 τῇλ' αὐτῇ πῆληκι κάρη βάλε· μυελὸς αὖτε
 σφονδυλίων ἐκπαλθ', ὁ δ' ἐπὶ χθονὶ κείμενος ταυνυσθείς.
 αὐτὰρ ὁ βῆ ῥ' ἵεναι μετ' ἀμύμονα Πείρῳ υἱὸν
 Ῥίγμον, ὃς ἐκ Θρήκης ἐριβώλακος εἰληλούθει· 485
 τὸν βάλε μέσσον ἄκοντι, πάγῃ δ' ἐν νηδύϊ χαλκός,

470. αὐτὰρ Q. 471. ἐνέπλησεν Ar. (A *supr.*) HT Par. a f. 473. κατ' :
 παρ' A (κατ' Am) CQ. 475. μέσσην H. 476. ὑπεθερμάνθη J : ὑπερερμάνθη P.
 478. τένοντες D¹ Vr. b A. 479. μεσση δια χειρος ελασεν Syr. 480. αἰχμῇ
 χαλκεΐη PQ Syr. 481. πρόσθ' ὀρώων : Ζηρόδοτος χωρὶς τοῦ θ πρὸς ὀρώων
 (χωρὶς τὸ θ πρὸς ο' ὀρώων *conj.* Ludwig) Schol. T. 483. σπονδυλίων GU¹.
 484. ῥ' om. PR : τ' Lips. || ἵεσθαι H. || πείρῳ Zen. 485. ὀράκης J Harl. a.
 486. ἐν : ἐνὶ RS Vr. b A. || νηδύϊ : πνεύμονι ACJQ Syr. Harl. a, Mor. Vr. b
 A, Mosc. 2 : ἐν ἄλλῳ νηδύϊ A.

470. ἐκ . . ὀλισθεν means of course only that the edge of the liver projected through the wound, not that the whole organ slipped out, which would be impossible. κατ' αὐτοῦ, κατὰ τοῦ ἥπατος ἐκκρουνίζον, Schol. B, rightly as it seems, though αὐτοῦ is used in its weakest sense.

471. For Ar.'s reading ἐνέπλησεν *puffed out* the loose breast of the chiton, see on A 481, II 503. Virgil evidently read the text, *transiit . . mucro . . tunicam . . implevitque sinum sanguis*, *Aen.* x. 819.

473. The contracted οὖς is suspicious; see on A 109. δούρ' οὐας van L., κατ' οὐας· ἄφαρ P. Knight.

475-77. See II 332-34.

478. ξυνέχουσιν, *join*, intransitively (cf. on 414); the point meant seems to be the insertion of the muscles of the forearm into the elbow joint. The variant τένοντες for τένοντες is perhaps

right; see on Δ 521, II 587. χειρός, *arm*, not *hand*; see Δ 252, Φ 166, Ψ 627.

481. πρόσθ' ὀρώων, *beholding before his face*. It is probable (see above) that Zen. wrote προσορώων. The lengthening in the first arsis is defensible (App. D, c 1), but the compound προσοράειν does not occur in H. The phrase is in any case unique.

483. ἐκπαλτο, apparently *throbbed forth*, perhaps by some confusion with the spitting of blood from a severed artery; cf. X 452 πάλλεται ἦτορ ἀνὰ στόμα. πάλλομαι is not simply = *leap*. See note on O 645.

484. Πείρῳ is not a Homeric form; it is presumably to be referred to a nom. Πείρως, cf. Πείρως Δ 520, 525. But Brandreth's Πειρόν is doubtless right, see B 844, where Πείροος is the Thracian leader.

486. There is strong authority for πνεύμονι against νηδύϊ: but μέσσον

ἤριπε δ' ἐξ ὀχέων. ὁ δ' Ἀρηΐθοον θεράποντα,
ἄψ' ἵππους στρέψαντα, μετάφρενον ὀξεί δουρί
νύξ', ἀπὸ δ' ἄρματος ὤσε· κυκλήθησαν δέ οἱ ἵπποι.

ὥς δ' ἀναμαιμάει βαθέ' ἄγκεα θεσπιδαῖς πῦρ 490
οὔρεος ἀζαλέοιο, βαθεῖα δὲ καίεται ὕλη,
πάντῃ τε κλονέων ἄνεμος φλόγα εἰλυφάζει,
ὥς ὃ γε πάντῃ θῦνε σὺν ἔγχρῃ δαίμονι ἴσος
κτεινομένους ἐφέπων· ῥέε δ' αἵματι γαῖα μέλαινα.
ὥς δ' ὅτε τις ζεύξῃ βόας ἄρσενας εὐρυμετώπους 495
τριβέμεναι κρὶ λευκὸν ἐκτιμένῃ ἐν ἰλῳῃ,
ρίμφά τε λέπτ' ἐγένοντο βοῶν ὑπὸ πόσσ' ἐριμύκων,
ὥς ὑπ' Ἀχιλλῆος μεγαθύμου μώνυχες ἵπποι
στεῖβον ὁμοῦ νέκνυς τε καὶ ἀσπίδας· αἵματι δ' ἄξων
νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἰ περὶ δίφρον, 500
ἄς ἄρ' ἀφ' ἵππεων ὀπλέων ῥαθάμιγγες ἔβαλλον
αἷ τ' ἀπ' ἐπισσώτρων. ὁ δὲ ἴετο κῦδος ἀρέσθαι
Πηλεΐδης, λύθρῳ δὲ παλάσσετο χεῖρας αἰπτους.

488. τρέπαντα P. 490. ἄγκεα CR. 495. ζεύζει C. ἄρσενας H. 496.
ΕΥΚΤΙΜΕΝΗ: εὐτροχάλῳ J Syr. Harl. a, Vr. b, Par. h, γρ. A Par. d: ΕΥΚΤΙΜΕΝΩ
(ω altered to η?) Par. d. 500. δίφρων P. 502. αἰ δ' ἀπ' οπισσώτρων Syr.

means the abdomen, not the chest; compare X 397, T 413 ff., with Δ 528. *πνεύμονι* has probably been introduced here through a reminiscence of the latter passage.

490. *ἀναμαιμάει*, *rages through*, here only. The simple *μαιμάω* is used only in the sense to *be eager*, but we have *σκόπελον περιμαιώσα* μ 95. For the simile compare Δ 155 ff.

494. *κτεινομένους ἐφέπων*, *driving his victims*. The use of the part. *κτεινομένους*, *those who were being slain*, is curious. Compare *ἔφεπε* . . *αἰὲν ἀποκτείνων* Δ 177.

495-503. This passage is rejected by many edd. (Heyne, Bekker, Düntzer, Franke, etc.), partly on the ground that 499-502 are a repetition of Δ 534-37 (q.v.), and 503 of Δ 169, but more because Achilles, who has hitherto been fighting on foot, suddenly appears in his chariot. The first objection is weakened by the fact that the passage in Δ is in

the immediate vicinity of others of doubtful authenticity (see on Δ 522, 540), so that it is probable that the borrowing is there and not here. As to the second, it is entirely in accordance with heroic practice to have the chariot close at hand and to mount and dismount as the needs of the moment dictate; this is constantly taken as a matter of course needing no explicit mention; as for instance in O 352, II 411. Achilles having slain his most prominent opponents on foot simply drives over the rank and file, who are not worth the trouble of a combat on equal terms. There is thus no cogent reason for rejection; and the simile in 495-97 is certainly in the best Epic style.

496. The variant *ἐντροχάλῳ* comes from Hes. *Opp.* 599.

497. *λεπτά*, here with the original verbal force, *shelled out* from the husk (*λέπω*). The transition to the ordinary adjectival use is easy.

INTRODUCTION

BEFORE one portion only of this book the critic can feel but little difficulty. The Theomachy (385-513) is one of the very few passages in the *Iliad* which can be pronounced poetically bad. Unlike the really Homeric episodes, it does not come at a break in the main story, but interrupts meaninglessly Achilles' career of vengeance. In place of the imposing conflict of the divine powers which we were led to expect at the beginning of Υ, we are presented only with a ridiculous harlequinade, having no reference to the story, poverty-stricken in expression, and owing what little interest it has to the reminiscences of the wounding of Aphrodite in Ε, on which it is doubtless founded. The best excuse which can be made for it is to regard it as an early parody, a precursor of the Battle of the Frogs and Mice. To attribute such work to any of the older poets of the Epos is to deny the possibility of any rational criticism in this field. It is noteworthy however that the episode is remarkably free from linguistic offences such as "violations of the digamma" and other signs of late composition. The author of it must have had an accurate sense of the old Epic language.

The rest of the book falls into a prologue (1-33) and four scenes: the deaths of Lykaon (34-138), and of Asteropaios (139-202), the fight with the river (203-384), and the pursuit and rescuing of Agenor (514-611). Of these the last has the best claim to a place in the original *Mῆνις*. If we regard 514-39 as a transitional piece added to bring back the story to the original scene on the plain, we find that 540 fits on perfectly to the end of Υ, and the career of Achilles is described in terse and vigorous lines; the individual conflicts of the early part of the book tend rather to weaken the effect than to enforce it.

The Lykaon episode is one of the very highest beauty and pathos, but these qualities are not in themselves enough to prove its antiquity; we have often found them in passages of the later class. It may be questioned moreover whether its very pathos does not separate it from the oldest Epic style. This is perhaps a question of feeling, which is difficult to express definitely, and must be left to the judgment of capable scholars. The allusion to the Argonautic legend in 41 seems, however, to be a definite mark of comparative lateness; and the familiarity with the topography of the Troas throughout the whole passage points in the same direction.

But however we may judge of this episode, we must clearly distinguish

it from the prologue (1-33). Here there are many causes of suspicion. The ford of the Skamandros is known only in late parts of the poems. The description of 6-8 is very obscure, and in 17-33 we cannot even make out on which side of the ford Achilles brings out his prisoners; if on the Greek side, as we should suppose, the whole of the later scenery is unintelligible. The prisoners themselves are taken in preparation for the funeral of Patroklos, which, as we shall see, is later than the *Mênes*. This is no doubt the motive which led to the insertion of the passage.

With the Asteropaios episode less scruple need be felt; there is no denying the justice of the criticism that this scene is but a weaker echo of the death of Lykaon. The bandying of genealogies contrasts unfavourably with the vivid pathos and force of the preceding passage, and is far too like the meeting of Achilles and Aineias in Y. Whether it was introduced with special reference to some family claiming descent from the River Axios, or is merely a rhapsodist's variation on the theme which he found before him, we cannot pretend to say. The borrowing from the episode of Glaukos and Diomedes in Z is obvious. But much may be forgiven for the sake of the fine lines with which it ends (194-99). If the death of Lykaon had not preceded, that of Asteropaios would have taken a far higher place in our estimation.

It is however in the Fight with the River, from which the book takes its name, that we find the real crux. As to the wild grandeur of this splendid scene there cannot be two opinions. Yet our complete enjoyment is somewhat marred by a want of clearness in the motives, which may be focussed at two points. The first of these is at the beginning, 211-27, where Skamandros bids Achilles, if he must slay the Trojans, to slay them on the plain; and Achilles replies "it shall be done as thou biddest, but I will not stop till I have driven them to the city"; *ὡς εἶπὼν Τρώεσσιν ἐπέσσυτο δαίμονι ἴσος*. So far all is simple; we imagine that Achilles, true to his promise, has left the river and attacked the fleeing Trojans in the plain; if the narrative continued with 540 we could not find anything to object to. But instead of this we first have a passionate appeal from the River to Apollo (228-32), and then to our surprise find that Achilles, instead of carrying out his promise, leaps into the middle of the stream (233). This undoubtedly contradicts the plain sense of what has gone before. Attempts have been made to explain it in two ways—by supposing either that Skamandros does not mean what he says, but is laying a trap for Achilles; or that Achilles does not mean what he says, but speaks in irony (see note on 223). But both these alternatives are mere special pleading and quite alien to the spirit of Epic poetry. There can be little doubt in fact that 227 was originally followed by 540 or something equivalent, and that the Fight with the River was added as an afterthought. It would seem in fact as though 228 were originally meant to follow 204 or 208, to the exclusion of the short colloquy in 211-27, and that both versions had been awkwardly amalgamated when the corpus of the *Iliad* was formed. However this may be, we must recognise the existence of an awkward joint.

Another occurs, as we are led to expect, at the end of the Fight with the River. In 284 Poseidon and Athene come to Achilles' aid. But they confine themselves to empty promises. They tell Achilles that the River

"will soon assuage" (292), and up to 304 we seem to see Achilles in a fair way to escape. But in 305, instead of assuaging, Skamandros grows "still more wroth," and all but overwhelms the hero, till Hera herself, evidently ignorant of her friends' intervention, is "sore afraid" for Achilles (328), and takes the practical step which the others have so unaccountably omitted; Hephaistos soon does what Poseidon and Athene have neglected. Here then we have again a double recension. In the first form of the fight Poseidon and Athene of course made their intervention effective; the passage describing this has been dropped in favour of Hera and Hephaistos, in order to introduce the Theomachy—as is made plain by the allusion in 332.

We seem then to recognise the following stages in the building of the book. (1) The chasing of the Trojans by Achilles, a part of the *Μῆνις* 540-end; (2) to this is prefixed the Lykaon episode—though we may admit the possibility that this belonged to the *Μῆνις* from the first; (3) the Asteropaios episode (to 227) is inserted between them; (4) the Fight with the River is inserted (228-304); some lines preceding it (say 209-27) are wrongly retained, and there was a conclusion meant to fit on to 540, which is now lost; (5) the Theomachy is inserted, with a new ending to the Fight with the River. At what point the prologue (1-33) came in we can hardly say; but it was late.

NOTE ON THE APPARATUS CRITICUS TO Φ AND X

The critical materials for this book and the next are more abundant than for any other part of the *Iliad*. There is ground for thinking that Φ was chosen at an early date as the subject of a critical commentary which embodied a great deal of Alexandrian learning omitted from the excerpts of the "quartet" preserved for us in Schol. A. Nicole's publication of the Genevese Scholia (Schol. U) shewed that those which referred to these books were entirely different from the rest; they are disastrously mutilated, but even in their present condition they have distinctly enlarged our knowledge of Alexandrian criticism. Nicole's publication has been followed by that of the papyrus scholia in Grenfell and Hunt's *Oxyrhynchus Papyri*, Part ii. pp. 52-85, which also refer to Φ. These, though not actually the source of Schol. U, are very closely related (see G. and H. p. 56, Allen in *C. R.* xiv. p. 15); they are connected, though in what way it is not easy to say, with one Ammonios¹—probably the author of a work *περὶ διαφορᾶς ὀνομάτων*—and date from about 100 A.D. They are cited in the App. Crit. as "Amm." It has been remarked also that P and X (= Ven. 458) have some unusually well-informed scholia on this book; and it has been concluded that a special commentary on it existed in antiquity (whether the work of Ammonios or another) which was freely drawn upon by succeeding scholiasts. P however does not strictly confirm this view, as scholia of the better class extend through Y and X as well, nor does Schol. T, who is undoubtedly indebted to the same source, shew any very marked superiority in his information respecting Φ. It must, I think, be provisionally held that the coincidence in the range of Ammonios and Schol. U is purely accidental.

¹ Between cols. x and xi are the words, written at right angles to the text, 'Αμμώνιος Ἀμμωνίου ὁ γραμματικὸς ἐσημειώσαμην.

It is certainly accidental that Φ and X should again have been taken for a special critical study by Hoffmann, who published his *Einundzwanzigstes und Zweiundzwanzigstes Buch (Φ und X) der Ilias* in 1864, long before anything was known of these new authorities. His work is elaborate and thorough; but the readings of his mss (A, Ven. B, C, D, H, L, *Lips.*) so constantly differ from those given by La Roche as to drive an unfortunate editor to despair. La Roche had Hoffmann before him, and in case of differences the presumption should be in his favour: but his standard of accuracy is too low to allow of confidence. I have therefore thought it necessary in various places to quote Hoffmann's readings when differing from La Roche's, placing them for distinction's sake between brackets { }. But I have not attempted to indicate all occasions of difference.

Finally, X was selected by Tollius for a collation of eleven Paris mss. He handed his notes to Heyne (vol. iii. p. cviii), who published a selection from them, but without giving any clue as to their identification. His readings are repeated by La Roche. It appears that Heyne's Par. A, K, C are my P, Q, R respectively. The rest it is not easy or important to identify.

ΙΛΙΑΔΟΣ Φ

Μάχη παραποτάμιος.

ἀλλ' ὅτε δὴ πόρον ἴξον εὐρρείος ποταμοῖο,
 Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
 ἔνθα διατμήξας τοὺς μὲν πεδίονδε δίωκε
 πρὸς πόλιν, ἥι περ Ἀχαιοὶ ἀτυζόμενοι φοβέοντο
 ἡματι τῷ προτέρῳ, ὅτ' ἐμαίνετο φαίδιμος Ἔκτωρ.
 τῇ ῥ' οἷ γε προχέοντο πεφυζότες, ἥερα δ' Ἥρη
 πίτνα πρόσθε βαθεῖαν ἐρυκέμεν· ἡμίσεες δὲ
 εἰς ποταμὸν εἰλεῦντο βαθύρροον ἀργυροδίνην.
 ἐν δ' ἔπεσον μεγάλοι πατάγῳ, βράχε δ' αἰπὰ ῥέεθρα,
 ὄχθαι δ' ἀμφὶ περὶ μεγάλ' ἴαχον· οἱ δ' ἀλαλητῶι

1. πόρον : ῥόον Aph. || εὐρ(ρ)ῆος PR (γρ. καὶ εὐρείος Sch. P). 2. ἀθάνατον Zen. || τέκετο Par. suppl. grec. 144. 4. ἀχαιοὶ : οἱ ἄλλοι CHJLQRST Harl. a, Ven. B Vr. b A, Mosc. 2, γρ. A : ἄλλοι P. 7. πῖλνα U.

1-2 = Ξ 433-34, Ω 692-93, q.v.

3. διατμήξας, evidently *severing* into two bodies. Bentley however took it to mean *crossing* as in ε 409 τόδε λαῖτμα διατμήξας ἐπέρησα.

4. For Ἀχαιοὶ most mss. have οἱ ἄλλοι, a reminiscence of the same phrase in Z 41, Φ 554. There is no record of the Achaeans having passed the ford in the previous battles; indeed the ford itself is named only here and in the passages quoted from Ξ and Ω, always in the same formal line, and like other topographical points seems to be a mere poetical invention for occasional use. The oldest battle-scenes know nothing of it, often though the fight shifts from the city to the camp.

6. πεφυζότες, in a state (perf.) of *ront*, a word recurring only in this book (528, 532) and X 1. For the formation see H. G. § 26. 5. The isolated perf. part., without any trace of the other parts of

tense, may be paralleled in modern Greek, where the perf. pass. has entirely disappeared, with the exception of the participle which is in common use.—The mist spread by Hera is forgotten again immediately, the usual fate of supernatural darkness in a well-marked class of interpolations; see P 268, etc. We are not even told whether it is Achilles or the Trojans who are to be checked: probably we must understand it to be the latter. Düntzer omits ἥερα . . ἐρυκέμεν altogether.

8. The idea as shewn by the contrast of πεδῖον (3) seems to be that above the ford hills came down to the river and cut off the retreat in that direction. The scene so far corresponds to the modern reality that the Mendere is fordable in two places, and is elsewhere deep enough to drown a man. βαθύρροος is elsewhere applied only to Okeanos.

ἔννεον ἔνθα καὶ ἔνθα, ἐλίσσόμενοι περὶ δίνας.
 ὥς δ' ὅθ' ὑπὸ ῥίπῃς πυρὸς ἀκρίδες ἡερέθονται
 φευγόμεναι ποταμόνδε· τὸ δὲ φλέγει ἀκάματον πῦρ
 ὄρμενον ἐξαίφνης, ταὶ δὲ πτώσσουσι καθ' ὕδωρ.
 ὥς ὑπ' Ἀχιλλῆος Ξάνθου βαθυδινήεντος 15
 πλήτο ρόος κελάδων ἐπιμῖξ ἵππων τε καὶ ἀνδρῶν.
 αὐτὰρ ὁ διογενὴς δόρυ μὲν λίπεν αὐτοῦ ἐπ' ὄχθῃ
 κεκλιμένον μυρίκησιν, ὁ δ' ἔσθορε δαίμονι ἴσος
 φάσγανον οἶον ἔχων, κακὰ δὲ φρεσὶ μῆδετο ἔργα,
 τύπτε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὠρνυτ' αἰεκίης 20
 ἄορι θεινομένων, ἐρυθαίνεται δ' αἵματι ὕδωρ.
 ὥς δ' ὑπὸ δελφίνος μεγακήτεος ἰχθύες ἄλλοι
 φεύγοντες πιμπλᾷσι μυχοὺς λιμένος ἐνόρμου,
 δειδιότες· μάλα γάρ τε κατεσθίει ὄν κε λάβησιν·
 ὥς Τρῶες ποταμοῖο κατὰ δεινοῖο ῥέεθρα 25
 πτώσσουν ὑπὸ κρημνοῦς. ὁ δ' ἐπεὶ κάμε χεῖρας ἐναίρων,

11. ἔννεον: ἔναι τῶν κατὰ πόλεις νήχοντ' Did. περὶ ACGQ Ven. B: κατὰ Ω, γρ. A. 12. ὑπαὶ CGJLRS Harl. a. | ἡερέεοντο P. 15. ὑπὸ δινήεντος D Harl. a (γρ. βαου). 17. ἐν ὄχθῃ Syr.: ἐπ' ὄχθασις G. 18. ἔσθορε D {H: γρ. A: ἔκθορε G Par. a I, γρ. T: ἔσθορε Harl. b, King's. | ἐνιοὶ δὲ γρ. αὐτὸς δ' αἵψ' ἐπόρουσεν <ἀχιλλεὺς δαίμονι ἴσος Heyne?> Sch. AT: probably this refers to 33 below. 22. δ' om. Syr. 23. πιπλᾷσι L (supr. u): ἐπιπλᾷσι T. εὐόρμους Bar. 24. τε: κε(ν) JU Bar. Mor. ὄν τε T: ἦνκε G. 25. δινοῖο Δ (δεινοῖο Δ^m) DHQS Vr. b, and τινές Eust.

11. ἔννεον, prob. for ἔ-νεF-ον, root *nu*, *H. G.* § 67; cf. ἔλλαβε. It may also be explained as ἐν-(έ)νεον, swam therein; cf. ἐνστρέφομαι E 306, ἐντρέχοι T 385, ἔγκειμαι X 513, though as a rule compounds with ἐν imply not *in* but *into*, except in the perf. (ἐγγεγάασιν, etc.). For περὶ cf. A 317 (dat.), Σ 372.

12. ῥίπῃς, the rush of fire, as of the wind, O 171. ἡερέθονται, take wing. This mode of dealing with locusts is said by the scholia to be characteristic of Cyprus, and has indeed been practised there till recent years. Strabo says that the same device was used by the locust-eating tribes in Aithiopia (xvi. p. 772).

13. φλέγει may be either trans. or intrans.; it recurs only in the pass. φλέγετο, 365, which is in favour of the first alternative. But φλεγγέειν is found in both uses, cf. P 738 with Φ 358.

17. ὁ διογενής, a very rare use of the article in *H.*, to be compared with ὁ

γεραῖός and a few similar expressions in *H. G.* § 261. 3.

19. See note on Ψ 176.

20-21 = K 483-S4; but ὕδωρ in place of γαῖα leaves an hiatus at the end of the fifth foot. The ι of the dat. is rarely, if ever, left unelided. Benti. conj. κῆμα. αἵματος is also a possible alternative (cf. πρήσαι πυρὸς and similar phrases in *H. G.* § 151 c).

22. μεγακήτεος, see note on Θ 222. For the metaphor compare the picture of the λιμὴν εὐορμος in Hes. *Scut.* 207 ff., in which ἀργύρεοι δελφίνες ἐθολίων ἔλλοπας ἰχθῆς. Hence van L. conj. ἐλλοί for ἄλλοι, cf. ἐλλοῖς ἰχθύσιν Soph. *At.* 1297 (see Jebb's note), ἰχθύες ἐλλοί ap. Ath. 277 D ('Eumelos or Arktinos or whatever his name is'). The suggestion is ingenious but needless; the poet of course regards the dolphin as a fish. Cf. N 64.

25. The variant δινοῖο implies the absurd interpretation *eddy*ing, *divining*τος. See on T 259.

ζωοὺς ἐκ ποταμοῖο δυνώδεκα λέξατο κούρους
 ποινὴν Πατρόκλοιο Μενoitιάδαο θανόντος.
 τοὺς ἐξήγε θύραζε τεθηπότας ἥυτε νεβρούς,
 δῆσε δ' ὀπίσσω χεῖρας ἐντμήτοισιν ἱμάσι,
 τοὺς αὐτοὶ φορέεσκον ἐπὶ στρεπτοῖσι χιτῶσι,
 δῶκε δ' ἑταῖροισιν κατάγειν κοίλας ἐπὶ νῆας.
 αὐτὰρ ὁ ἄψ ἐπόρουσε δαΐζέμεναι μενεαίνων.

30

ἐνθ' υἱὶ Πριάμοιο συνήντετο Δαρδανίδαο
 ἐκ ποταμοῦ φεύγοντι Λυκάονι, τὸν ῥά ποτ' αὐτὸς
 ἦγε λαβὼν ἐκ πατρὸς ἀλωῆς οὐκ ἐθέλοντα,
 ἐννύχιος προμολών· ὁ δ' ἐρινεὸν ὀξεῖ χαλκῶι
 τάμνε νέους ὄρπηκας, ἵν' ἄρματος ἀντυγες εἶεν·
 τῶι δ' ἄρ' ἀνώϊστον κακὸν ἤλυθε δῖος Ἀχιλλεύς.
 καὶ τότε μὲν μιν Λῆμνον ἐκτιμένην ἐπέρασσε
 νηυσὶν ἄγων, ἀτὰρ υἱὸς Ἰήσονος ὦνον ἔδωκε·
 κεῖθεν δὲ ξεῖνός μιν ἐλύσατο, πολλὰ δ' ἔδωκεν,
 Ἴμβριος Ἡετίων, πέμψεν δ' ἐς δῖαν Ἀρίσβην·
 ἐνθεν ὑπεκπροφυγὼν πατρῷον ἵκετο δῶμα.

35

40

29. τοὺς δ' Q Harl. a. 33. ἐνιοι αὐτὸς δ' αἶψ' ἐπόρουσε? see on 18. || ἄψ :
 αὐτ' T. || γρ. καὶ ἐνόρουσε X. || δαΐζέμεναι Ar. Ω: δαΐζέμεναι Vr. d: κατακτά-
 μεναι J Par. b, γρ. A. 34. υἱὶ S: υἱεῖ Ω. 38. ἀντυγες ἄρματος Q. 40.
 ἐπέρησε GQ. 41 is marked with an obelos in U, and may have been athetized
 by Ar. (Nicole p. xlv.). 43. ὀμβριος Q.

28. ποινὴν, blood-price, as Σ 498.

31. στρεπτοῖσι, see note on E 113. The ἱμάντες are no doubt merely the leather belts with which the tunics were girt about the waist (App. B, v., vi.). It is evident that the victims wore no θώρηξ.

37. ἐρινεὸν . . ὄρπηκας, a 'whole-and-part' figure, rarely found except of persons. But cf. A 236. Agar conj. ἐρινεοῦ, for it is evident that Lykaon can only have been cutting the branches into shape: he can hardly have been cutting them off the tree by night, as the acc. would imply (J. P. xxv. 308). The young branches are chosen for their flexibility to make the curved ἀντυγες. Theokritos ignorantly imitates the passage (xxv. 247) when he makes such shoots used for the felloes of wheels.

40. ἐπέρασσε, sold, a verb occurring only in this book of the *Iliad* (58, 78, 102, 454) and in ξ and ο. The forms found are the perf. part. (58) and the aor. (ἐπέρασσα or ἐπέρασα as if from περάω). It is to be distinguished from

περάω to pass which makes ἐπέρησα only; but the two verbs are evidently closely akin, through the sense 'to make to pass over,' which is indeed quite admissible here. Cf. πρί-αμαι (in α ξ ο only) and πι-πρά-σκω (not Homeric).

41. For Euneos son of Jason and Hippolyte see H 469. He appears to have bought Lykaon as a slave. The ὦνος according to Ψ 746 was the silver cup there described. Bergk rejects the line as interpolated from the Argonautic legend, which is found in the *Iliad* only in late passages (see μ 70). If Ar. athetized (see above), it may be that he took offence at the repetition of ἔδωκεν.

43. This Etion does not appear elsewhere. The epithet Ἴμβριος distinguishes him from the father of Andromache (Z 395, etc.). Arisbe, a town on the Hellespont, B 836. The πολλὰ given for him consisted of 300 oxen, 79-80.

44. ὑπεκπροφυγὼν shews that the intention was to keep him in custody for his own safety.

ἔνδεκα δ' ἡματα θυμὸν ἐτέρπετο οἷσι φίλοισιν 45
 ἔλθων ἐκ Λήμνοιο· δυωδεκάτῃ δέ μιν αὖτις
 χερσὶν Ἀχιλλῆος θεὸς ἔμβαλεν, ὅς μιν ἔμμελλε
 πέμψειν εἰς Ἀῖδαο καὶ οὐκ ἐθέλοντα νέεσθαι.
 τὸν δ' ὥς οὖν ἐνόησε ποδάρκης δῖος Ἀχιλλεὺς
 γυμνόν, ἄτερ κόρυθός τε καὶ ἀσπίδος, οὐδ' ἔχεν ἔγχος, 50
 ἀλλὰ τὰ μὲν ῥ' ἀπὸ πάντα χαμαὶ βάλε· τείρε γὰρ ἰδῶς
 φεύγοντ' ἐκ ποταμοῦ, κάματος δ' ὑπὸ γούνατ' ἐδάμνα·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 “ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρῶμαι·
 ἦ μῖλα δὴ Τρῶες μεγαλήτορες, οὓς περ ἔπεφνον, 55
 αὖτις ἀναστήσονται ὑπὸ ζόφου ἡερόεντος,
 οἷον δὴ καὶ ὄδ' ἦλθε φυγῶν ὑπο νηλεὲς ἡμαρ,
 Λήμνον ἐς ἡγαθέην πεπερημένος· οὐδέ μιν ἔσχε
 πόντος ἁλὸς πολῆς, ὃ πολεὺς ἀέκοντας ἐρύκει.
 ἰλλ' ἄγε δὴ καὶ δουρὸς ἀκωκῆς ἡμετέροιο 60
 γεύσεται, ὅφρα ἴδωμαι ἐνὶ φρεσὶν ἡδὲ δαείω
 ἦ ἄρ' ὁμῶς καὶ κεῖθεν ἐλεύσεται, ἦ μιν ἐρύξει
 γῇ φύσίζοος, ἥ τε κατὰ κρατερόν περ ἐρύκει.”

45. θυμὸς G. 46. αὖτις C Vr. A. 51. γὰρ: δὲ Harl. a. 56. αὖτις C.
 58. ἀγαθέην J. πεπαρημένος Q. 62. κάκειθεν JPQR Harl. b d, Vr. d (κάκ.).
 ἐρύκει Syr. 63. γῆ: γαῖα Harl. b (supr. γῆ). φυσίζωος CDJPQRU Par.
 e e g h j, Harl. a. † κατὰ om. DHPQRU King's Par. c g h j: καὶ C. † περ: τε R.

45. φίλοισι may be a locative dat., among his friends; but H 61, v 61 (τέρπεο τῷδ' ἐνὶ οἴκῳ παισὶ τε καὶ λαοῖσι) are in favour of regarding it rather as instrumental or comitative (H. G. § 145, n. 4).

48. νέεσθαι is best taken with πέμψειν, οὐκ ἐθέλοντα standing by itself as in 36. But this is one of the few cases in which νέεσθαι means simply go, and has lost the true Homeric sense return home (happily) which is equally marked in the cognate νόστος. Acc. to van L. the only other cases are Ψ 51 (see note), δ 8, ξ 261 (=ρ 430), 498, σ 186 (=χ 434, 496), χ 484, out of more than 100 places. So also Hes. Opp. 237.

50. The sentence is interrupted for a time by the explanation of how Achilles recognised Lykaon; it is because he is disarmed, without a helmet or shield. This again is expanded by the independent addition of the clause οὐδ' ἔχεν ἔγχος, and 51-52 are a further explanation of how he came to be in this defenceless

state. In 53 we have at last the apodosis to 49. The sentence is a good instance of the way in which the Epic narrator, without losing his main idea, lets himself be carried away by the thoughts which suggest themselves as he goes on.

54 = N 99. 56, cf. O 191.

57. οἷον δὴ, see note on N 633.

58. πεπερημένος, a form objected to by Leskien, who reads πεπρημένος, which is supported by Ionic inscriptions; Fick suggests also πεπερασμένος, as if from περάζω, like περάσσαι. See note on 40.

59. πόντος ἁλός, the deep of the sea; imitated by Virgil, *maris magna claudunt nos obice pontus*, *Aen.* x. 377. The primary meaning of πόντος is not clear.

62. κείθεν, from the other world; probably a euphemism, as it has no distinct antecedent.

63. The vulgate text is given above; but it may be seriously questioned if we ought not to read with Brandreth γαῖα φυσίζωος, ἥ τε κρατερόν περ ἐρύκει, to which the variants point. The advan-

ὥς ὥρμαινε μένων, ὁ δέ οἱ σχεδὸν ἦλθε τεθηπώς,
 γούνων ἄψασθαι μεμαώς, περὶ δ' ἤθελε θυμῷ 65
 ἐκφυγῆειν θάνατόν τε κακὸν καὶ κῆρα μέλαιναν.
 ἦτοι ὁ μὲν δόρυ μακρὸν ἀνέσχετο δῖος Ἀχιλλεύς
 οὐτάμεναι μεμαώς, ὁ δ' ὑπέδραμε καὶ λάβε γούνων
 κύψας· ἐγχεῖν δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
 ἔσθη, ἱεμένη χροὸς ἄμεναι ἀνδρομέοιο. 70
 αὐτὰρ ὁ τῇ ἐτέρῃ μὲν ἑλὼν ἐλλίσσετο γούνων,
 τῇ δ' ἐτέρῃ ἔχεν ἔγχος ἀκαχμένον οὐδὲ μεθίει·
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “γουνουμαί σ', Ἀχιλεῦ, σὺ δέ μ' αἶδεο καὶ μ' ἐλέησον·
 ἀντὶ τοί εἰμ' ἰκέταο, διοτρεφές, αἰδοίοιο. 75

67. ἀνέσχεε J Vr. b, Mosc. 2 and ap. Eust. 68. λάβε: βάλε G. 69.
 ΝΩΤΟΝ HQ. 70. ἄμμεναι GHJPRT Par. a (γρ. ἔδμεναι, γρ. ἄσασθαι): ἄμμεναι
 S Vr. A (glossed ἄψασθαι): ἤμεναι Cant. Bar. (γρ. ἄμμεναι): ἔμμεναι Q: ἄσαι δὴ
 'Vat. 10.' 73. τοῦτον προστιθέασιν τινες οὐ φερόμενον ἐν ταῖς Ἀριστάρχου, Did. ||
 καὶ ῥ' ὀλοφυρόμενος H and ἐν τισι Did. || φωνήσας ACQU Syr. Ven. B Bar.
 Mor.: λισσόμενος Ω. γρ. A.

tages of this reading are obvious. It is needless to point out the improvement in the rhythm. γῆ for γαῖα is suspicious (see Γ 104). The first syllable of φνσί-ζοος is properly short, cf. φύσις, ἐρυσ-ῆματες, ταννσίπτερος etc. And if the word is derived from ζῶη, we ought to have -woos, not -oos. The main difficulty is the fact that in Γ 243, λ 301 we have φνσίζοος. Schulze has shewn how the originally short υ of this and similar verbs (λύω etc.) has gradually succumbed to the analogy of the verbal forms with -υσ- till in later Greek lengthening is almost invariable (App. D, B (2), a). Hence we need not be surprised to find a variation of quantity in Homer. And possibly in Γ 243, λ 301 we should read φνσίζωος with ω shortened as in ἥρωος (-υυ) § 303. The apparent inappropriateness of the epithet itself (see note on Γ 243) is pointed out by Schol. T (οὐ καλὸν τὸ ἐπίθετον ἐπὶ νεκρῶν καὶ τύμβων παττόμενον). To avoid this difficulty Fick has ingeniously proposed to derive it from *ζοφός a masc. form (Skt. *janas*) of ζεφά=ζεῖα, so that φνσί-ζοος=ζεῖ-δωπος. This, if correct, would of course be decisive in favour of φνσίζοος.

67. In 17 Achilles has laid down his spear; but as 1-33 are in all probability of different authorship the discrepancy is not surprising.

68. Both ὑπέδραμε and the words of 69-70 seem to shew that the spear is cast, in spite of the rule of Ar. that οὐτάμεναι is used only of thrusting.

70. See Γ 279-80. ἄμεναι, apparently a primitive non-thematic form from ἄ-ω (root *sā*) *satiare*. See notes on N 315, T 402. For the personification of the spear cf. 168, Λ 574 *λιλαδιόμενα χροὸς ἄσαι*.

71. Cf. Z 45.

73. The statement that this line was not found in the editions of Ar. is accepted as Didymean by Ludwig. There is however no trace of omission in the mss., and the beginning of the speech without it is hardly Homeric. See however 480 below.

75. The mere breaking of bread under another man's roof entitles to the position of a suppliant, even though the intention to protect be absent. This is the rule among the Arabs to the present day (see Robertson Smith, *Kinship and Marriage in Early Arabia*, p. 41: 'even the thief who has surreptitiously shared the evening draught of an unwitting host is safe'). Thus though Lykaon is not actually a *ικέτης*, because he has not been accepted as such by Achilles, he yet claims to be 'as good as' one. For this sense of ἀντὶ cf. θ 546 ἀντὶ κασιγνήτου ξεινός θ' *ικέτης* τε τέτυκται, and θ 163.

παρ γὰρ σοὶ πρώτῳ πασάμην Δημήτερος ἀκτὴν,
 ἥματι τῷ ὅτε μ' εἶλες ἐνκτιμένῃ ἐν ἀλαῇ,
 καὶ μ' ἐπέρασσας ἀνενθεν ἄγων πατρός τε φίλων τε
 Ἀῆμιον ἐς ἡγαθέην, ἐκατόμβοιον δέ τοι ἦλφον.
 νῦν δὲ λῦμην τρίς τόσσα πορών· ἥως δέ μοι ἐστίν 80
 ἴδε δυωδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα
 πολλὰ παθών· νῦν αὖ με τεῆς ἐν χερσὶν ἔθηκε
 μοῖρ' ὀλοή· μέλλω που ἀπεχθέσθαι Διὶ πατρί,
 ὅς με σοὶ αὖτις ἔδωκε· μινυνθάδιον δέ με μήτηρ
 γείνατο Λαοθόη, θυγάτηρ Ἄλταο γέροντος, 85
 Ἄλτα', ὅς Λελέγεσσι φιλοπτολέμοισιν ἀνάσσει,
 Πήδασον αἰπήεσσαν ἔχων ἐπὶ Σατνιόεντι.
 τοῦ δ' ἔχε θυγατέρα Πρίαμος, πολλὰς δὲ καὶ ἄλλας·

77. εἶδες JU. εὐκτιμένῳ R. 78. ἐπέρασας PQT Harl. a, ἐν ἄλλῳ καὶ με περάσας A. 79. ἐκατόμβοιον LP (p. rus.): ἐκατόμβοιος Q (supr. n). Ἄλεον Q. 82. αὖ με τεῆς: αὖτε με cnc Syr. 84. αὖσις CQ. ὄωκε Ar. 85. λαοδόκη Vr. b. 86. ἄλτα': ἄλταο CQD; ἄλταω G; ἄλτεο Par. b; ἄλτεω Ω. || ἄνασσε PQRS Syr. King's² Par. a f h, and εἶναι τῶν κατὰ πόλεις Did. 87. ἐπὶ Strabo xiii. 605: ὑπὸ Ω (the text of T has ὑπὸ, in spite of Maass's express statement to the contrary). 88. δ': ρ' P. πολλῶν τε καὶ ἄλλων Mass.

76. πρώτῳ, first among Greeks. This seems to make the personal relation closer, as putting the actual protector in a special position. So Odysseus says to Nausikaa σὲ γὰρ . . . ἐς πρώτην ἰκόμεν, ζ' 175, and similarly η' 301, θ' 462. ἀκτὴν, A 631.

79. ἐκατόμβοιον expresses the value of the cup (see on 41), not the actual substance of the ransom. Cf. Ψ 703-05.

80. λῦμην aor. indic., with νῦν ὅδε because he has in his mind his present state, which he presently resumes with νῦν αὖ in 82. It is probably through not seeing this that the ancient commentators generally took the word as an opt., 'I should like to be ransomed again.' The short υ is of course quite decisive against this (cf. δαίνυτο Ω 665, and II 99). τρίς τόσσα, the πολλὰ which Eetion gave to Euneos, 42. This is evidently meant to shew Achilles how valuable he will be if again sold.

85. Λαοθόη, see note on X 46-51.

86. Ἄλτα' is the reading of C and virtually of G, writing ἐκ πλήρους in place of elision being common enough in mss. This form of the gen. is the older and more likely to be corrupted,

and as it gives the *emendolepsis* in the correct form, it should be accepted. For the elision of -o of the gen. see note on A 35. ἀνάσσει, the variant ἀνάσσε looks like an emendation to bring the passage into harmony with T 92 where we hear of the sack of the town by Achilles. But Z 35 seems to imply that the place was still inhabited, and we are not told of Altes' death. Nor need we be troubled to harmonize passages which may probably be of different authorship and date.

87. ἐπὶ, the ὑπὸ of the vulg. is a curious instance of a corruption which has invaded all mss.; they are, however, notoriously careless about prepositions. There can be little doubt which is right, for Satnioeis is a river in Z 34, Ξ 445. Cf. Schol. T, ἐπὶ τοῖς ποταμοῖς φάμεν κείσθαι τὰς πόλεις (but with lemma ὑπὸ); Strabo xiii. 605 γράφονσι δὲ τινες οὐκ εὖ "ὑπὸ Σ." αἰπήεσσαν, here only; formed from αἰπὸς as μεσῆς from μέσος (see note on M 269).

88. ἔχε, imperf., although from X 53 she is still alive, because it refers back to the time of the verb γείνατο. For the polygamy of Priam see X 48.

τῆς δὲ δύω γενόμεσθα, σὺ δ' ἄμφω δειροτομήσεις.
 ἦτοι τὸν πρώτοισι μετὰ πρυλέεσσι δάμασσας,
 ἀντίθεον Πολύδωρον, ἐπεὶ βάλες ὀξείῃ δουρί·
 νῦν δὲ δὴ ἐνθάδ' ἐμοὶ κακὸν ἔσσεται· οὐ γὰρ οὔω
 σὰς χεῖρας φεύξεσθαι, ἐπεὶ ῥ' ἐπέλασσε γε daίμων.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆμισι·
 μή με κτεῖν', ἐπεὶ οὐχ ὁμογάστριος Ἑκτορός εἰμι,
 ὅς τοι ἐταῖρον ἔπεφνεν ἐνὴέα τε κρατερόν τε.”

90

95

ὥς ἄρα μιν Πριάμοιο προσηύδα φαίδιμος υἱὸς
 λισσόμενος ἐπέεσσιν, ἀμείλικτον δ' ὅπ' ἄκουσε·
 “νήπιε, μή μοι ἄποινα πιφάυσκεο μηδ' ἀγόρευε·
 πρὶν μὲν γὰρ Πάτροκλον ἐπισπεῖν αἴσιμον ἡμαρ,
 τόφρ' αὖ τί μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦεν

100

89. τῆς: τοῦ J. 90. πρυλέεσσι: πολέεσσι PR^m. 91. δουρί: γρ. χαλκῶ
 Harl. a. 92. ἔσσεαι PR Harl. (a *supr.*) b, ἐν ἄλλωι A. 93. γε: με Vr. A.
 95. οὐκ ἰογάστριος Zen. 96 *om.* Vr. b. || ὅς τις J Cant. || After this Syr. adds
 ωι συ μαλιστα χολῶαι ἐνὶ φρεσὶν οἶδα καὶ αὐτος. 99. ἄποινα: ταῦτα ap.
 Eust. , πιφάυσκεο GJPQ (R *e corr.*). 100. αἴσιμον: μόριμον G. 101. τί:
 δέ H, ἐν ἄλλωι A. || φίλτερον: βέλτερον Q.

89. δειροτομήσεις, *slaughter* like a helpless victim at the altar; so 555, χ 349. The word gives the same idea as our 'butcher.'

92. It is hard to say whether we should read ἔσσεαι or ἔσσει. The latter has strong though not wide support, and finds sufficient analogies in 39, β 166, π 103 κακὸν πάντεσσι γενοίμην.

93. ἐπέλασσε, see on O 418.

94-96 are condemned by Bayfield on good grounds. Two of them are borrowed, 94 from A 297, 96 from P 204. The mention of Patroklos as 'amiable' is not in place in an enemy's mouth; 94 is quite unsuitable for a petition; and it is useless for Lykaon to appeal for mercy on the ground that he is not 'of the same womb' with Hector, when he has just reminded Achilles of the slaying of his own brother Polydoros. Achilles makes no allusion to the argument in his reply.

95. ὁμογάστριος, Zen. ἰογάστριος, cf. Ω 47. The only objection to this reading is that no other compounds of *ia* are found in Greek. It has been argued that the word shews a trace of the ancient way of reckoning kinship through the mother only, especially in the taking up of blood-feuds. (See M'Lennan, *Studies in Ancient History*, pp. 201 ff.)

The foundation for such an inference is, however, extremely slight. In a polygamous household the children of the same mother would naturally feel a closer tie among themselves than with half brothers and sisters; and all that Lykaon can urge is that his relationship to Hector is not as close as it might have been. In any case the passage would prove nothing for the Greek practice. (See Z 205 for a trace of female kinship among the Lykians.) The line added in Syr. is curious, as χολῶαι is not a Greek form.

98. See A 137. ἀμείλικτον δὲ *Fóπ'* ἄκουσεν, Fick. But there is no clear case of *Fóψ* in H.; the *F* was lost at a very early date, as in other words where it was followed by *o* or *ω* (*H. G.* § 393).

99. πιφάυσκεο, perhaps *tender*, see on Σ 500.

100. The position of πρὶν, as a conjunction, is very rare; the primary clause almost always precedes. But see ξ 229. It is nowhere else correlative to τόφρα.

101. For the qualifying τι see I 645. It is so rare in affirmative sentences that we ought perhaps to adopt the variant τόφρα δέ. But τι gives some little colour of reluctance to make such an admission. Döderlein conj. τόφρ' ἔτι.

Τρώων, καὶ πολλοὺς ζωὸς ἔλον ἡδὲ πέρασσα·
 νῦν δ' οὐκ ἔσθ' ὅς τις θάνατον φύγῃ, ὃν κε θεὸς γε
 Ἴλίου προπάρειθεν ἐμῆς ἐν χερσὶ βάλλῃσι,
 καὶ πάντων Τρώων, πέρι δ' αὖ Πριάμοιο γε παίδων. 105
 ἀλλὰ, φίλος, θάνε καὶ σύ· τί ἡ ὀλοφύρεαι οὕτως;
 κάτθανε καὶ Πάτροκλος, ὃ περ σέο πολλὸν ἀμείνων.
 οὐχ ὀράαις οἶος καὶ ἐγὼ καλὸς τε μέγας τε;
 πατὴρ δ' εἴμ' ἀγαθοῖο, θεὰ δέ με γείνατο μήτηρ·
 ἀλλ' ἐπι τοι καὶ ἐμοὶ θάνατος καὶ μοῖρα κραταιή. 110
 ἔσσεται ἡ ἡὼς ἡ δείλῃ ἡ μέσον ἡμαρ,
 ὁππότε τις καὶ ἐμεῖο Ἄρῃ ἐκ θυμὸν ἔλῃται,
 ἡ ὃ γε δουρὶ βαλὼν ἡ ἀπὸ νευρῆφιν δίστῳι."
 ὣς φάτο, τοῦ δ' αὐτοῦ λυτο γούνατα καὶ φίλον ἦτορ·
 ἔγχος μὲν ῥ' ἀφέηκεν, ὃ δ' ἔζετο χεῖρε πετάσσας 115
 ἀμφοτέρας. Ἀχιλεὺς δὲ ἐρυσσάμενος ξίφος ὀξὺ
 τύψε κατὰ κληῖδα παρ' αὐχένα, πᾶν δέ οἱ εἶσω

103. TIC: γε C. φύγοι DJPQRST Syr. Harl. a, Vr. A, Ven. B. 104.
 ἐμαῖς Q. ἐνὶ Vr. A. 105. καὶ πάντων: συμπάντων GJ Harl. a (γρ. καί).
 Par. b h, γρ. A. 106. οὕτως Ar. Ω: οὕτω Q: αὐτως G Harl. a b. 108.
 καὶ ἐγὼ Syr.: ἐγὼ Q: κἀγὼ (καγὼ, κᾱγὼ) Ω. 110. ἐπὶ σοι Harl. a. κάμοι G.
 111. δέλης AHPRTU Syr. Harl. a d, Par. c e g h j: δᾶλης J. 112. ἐμοῖο
 CPQ Bar.: ἄρης G: ἄρει JL Syr.: ἄρῃ Hermapias αρ. Amm. (τινές, Sch. T).

104. Ἴλίου, i.e. Ἴλίοο (Ahrens). See note on B 518, and O 66, X 6.

105. καὶ emphasises πάντων, even all, i.e. 'I will go so far as to say all,' in order to accentuate the following 'but chiefly,' καὶ and δέ cannot be taken as correlative (καὶ . . . καὶ both . . . and is very rare in H.; perhaps only N 260, 636?, Ω 641).

106. In φίλος the scholia see a mocking allusion to the claim of hospitality. But it clearly marks a sudden change of Achilles' impulsive mood to a real pity for his victim—a far finer touch. It is not necessary to do more than mention the punctuation after θάνε, which found some favour in antiquity: *my friend died; so why dost thou, etc.* It is a question if instead of οὕτως we should not, in spite of MS. authority, read αὐτως, as more Homeric.

107. This is a famous line. Plutarch (*Alex.* liv. p. 695 E) says that Kallisthenes used it to warn Alexander in the height of his glory; on hearing which Aristotle remarked *ὅτι Καλλισθένης λόγῳ μὲν ἦν*

δυνατὸς καὶ μέγας, νοῦν δὲ οὐκ εἶχεν. Still better known is Lucretius' adaptation *Ipsae Epicurus obit . . . tu vero dubitabis et indignabere obire?* (iii. 1054).

111. δέλης is metrically doubtful; see App. N, § 20. The variant δέλης is meaningless. The word occurs only here in H., though common in later Greek: but we have in ρ 606 δέλειον ἡμαρ, and in 232 below δέλειος, which (or δέλειον, Nauck) we ought perhaps to read here. For ἔσσεται . . . ὁππότε cf. Δ 164. The scholia generally (but not Ar.) entirely spoil the sentence, putting a stop after ἔσσεται which they take with the preceding line, and making ἡ ἡὼς . . . ἡμαρ a clumsy parenthesis.

112. Ἀρῃ, i.e. Ἀρηῖ. So we must read in 431, but in E 757 (q.v.) and θ 276 the contracted Ἀρει or Ἀρηι is fixed and is evidence of lateness. The only other form of the dat. is Ἀρει — C C B 179.

113. For the very rare shortening of ἦ see note on 576.

115–16. Cf. Ξ 495–96. 119 = X 655.

δὺ ξίφος ἄμφηκες· ὁ δ' ἄρα πρηνὴς ἐπὶ γαίῃ
 κεῖτο ταθείς, ἐκ δ' αἷμα μέλαν ῥέε, δεῦτε δὲ γαῖαν.
 τὸν δ' Ἀχιλεὺς ποταμόνδε λαβὼν ποδὸς ἦκε φέρεσθαι, 120
 καὶ οἱ ἐπευχόμενος ἔπεα πτερόεντ' ἀγόρευεν·
 “ἐνταυθοῖ νῦν κείσο μετ' ἰχθύσιν, οἳ σ' ὠτειλὴν
 αἶμ' ἀπολιχμήσονται ἀκηδέες· οὐδέ σε μήτηρ
 ἐνθεμένη λεχέεσσι γοήσεται, ἀλλὰ Σκάμανδρος
 οἴσει δινήεις εἴσω ἰλὸς εὐρέα κόλπον. 125
 θρώσκων τις κατὰ κύμα μέλαιναν φρίχ' ὑπαΐξει

118. γαῖης JQU Harl. a. 121. πτερόεντα προσκύδα J Bar. Vr. b A. Harl. a, Mosc. 2, γρ. A. 122. κεῖσο: ἦσο Amm. (lemma), Schi. T; διχῶς Ar. || ὠτειλὴν Ar. A1; ὠτειλᾶς Ω. 124. κάμανδρος LR Harl. a. || Between γοήσεται and ἀλλὰ C inserts ἢ τὸ πάρος περ γείνατο κούρον ἐόντα <καὶ ἔτρεφεν conj. La R.> 125. ἄλὸς εἴσω Vr. A. ΚΟΛΠΟΝ: ΠΟΝΤΟΝ C. 126. φρίκ' (A suppr.) Syr. || ὑπαΐξει Ar. (Aph.?) Ω: ὑπαλύζει Philetas, Kallistratos (An.), ἄλλοι (Did.), DHJ (-λίζει) QRST Harl. a (γρ. αἴζει), Par. b c d e g j¹ (λ erased, j²): ὑναλύζει Syr. But acc. to Schol. BT, Ar. read φρίκ' ἐπαΐζει, the 'Chia' μελαίην φρίχ' (μελαίην φρίχ' conj. Heyne) ὑπαΐζει.

120. ἦκε φέρεσθαι, sent him off (as πᾶν δ' ἡμᾶρ φερόμεν A 592, ἦκα πόδας καὶ χεῖρε φέρεσθαι μ 442, 'let go,' τ 468 πόδα προέηκε φέρεσθαι). φέρεσθαι means no more than to go his way, drift, expressing not so much the motion as the absence of guidance, and therefore of any care, on the part of the thrower. It is the passive equivalent of the pleonastic infin. in βῆ ἰέναι.

122. Cf. σ 105 ἐνταυθοῖ νῦν ἦσο: the whole passage σ 101-05 resembles this in tone. εἴ is perhaps best taken as = σοι. But the sequence of accusatives σε ὠτειλὴν αἶμα, though unusual, is not indefensible; ἵε σε ὠτειλὴν may be a 'whole-and-part' construction, ὠτειλὴν αἶμα acc. of 'near and remote object,' as ζ 224 χρῶα νίξετο διὸς Ὀδυσσεὺς ἄλμην. The gen. ὠτειλῆς, though found in most mss., is probably only a correction; superficially it looks easier, but it is less idiomatic.

123. ἀκηδέες, careless of thy fate (cf. Ω 526, of the gods), or with a reference to the more special sense of κῆδος, without mourningrites (Monro). The adj. means negligent in ρ 319, elsewhere neglected (Ω 554, ζ 26, τ 18, υ 130, ω 187). Hence ἀκηδέα has been conj. here to agree with σ(ε), rightly perhaps but needlessly. The same variation in sense occurs in ἀκήδεστος (-ως) Z 60, X 465.

126. Many a fish leaping through the waves shall dart up to (or beneath) the black ripple, to eat Lykaon's fat. μελαίνα

φρίξ is the darkening of the surface of water by the ripple of a breeze, as is described at length in H 63-64; cf. also Ψ 692, δ 402 πνοιῇ ὑπο Ζεφύροιο, μελαίην φρικὴ καλυφθεῖς. The idea then is that the corpse after a time will float on the surface, and that the fish will dart up from beneath to eat it. Whether ὑπο- means 'up to' or '(along) beneath' it is hardly possible to say, as there seem to be but few parallel compounds of intransitive verbs of motion. ὑπέρχομαι, however, takes an accus. of the point reached (ε 476, μ 21, σ 150), and so ὑποδύομαι. The most natural meaning, 'will dart under the ripple (from above)' is excluded by the sense of the passage. So far the text is intelligible, though strange in expression; but it contains an apparently false quantity in ὑπαΐζει, for in all the other forms of αἴσσω the α is invariably long. αἴσσω is generally taken to be = αἴσσω from *Fai-Fik-jw* (cf. *δαιδάλλω* etc.). In that case we may compare for the variation of quantity αἴει from αἴφει (see note on M 211). Anyhow this reading is better than the alternative ὑπαλύζει. The old explanation of this is *many a fish will avoid a chill* by eating the fat (!). This incredible interpretation is ascribed by Ariston. to Philetas and Kallistratos, λέγοντες ὅτι οἱ πῖνες τῶν ἰχθύων καὶ εὐτροφοὶ τὸ ψῆχος ὑπομένουσι καὶ οὐ φθείρονται. They must therefore have taken ὅς κε φάγησι to mean 'who

ἰχθύς, ὅς κε φάγησι Λυκάονος ἀργέτα δημόν.
 φθείρεσθ', εἰς ὃ κεν ἄστν κιχείομεν Ἰλίου ἱρήs,
 ἰμεῖς μὲν φεύγοντες, ἐγὼ δ' ὅπιθεν κεραΐζω.
 οὐδ' ὑμῖν ποταμός περ ἑύρροος ἀργυροδίνης 130
 ἀρκέσει, ὧι δὴ δητὰ πολεῖς ἱερεύετε ταύρους,
 ζωὸς δ' ἐν δίνῃσι καθίετε μώνυχας ἵππους.
 ἀλλὰ καὶ ὥς ὀλέεσθε κακὸν μόνον, εἰς ὃ κε πάντες
 τίσετε Πατρόκλοιο φόνον καὶ λαιγὸν Ἀχαιῶν,
 οὖς ἐπὶ νηυσὶ θοῇσιν ἐπέφνυτε νόσφιν ἐμεῖο." 135
 ὥς ἄρ' ἔφη, ποταμὸς δὲ χολώσατο κηρόθι μᾶλλον,
 ὄρμηνεν δ' ἀνὰ θυμὸν ὅπως παύσειε πόνοιο

127. ὅς: ὡς Aph. P Par. b. 130-35 ἀθ. Aph. (Ar. ? see below). 141
 πολέας Ar.: πολλοὺς C. | ἱερεύετε J: ἱερεύατε I. 135. ἐμοῖο P. 137
 πόνοιο {C} U Syr. Ven. B Harl. a, Vr. b A, Mosc. 2 (see on 249).

shall have eaten.' By doing this we may make ὑπαλύξει mean 'he shall avoid the surface (i.e. dive to the bottom) after his meal'; but this of course will satisfy nobody. Or again we may thus explain ὑπαίξει, *shall dart (away) beneath the ripple after eating*, which is better, but not Epic in its indirectness. *μελαινᾶν* again involves a violation of Wernicke's law (App. N, § 16), which may indeed be avoided by adopting the variant *μελαίνῃ* and reading *φρίχ'* = *φρικί*. But it may be questioned whether the whole passage has not undergone some grave corruption now irremediable. The reading *ἐπαίξει* ascribed to Ar. by Schol. B¹ makes no difference to the interpretation.

127. *ἰχθύς*, the *v* is apparently long by nature, cf. *II. G.* § 116. 4. ὅς κε *φάγησι* *who shall eat*, with a prophetic colouring (*II. G.* § 282), and also a suggestion of intention. This alone is conveyed by the variant *ὡς κε*, which, though well attested, is hardly so good. The objection that *ὡς κε φάγησι* must mean *shall have eaten* is sufficiently refuted by *Θ* 33, I 165, *Ω* 119, κ 538, ν 399, and other passages in *II. G.* § 282.

128. *φείρεσθε*, a phrase more familiar in Attic than in *II.* The neglect of the *F* of *Ἰλίου* is a ground for suspecting the antiquity of the line. Perhaps we should read *κίχητε* with Brandreth. The verb is found only here with a local object.

130-35. Ἀρίσταρχος διὰ τῶν ὑπομνημάτων Ἀριστοφάνει φησὶ στίχους ἐξ ἡθετηκέναι ὡς παρεμβληθέντας ὑπὸ τῶν ἀπορούντων διὰ τὸ ὅτι ποταμὸς ὀργίζεται, καίτοι σαφὲς αὐτοῦ λέγοντος τὴν αἰτίαν (sc. 146).

καὶ τὸ "δητὰ" ὡς οὐχ Ὀμηρικῶς κείμενον αἰτιῶνται. μήποτε μέντοι καὶ ὁ Ἀρίσταρχος σιγκατέθετο τῇ ἀθετήσει, μηδὲν ἀντειπὼν τῷ Ἀριστοφάνει, Did. These arguments do not seem strong, and the passage cannot be judged except in connexion with the whole episode of the fight with the river.

131. *δητὰ*, ἐκ πολλοῦ δηλονότι καιροῦ, Schol. B, 'you have long been sacrificing bulls'; ἱερεύετε and κασίετε being pres., not impl. Cf. α 49 ὅς δὴ δητὰ φίλων ἀπο πῆματα πάσχει, 'has long been suffering.' The use is not so harsh as to afford a ground for athetesis. For the sacrifice of a bull to a river cf. *A* 728; it is connected with the common personification of a river in the form of a bull or bull-headed man. The sacrifice of live horses in the next line has no parallel in *II.*, and is perhaps mentioned by Achilles contemptuously as a barbarous custom. So it appears also in Herod. iv. 61, vii. 113. See however Greek instances in Paus. viii. 7. 2, and Frazer's valuable note on the passage (with Hehn p. 42). The sacrifice is invariably made to water-gods.

135. Schol. B takes νόσφιν as an adverb, and supplies ἐντος with ἐμεῖο as gen. absolute, no doubt on the analogy of ἐμεῦ ἀπονόσφιν ἐντος, σ 268, and *O* 548, cf. *X* 332. But there is nothing against the simple prepositional use *far away from me* = when I was far away: *T* 422 ὀλέσθαι νόσφι φίλου πατρὸς καὶ μητέρος, etc.

137. πόνοιο in special reference to martial exploits as *A* 601 and often. But φόνοιο is rather more suitable here.

δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.
 τόφρα δὲ Πηλέος υἱὸς ἔχων δολιχόσκιον ἔγχος
 Ἀστεροπαίῳ ἐπᾶλτο κατακτάμεναι μενεαίνων, 140
 νιέϊ Πηλεγόνος· τὸν δ' Ἀξιὸς εὐρυρέεθρος
 γείνατο καὶ Περίβοια, Ἀκεσσαμενοῖο θυγατρῶν
 πρεσβυτάτη· τῇ γάρ ῥα μίγη ποταμὸς βαθυδίνης.
 τῶι ῥ' Ἀχιλεὺς ἐπόρουσεν, ὁ δ' ἀντίος ἐκ ποταμοῖο
 ἔσθη ἔχων δύο δοῦρε· μένος δέ οἱ ἐν φρεσὶ θῆκε 145
 Ξάνθος, ἐπεὶ κεχόλωτο δαΐκταμένων αἰζηῶν,
 τοὺς Ἀχιλεὺς ἐδάϊξε κατὰ ῥόον οὐδ' ἐλέαιρεν.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
 "τίς πόθεν εἰς ἀνδρῶν, ὃ μιν ἔτλης ἀντίος ἔλθειν;
 150
 δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιώσι."
 τὸν δ' αὖ Πηλεγόνος προσεφώνεε φαιδιμος υἱός·
 "Πηλεΐδῃ μεγάλθυμε, τί ἦ γενεὴν ἐρεΐνεις;
 εἶμ' ἐκ Παιονίης ἐριβώλου, τηλόθ' ἐούσης,
 Παίονας ἀνδρας ἄγων δολιχεγχεάς· ἦδε δέ μοι νῦν 155
 ἡὼς ἐνδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα.
 ἀντάρ ἐμοὶ γενεὴ ἐξ Ἀξιοῦ εὐρὺν ῥέοντος,

138. οὐμὸν P (supr. λοιγὸν). 143. ῥα μίγη: ἐν ἄλλωι ῥ' ἐμίγη A. 144.
 ῥ' ACPQR Syr. Bar. Vr. b, Mosc. 2: δ' Ω. || ἀπόρουσεν R. 145. ἐμφρεσὶ A.
 147. ἐδάϊξε P. || καταρῥόον CDHTU. 148 om. Syr. 150. εἰς: ἦς Q. || μευ:
 τινὲς μου T. ἀντίον (A supr.) Mosc. 2. 152. προσεφώνει C. 155. ἔχων A
 (ἄγων A¹⁰) C. 157. ἐμοὶ: ἐμῷ J Vr. A, Mosc. 2.

141. Πηλεγόνος, no doubt a Thracian
 eponymos, as we hear of a tribe of
 Pelagones there. The name, like Ἀκεσ-
 σαμενός, does not recur in H., but we
 hear of another Peribōia in ἡ as honoured
 with a similar divine *liaison*.

146. δαΐκταμένων, here and 301 only.
 A writes, with Herodianos, δαΐ κταμένων,
 as also Ἀρηΐ κτάμενος. See on A 74,
 N 477.

148-49 = Z 121-22. 148 is hardly in
 place here after 144, and should be
 omitted as in Syr. Cf. note on T 158-60.

150. τίς πόθεν εἰς ἀνδρῶν, also a 170;
 for similar instances of the blending
 of two questions into one cf. Eur. *Hel.*
 56 τίς πόθεν, *El.* 779, Soph. *Phil.* 243
 τίνι στόλῳ . . . πόθεν πλέων, 1090 τοῦ ποτε
 τῷ ξομαι σιτονόμου μέλεος πόθεν ἐλπίδος
 (and Jebb's note on 220). It is possible
 that πόθεν means not 'from what place?'
 but 'of what father?'

151 = Z 127.

153, cf. Z 145. The dialogue is
 evidently modelled upon that between
 Glaukos and Diomedes.

154. For 'distant Paionia' see B 848-
 50 where Asteropaios is not mentioned
 among the leaders—though by a strict
 reckoning of time eleven days take us
 back beyond the point at which the
 Catalogue is inserted, as the scholia point
 out. To remedy this defect a line was
 inserted (ἐν πολλαῖς τῶν Ἰλιάδων Sch. T,
 ἐν τῇ κατ' Εὐριπίδην Amm. by Blass's
 certain conj.) after B 848 (q. v.) Πηλεγόνος
 θ' υἱὸς περιδῆξιος Ἀστεροπαῖος. Another
 difference is that in the Catalogue the
 Paionians are archers, ἀγκυλότοξοι, not
 spearmen (δολιχεγχεῖς only here); but
 in Δ 533 δολὶχ' ἐγχεα χερσὶν ἔχοντες is
 used of Thrakians.

156. This line is an echo of 81.

[Ἀξιοῦ, ὃς κάλλιστον ὕδωρ ἐπὶ γαίαν ἵησιν,]
 ὃς τέκε Πηλεγόνα κλυτὸν ἔγχεϊ· τὸν δ' ἐμέ φασι
 γείνασθαι· νῦν αὖτε μαχόμεθα, φαίδιμ' Ἀχιλλεῦ." 160
 ὃς φάτ' ὑπειλήσας, ὃ δ' ἀνέσχετο διὸς Ἀχιλλεύς
 Πηλιάδα μελὴν· ὃ δ' ἁμαρτῇ δούρασιν ἀμφὶς
 ἦρωσ Ἀστεροπαῖος, ἐπεὶ περιδέξιος ἦεν·
 καὶ ῥ' ἐτέρωι μὲν δουρὶ σάκος βάλεν, οὐδὲ διαπρὸ
 ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῦ. 165
 τῶι δ' ἐτέρωι μιν πῆχυν ἐπιγράβδην βάλε χειρὸς
 δεξιτερῆς, σῦτο δ' αἶμα κελαινεφές· ἡ δ' ὑπὲρ αὐτοῦ
 γαίηι ἐνεστήρικτο, λλαιομένη χροὸς ἄσαι.
 δεῦτερος αὐτ' Ἀχιλεὺς μελὴν ἰθυπτίωνα
 Ἀστεροπαίωι ἐφῆκε κατακτάμεναι μενεαίνων· 170
 καὶ τοῦ μὲν ῥ' ἀφάρματεν, ὃ δ' ὑψηλὴν βάλεν ὄχθην,
 μεσσοπαγὲς δ' ἄρ' ἔθηκε κατ' ὄχθης μείλιον ἔγχεος.

158 *om.* ADH'QTU¹ Syr. Lips.¹ Vr. d, Par. c. ὃς: οὐ C. ἐπικίδναι αἶαν
 C Ven. B. || 'A. <οὐ> κάλλ. ὕ. ἐπικίδναι αἶα Eudoxos: see on B 850 (where for
 "Schol. A 239" read "Porph. on A 239"). 160. γείνεσθαι A (γεῖνασθαι Am) C
 Ven. B. || nūn δ' T Harl. a. 162. ἁμαρτῇ HQRS Syr. | ἄμφω Mass. 166.
 ἐπιγραυδην JP Vr. b: ἐπιγράμβδην R (γραυδὴν ἐπιβεστικὸς Rm) Ap. *Lev.* 72. 27:
 ἐπιγραυδων Vr. A. 167. σῦτο: χῦτο U Vr. A. || ἡ δ': ἡδ' Q. αὐτῇ Q.
 168. ἐνστήρικτο CH. 169. ἰουκτίωνα Zen.: γρ. ἰουπτεῖωνα διὰ διφθόγγου X.
 172. μεσσοπαλὲς Ar. AC Syr. Ven. B, Mosc. 2¹, Par. h (*supr.* γ): μεσσοπαλῆς
 Harl. b: μεσσοπαῖς U (r *in rus.*).

158 is evidently a late interpolation or adaptation from B 850, where see note.

162. ἁμαρτῇ, see note on E 656. δούρασιν ἀμφίς, with both spears at once. The verb (βάλεν) is kept in suspense while the sentence branches off into two co-ordinate clauses, each applying to one hand; ἐπεὶ περιδέξιος ἦεν being parenthetical, yet causing the following clause to begin with καί.

163. περιδέξιος evidently = *ambidextrous*; the more natural ἀμφιδέξιος does not suit the hexameter. The alternative *περί* (*very*) δεξιός mentioned by the Schol. is less pointed, and open to the objection that H. never uses δεξιός in the metaphorical sense *clever*.

165 = T 268, q.v.

166. ἐπιγράβδην, cf. ἐπέγραψε Δ 139, and ἐπιγίδην P 599. χειρός, *the forearm*, cf. A 252, T 479. As this is raised for the cast, the spear in touching it goes ὑπὲρ αὐτοῦ, *over his body*.

167. Note the sudden change of gender in ἡ; the poet evidently has the familiar

αἰχμή in his mind. Cf. μ 75 νεφέλη . . τὸ μὲν (*sc.* νέφος).

168. Cf. O 317.

169. ἰουπτεῖωνα here only (but cf. App. Cr. on T 273); explained by T 99 ἰθὺ βέλος πέτεται, though there is no complete analogy for the suffix -ίων (see Schulze *Q. E.* p. 309). Zen. ἰουκτίωνα, said to mean *straight-grained*, and derived from κτηδών or κτιδών, the fibre of wood, which is impossible.

172. μεσσοπαγὲς, *planted up to the midst*; Ar. μεσσοπαλὲς, explained (a) *brandished by the middle* (ὅτι πᾶν δούρον ἐκ μέσου πάλλεται) — here a meaningless epithet; (b) *quivering up to the middle*, in contrast, acc. to Hoffmann, to the commoner phrase ἐπὶ δ' οὐράχως πελεμήχθη, where only the butt-end quivers. This was Ar.'s interpretation, but it is obviously unsatisfactory, as πάλλεσθαι does not mean to *quiver*, and a spear which quivered up to the middle must quiver throughout its length; unless we are meant to suppose that it is fixed up to the middle in the earth. In that case

Πηλεΐδης δ' ἄορ ὃξὺ ἐρυσσάμενος παρὰ μηροῦ
 αἶλτ' ἐπὶ οἱ μεμαώς· ὁ δ' ἄρα μελήν Ἀχιλῆος
 οὐ δύνατ' ἐκ κρημνοῖο ἐρύσσαι χειρὶ παχείῃ. 175
 τρὶς μὲν μιν πελέμιξεν ἐρύσσεσθαι μενεαίων,
 τρὶς δὲ μεθήκε βίην· τὸ δὲ τέτρατον ἤθελε θυμῷ
 ἄξαι ἐπιγράψας δόρυ μείλιον Αἰακίδαο,
 ἀλλὰ ἐ πρὶν Ἀχιλεὺς σχεδὸν ἄορι θυμὸν ἀπηύρα.
 γαστέρα γάρ μιν τύψε παρ' ὀμφαλόν, ἐκ δ' ἄρα πᾶσαι 180
 χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὅσσε κάλυψεν
 ἀσθμαίνοντ'. Ἀχιλεὺς δ' ἄρ' ἐνὶ στήθεσσιν ὀρούσας
 τεύχεά τ' ἐξεπάρριξε καὶ εὐχόμενος ἔπος ἠύδα·
 "κέισ' οὐτῶ· χαλεπὸν τοι ἐρισθενέος Κρονίωνος
 παισὶν ἐριζέμεναι, ποταμοῖό περ ἐκγεγαῶτι. 185
 φῆσθα σὺ μὲν ποταμοῦ γένος ἔμμεναι εὐρὺν ῥέοντος,
 αὐτὰρ ἐγὼ γενεὴν μεγάλου Διὸς εὐχομαι εἶναι.
 τίκτέ μ' ἀνὴρ πολλοῖσιν ἀνάσσω Μυρμιδόνεσσι
 Πηλεὺς Αἰακίδης· ὁ δ' ἄρ' Αἰακὸς ἐκ Διὸς ἦεν.
 τῷ κρείσσων μὲν Ζεὺς ποταμῶν ἀλμυρηνέων, 190

176. ἐρύσσεσθαι DGHPRU. 178. αἶξαι Q. || ἐπιγράψας LRT. 179.
 ἀλλὰ ἐ S: ἀλλὰ Ω. 180. γαστέρι Mosc. 2. 182. δ' ἄρ': γὰρ Q Bar.:
 δ' C. ὀρούων (A *supr.*) DHP R Vr. b² A. 183. ἐξεπάρριξε ἐν ἐνταῖς Did.
 184. οὐτός Q: οὕτως C{HL}. 185. ἐκγεγαῶτα GPR King's (*supr.* i). 189.
 ἐκ διὸς αἰακός Vr. A. 190. {τῷ: ὦ C}. || ζεὺς μὲν Q. || ἀλμυρορηνέντων
 C{D} Ven. B, Mosc. 2, Schol. B.

we only get by an artificial and far-fetched conceit what we are told in direct words by μεσσηπαρέε, which is therefore to be preferred.

176. ἐρύσσεσθαι, for the fut. see note on H 36.

177. βίην (or βίη, which is the same thing) is the reading of all mss., so far as we know; but there can be little doubt that Bekker is right in restoring βίης from φ 126 (176=φ 125), *relaxed from his effort*. This is the common constr. of μεθήμι used intransitively; it is also found with infin. (N 234, Ψ 134), part. (Ω 48), and absolutely (Δ 516 etc.), but never with dat. We may indeed translate 'relaxed in his effort,' but this does not make the constr. more probable.

179. ἐ is more likely to have been wrongly omitted than wrongly inserted. The double acc. is normal; e.g. ν 270.

180-81, see Δ 525-26.

183=N 619.

185. παῖσιν, plur. because the state-

ment is general; so ἀλόχοισι Διὸς 499 (H. G. § 170). ἐκγεγαῶτι, the dat. is to be preferred to the acc. as it stands in a clause independent of the infin. ἐριζέμεναι, and is no part of the predication. It therefore follows the constr. of τοι (H. G. § 240).

186. φᾶσθαι, imperf. (or aor.?), the present being φῆσθα (so ξ 149), according to the grammarians; but this is probably mere fancy. Tyrannio wrote φῆσθα as pres., φῆσθα as imperf. Either tense suits equally well. γένος is to be taken by itself, *by race*, the genitives being directly dependent upon ἔμμεναι, and so γενεῇ in the next line (cf. Ξ 113, ο 225).

190. τῷ, therefore (I am stronger than thou; for) as Zeus is stronger than rivers, the children of Zeus are stronger than the children of rivers (Platt in J. P. xxiii. 213). The alternative is to write τῷ as rel., *by what* (by how much) Zeus is greater than rivers, (by so much) the offspring of Z. is greater than a river's (offspring). For this use cf. Plato

κρείσσων δ' αὖτε Διὸς γενεῇ ποταμοῖο τέτυκται.
καὶ γὰρ σοὶ ποταμός γε πάρα μέγας, εἰ δύναται τι
χραιομεῖν· ἀλλ' οὐκ ἔστι Διὶ Κρονίῳνι μάχεσθαι,
τῷ οὐδὲ κρείων Ἀχελώϊος ἰσοφαρίζει,
οὐδὲ βαθυρρέϊται μέγα σθένος Ὀκεανοῖο,
ἐξ οὗ περ πάντες ποταμοὶ καὶ πᾶσα θάλασσα
καὶ πᾶσαι κρῆναι καὶ φρεῖατα μακρὰ νύουσιν·
ἀλλὰ καὶ ὅς δείδοικε Διὸς μέγαλοιο κεραυνὸν
δεινὴν τε βροντὴν, ὅτ' ἀπ' οὐρανόθεν σμαραγῆσσι."

195

ἦ ῥα καὶ ἐκ κρημνοῖο ἐρύσσατο χάλκεον ἔγχος,
τὸν δὲ κατ' αὐτόθι λείπεν, ἐπεὶ φίλον ἦτορ ἀπηύρα,
κείμενον ἐν ψαμάθοισι, δίαίνε δέ μιν μέλαν ὕδωρ.
τὸν μὲν ἄρ' ἐγγέλυνές τε καὶ ἰχθύες ἀμφεπένοντο,

200

191. δ' om. Ar. {CD} [G]. 192. μέγας πάρα G. TI : τοι S : τις Vr. d.
194. οὐδὲ : δ' οὐδὲ Vr. A : οὔτε (Ar. ?) HPR. 195 om. Zen. || οὐδὲ : οὔτε Ar.
(A supr.) PR. 196. πᾶσαι τε θάλασσαι Vr. A. 197. φρέατα D (Q supr.).
νέουσι Cant. 198. ὅς : ὡς DQU. 199. σμαραγῆσει CRS Mor. Bar. Vr. A.
200. χάλκεον : ὄμβριμον L. 201. ἀπούρα Par. suppl. grec. 144. 203.
{τὸν : ὃν C. || ἄρ' . . θεμὸν om. C}.

Theaet. 179 D τῷ τοι μᾶλλον σκεπτέον *by so much the more must you consider*, and ὅσω with comparatives throughout Greek. But this leaves the difficulty that the forward reference of τῷ, correlating two clauses, is against the rule for the rel. use of ὅ (see *H. G.* § 262). ἄλιμυρῆεις, only here and ε 460 : in the latter case it has a more special and appropriate sense, for it is used of the mouth of a river where it 'murmurs against the brine.'

191. ποταμοῖο, i.e. the offspring of a river; brachylogy as P 51 etc. For δ' αὖτε Ar. read αὖτε, which may indicate that he took τῷ as a relative co-ordinating the clauses; or that αὖτε is itself a conjunction=*autem* answering to μὲν as A 237, l' 241, etc.

192. πάρα would seem to indicate that the river meant is the Skamandros; though from the context it should rather be the Axios.

194. Ἀχελώϊος, mentioned only here in H. (also Hesiod, *Theog.* 340), that of Ω 616 being quite different. As the only large river of S. Greece, and also probably from its connexion with Dodona, it was regarded with special veneration; διὸ καὶ πᾶν ὕδωρ τῇ τοῦτου προσηγορίᾳ καλεῖται (Schol.), a fact of which the Lexica will furnish the examples. The

worship of Acheloos was wide-spread: see Paus. i. 41. 2 with Frazer's note. ἰσοφαρίζει, Bentley conj. ἀντιφερίζει on account of the F; Dawes Ἀχελῶος, which is open to the same objection as Τίταρησόν in B 751, a curiously similar case. But as the passage is not certainly ancient no change need be made.

195. Ar. read οὔτε for οὐδέ, and therefore must have done the same in the preceding line; Zen. omitted 195 altogether, and therefore must have had οὐδέ in 194. There can be no doubt as to the superior force of οὐδέ, and it is not clear why Ar. did not admit it. His objection to Zen.'s athetesis—that in H. Okeanos, not Acheloos, is the parent of rivers—is quite sufficient to save one of the most majestic lines ever written.

199. σμαραγῆσει may refer either to light or sound; see on B 463.

203. ἀμφεπένοντο, *attended to him*; an ironical expression as Ψ 184, the word being properly used of *tending* a wounded man; Δ 220, II 28. The eels are separated from the fish because they were regarded as snakes, as indeed the name shews (if conn. with *ἐχίονα*, *ἔχis*, Curt. *El.* no. 172). The explanation of the Schol. 'eels and other fishes' is therefore wrong. (So also 353.)

δημὸν ἐρεπτόμενοι ἐπινεφρίδιον κείροντες·
 αὐτὰρ ὁ βῆ ῥ' ἵεναι μετὰ Παίονας ἵπποκορυστάς, 205
 οἱ ῥ' ἔτι πὰρ ποταμὸν πεφοβήατο δινήεντα,
 ὡς εἶδον τὸν ἄριστον ἐνὶ κρατερῇ ὕσμινῃ
 χέρσ' ὑπο Πηλεΐδαο καὶ ἄορι ἴφι δαμέντα.
 ἔνθ' ἔλε Θερσίλοχόν τε Μύδωνά τε Ἀστύπυλόν τε
 Μινῆσόν τε Θρασίον τε καὶ Λῆμιον ἧδ' Ὀφελέστην· 210
 καὶ νῦν κ' ἔτι πλέονας κτάνε Παίονας ὥκυν Ἀχιλλεύς,
 εἰ μὴ χωσάμενος προσέφη ποταμὸς βαθυδίνης,
 ἀνέρι εἰσάμενος, βαθέης δ' ἐκφθέγξατο δίνης·
 “ὦ Ἀχιλεῦ, περὶ μὲν κρατέεις, περὶ δ' αἴσυλα ῥέξεις
 ἀνδρῶν· αἰεὶ γάρ τοι ἀμύνουσιν θεοὶ αὐτοί. 215
 εἴ τοι Τρῶας ἔδωκε Κρόνου παῖς πάντας ὀλέσσαι,
 ἐξ ἐμέθεν γ' ἐλάσας πεδίον κύατα μέρμερα ῥέξε·
 πλῆθι γὰρ δὴ μοι νεκῶν ἐρατεινὰ ῥέεθρα,

204. κείραντες I, (*supr.* ON). 205. ῥ' om. APRU Ambr. Ven. B. 209.
 ἔλετ' ὀρσίλοχον Vr. b. || ἀστυπαλόν J: ἀστύλοχόν Q. 212. ποταμὸς:
 ΞΑΝΘΟΣ Syr. (*supr.* ποταμός *man.* 2). 213. εἰδόμενος Ambr., γρ. A: Ar. διχῶς
 Amm.) δ' om. PR and ap. Did. (Ar. ?). || ἐκφθέγξατο PR Ambr.: ἐκφέγξατο L:
 ἐφθέγξατο Ω. 216. ἦτοι Q: εἴ σοι G. 217. γ' ἐλάσας Ar. Ω: ἐλάσας JU:
 πελάσας τινές (Did.), Δρλ. (Amm.), 'Vat. 26.' || ῥέξε H¹Q: ῥέζει H²: ῥέζειν DU
 Par. a¹ f. 218. ἐρατεινὰ: αἰπεινὰ Vr. A.

204. The relation of the two participles is obscure; neither seems sufficiently different from the other to be subordinated in the usual way, as the special to the general. *κείρειν* in A 560 (*ὄνος κ. εἰσελθὼν βαθὺ λήϊον*) is hardly to be further distinguished from *ἐρέπτεσθαι* (*λωτὸν ἐρεπτόμενοι*) than 'biting' from 'munching.' Thus it is hard to say which verb here defines the other. We can only translate *feeding on the fat by biting it* or the like. *ἐπινεφρίδιον* also is not like an Epic word. It shews an accurate knowledge of nature, however, as the fat in this spot seems to be a particular delicacy to carnivora; the New Zealand parrots kill sheep by sitting on their backs and biting it out, and the word acquires a special significance when we find that the kidneys are regarded as the centre of life not only by Australian cannibals, but by the Semitic nations ('the fat of the kidneys is particularly selected by the Arabs, and by most savages, as the special seat of life' Robertson Smith quoted by Platt in *J. P.* xix. 46, q.v.).

206. *πεφοβήατο*, *were in* (a state of)

roul. These Paionians have not been mentioned before; it is to be presumed that they were with their leader Astero-paios, and were among those who were driven into the river in l. 8.

213. *ἐκφθέγξατο*, though preserved in only one family of mss., is obviously right. For the constr. compare Ψ 477 *κεφαλῆς ἐκδέρκεται ὅσσε*. No adequate parallel can be adduced for *ἐκφθέγξατο δίνης* in the sense *spoke from the eddy*; none of those given in *H. G.* § 152, is quite like this. Hence most edd. have followed Isaac Casaubon in reading the compound. Ar. seems to have omitted δ' and presumably put a colon at the end of 212, thus producing a harsh asyndeton, and unduly separating *προσέφη* from the speech which it introduces. Heyne suspects the line, not without reason, 'quod otiosus est, et quod in fine ingrata repetitio est: *βαθυδίνης et δίνης*.'

215. *ἀνδρῶν*, with *περί*, a construction elsewhere found only in the phrase *περί πάντων* (I 38, etc.). The position of *ἀνδρῶν* is awkward enough to suggest that the line is interpolated as a gloss on *περί. αἴσυλα*, γ 202.

οὐδέ τί πηι δύναμαι προχέειν ρόον εἰς ἄλα διαν
 στεινόμενος νεκύεσσι, σὺ δὲ κτείνεις αἰδήλως. 220
 ἀλλ' ἄγε δὴ καὶ ἕασον· ἄγη μ' ἔχει, ὄρχαμε λαῶν."
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "ἔσται ταῦτα, Σκάμανδρε διοτρεφές, ὥς σὺ κελεύεις.
 Τρῶας δ' οὐ πρὶν λήξω ὑπερφιάλους ἐναρίζων,
 πρὶν ἔλσαι κατὰ ἄστν καὶ Ἑκτορι πειρηθῆναι 225
 ἀντιβίην· ἥ κέν με δαμάσσεται ἥ κεν ἐγὼ τόν."
 ὥς εἰπὼν Τρώεσσιν ἐπέσσυτο δαίμονι ἴσος.
 καὶ τότε Ἀπόλλωνα προσέφη ποταμὸς βαθυδίνης·
 "ὦ πόποι, ἀργυρότοξε, Διὸς τέκος, οὐ σύ γε βουλὰς
 εἰρύσας Κρονίωνος, ὃ τοι μάλα πόλλ' ἐπέτελλε 230

223. κάμανδρε LR Harl. a: γρ. καὶ σκάμανδρε (as text) P. 225. ἔλσαι: ἑλσάαι QS Harl. a. 226. εἴ κέν με D. 230. εἰρύσας U: ἐφράσας Amm. in lemma.

220. **ΣΤΕΙΝΟΜΕΝΟΣ**, *crowded*, as ι 219 *στείνοντο* δὲ σῆκοι ἀρνῶν ἢδ' ἐρίφων. **Αἰδήλως**, *destroyingly*, see on B 318.

221. Schol. T mentions a reading *ἕασον*, supposed to mean *sate thyself*; cf. T 402. There seems to have been a prejudice against the use of *ἕδω* without a following infinitive; see Ω 558.

223. It is not easy to say what Achilles promises in *ἔσται ταῦτα*. Skamandros has asked him to drive the victims away out of his bed. It has been suggested that this is a ruse on the river's part in order to get Achilles into his power. Achilles falls into the trap, promises to do what he is asked, and in 227, 233 leaps into the river, not in order to slay the Trojans who are there, but to drive them out into the plain. This undoubtedly gives a dramatic and consistent scene; but it involves reading a great deal into the text, as we should certainly have expected to have been warned expressly of the god's deceit. The phrase of 227 also would lead us to suppose that Achilles was again slaying the Trojans, not merely clearing the river. As an alternative we may suppose that the River's whole speech is ironical—he bids Achilles in 217 do what is obviously impossible (Monro). Achilles meets irony with irony, and while answering 'I will do as you bid,' proceeds to do precisely the reverse, adding mockingly 'I will do it—when I have them all cooped up in the city.' But this also makes severe

demands upon a hearer's imagination, and the real explanation must be sought elsewhere (see Introduction).

225. **ΠΕΙΡΗΘῆΝΑΙ ΑΝΤΙΒΙΗΝ** as E 220; the dat. **Ἑκτορι** goes with *ἀντιβίην* as with *ἀντίος* T 422, *πειρηθῆναι* meaning 'to try conclusions,' cf. Ψ 553.

226. With the punctuation and accentuation of the text **ἢ . . ἢ** give the two alternatives paratactically, as A 410, q.v. It is possible to put a comma after *ἀντιβίην* and take the *ἢ*-clauses as subordinate indirect questions, 'to try whether . . or.' In this case we must according to the rule write *ἢ* for the second *ἢ* (*H. G.* §§ 340–41). The sense in that case is rather weaker than with the text.

229. This speech has been generally condemned, on the ground that Apollo is not present to hear the appeal, and that as a matter of fact it remains entirely fruitless and unnoticed. But as a mere expression of reproach, not as a cry for aid, it is by no means out of place, and no further effects would be expected from it. It is true that we know nothing of any such commands of Zeus as are spoken of in 230; but this may be regarded as a passionate outburst in which the exact presentation of fact is not poetically indispensable. It is sufficient that Zeus should have permitted (and encouraged) Apollo to help the Trojans for an angry partisan to take it as a command.

Τρωσὶ παρεστάμεναι καὶ ἀμύνειν, εἰς ὃ κεν ἔλθῃ
δεῖλος ὃψὲ δύνων, σκιάσῃ δ' ἐρίβωλον ἄρουραν."

ἦ, καὶ Ἀχιλλεὺς μὲν δουρικλυτὸς ἔνθορε μέσσωι
κρημνοῦ ἀπαΐξας, ὃ δ' ἐπέσσυτο οἴδματι θύων,
πάντα δ' ὄρινε ῥέεθρα κυκώμενος, ὥσε δὲ νεκροὺς 235
πολλοὺς, οἳ ῥα κατ' αὐτὸν ἔσαν ἄλις, οὓς κτάν' Ἀχιλλεὺς·
τοὺς ἔκβαλλε θύραζε, μεμυκὼς ἡύτε ταῦρος,
χέρσονδε· ζωὸν δὲ σάω κατὰ καλὰ ῥέεθρα,
κρύπτων ἐν δίνῃσι βαθείῃσιν μεγάλῃσι.
δεινὸν δ' ἀμφ' Ἀχιλλῆα κυκώμενον ἴστατο κῦμα, 240
ᾧθει δ' ἐν σάκεϊ πίπτων ῥόος, οὐδὲ πόδεσσιν
εἶχε στηρίξασθαι. ὃ δὲ πετέλην ἔλε χερσὶν
εὐφύεα μεγάλην· ἡ δ' ἐκ ῥίζων ἐριπούσα
κρημνὸν ἅπαντα διῶσεν, ἐπέσχε δὲ καλὰ ῥέεθρα
ὄξοισιν πυκννοῖσι, γεφύρωσεν δὲ μὴν αὐτὸν 245
εἶσω πᾶσ' ἐριπούσ· ὃ δ' ἄρ' ἐκ δίνης ἀνορούσας
ἦϊξεν πεδίῳ ποσὶ κραιπνοῖσι πέτεσθαι,

231. παριστάμεναι ACGJQT Ven. B. || ἔλθοι C Vr. A. 232. κιάσει DQ.
234. ἐπαΐξας (A *supr.*) QS Mor. Bar.: ὑπαΐξας PR Harl. a: ἀπαΐξων G, γρ. X. ||
οὐίων AT Amm. 236. ἔσαν ἄλις J Harl. a, Mosc. 2: ἄλις ἔσαν Ω. 237.
ἐκβαλλε: ἐν ἄλλω ἐξἄγε A. 239 om. C. 240. κῦμα: ῥεῦμα S. 242.
εἶχε: εἶα PR Par. h, γρ. Par. a. || στηρίζεσθαι P. || γρ. καὶ εἶχε στηρίξεσθαι,
ἢν ἢ οὐδὲ τοῖς ποσὶν εἶχε δύναμιν ὃ Ἀχιλλεὺς ὥστε στήναι Schol. PX. || ἔλε: ἔχε H².
244. ἀπέσχε Q. 245. μιν αὐτὸν: ἐν ἄλλῳ κέλευσεν A. 246. ἐκ:
ἐν Vr. A. || δίνης Ar. (Did.: διχῶς An.) Ω: λίμνης DHPRT Ven. B Par. d e f j
γρ. Harl. a: τινὲς ῥίπης Sch. T. 247. πεδίῳ Ar. Ω: πεδίονδε Amm., γρ. A. ||
πέτασθαι King's: φέρεσθαι Harl. a *supr.* and ἐν ἄλλῳ A.

232. *δείλος, evening* (cf. note on 111), perhaps properly the evening star, or the setting sun—the epithet *ὃψὲ δύνων* seems to imply something of the sort. cf. *ὃψὲ δύνοντα Βοώτην*, ε 272. In ρ 606 we have *δείλον ἡμαρ* = *declining day*. The word may even be *δεF-ελον* from *δῶω* (Brugmann); but this is far from clear.

236, see 344. *ἔσαν ἄλις*, though poorly supported, must be preferred to the vulg. *ἄλις ἔσαν*, as the *F* of *Fάλις* is hardly ever neglected (P 54, where see note, is the only other case). Brandreth conj. *αὐτά* for *αὐτόν*.

237. *μεμυκὼς ἡύτε ταῦρος* probably explains the common personification of rivers in the form of bulls.

238. *χέρκος* is elsewhere used only of the shore of the sea, not of a river (so *ψάμαθος* is always *sea-sand* except 202, 319). *σάω*, as H 363.

239. For a similar miraculous hiding in a river cf. λ 244, with M. and R.'s note.

242. *εἶχε*, *Feike* Brandreth, cf. H 217, Σ 520. The variant *εἶα* is not acceptable as the contraction cannot be resolved.

243. *ἡ δ' ἐκ ῥιζών*, *ἐκ ῥιζῶν δ'* van L., to avoid the contraction.

245. *γεφύρωσεν*, perhaps rather *damed* than *bridged* in our sense; see note on E 89. The latter meaning is, however, evidently admissible here. *αὐτόν*, *the very river*, seems to imply 'wide though it was'.

246. *δίνης* rather than *λίμνης* because the latter implies a large open sheet of water; hence it is properly used in 317 of the inundation covering the plain, but not here while the river is still within its banks.

247. *πεδίῳ* is to be taken with *πέτεσθαι*, *ἦϊξεν πέτεσθαι* being like *βῆ ἰέναι*, etc.

δείσας. οὐδέ τ' ἔλγη θεὸς μέγας, ὦρτο δ' ἐπ' αὐτῷ
ἄκροκελαινίων, ἵνα μιν παύσειε πόνοιο

δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.

250

Πηλεΐδης δ' ἀπόρουσεν, ὅσον τ' ἐπὶ δουρὸς ἐρωή,

αἰετοῦ οἶματ' ἔχων μέλανος τοῦ θηρητῆρος,

ὅς θ' ἅμα κάρτιστός τε καὶ ὤκιστος πετεηνῶν·

τῷ εἰκὼς ἦϊξεν, ἐπὶ στήθεσσι δὲ χαλκός

σμερδαλέον κονάβιζεν· ὕπαιθα δὲ τοῖο λιασθεῖς

255

φευγ', ὁ δ' ὀπισθε ῥέων ἔπετο μέγλωι ὀρυμαγδῶι.

248. μέγας θεὸς {D}GPQR Harl. b. || αὐτῷ: αὐτὸν {CD}JU Syr. 249.
πόνιο Ar. Ω: φόνοιο Aph. Syr. 250 om. H¹. 251. ἐπόρουσεν (Q. . ἐρωῶν
ADGJU Lips. 252. οἶματ' Ar. Ω: ὄμματ' Philetas. || μέλανος τοῦ Herod.:
μέλανός του Ar. ? : μελανόστου Aristotle Par. e : τινὲς μελανόσσου Sch. T (and
Amm. ?). 254. στήθεσφι D. 256. ὀρυμαγδῶι GHIJPR: ἀλαλητῶ C.

249. ἄκροκελαινίων, ἄπ. λεγ., with black surface. For the rest of the couplet cf. 137-38. For μιν Bentley conj. μίν, but this is needless, cf. μιν . . Ναυσικάαν, ζ' 48, and the common use of ὁ as a pronoun in apposition with a proper name. Still the redundant pronoun suggests that 250 has been interpolated from 138.

251. ἐρωή, the well supported ἐρωήν may be defended by ι 321 τὸ μὲν ἄμμες ἐτίσκομεν εἰσδρόωντες ὅσον ὁ ἰστὸν νηὸς, 325 ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα, κ 113 γυναικα εὗρον ὅσην τ' ὄρεος κορυφήν, 167 πείσμα δ' ὅσον τ' ὄργυιαν πλεξάμενος. These differ, however, either in having the object of the verb in the principal clause expressed in the acc., which makes the attraction explicable, or in the relative clause being itself the object of a transitive verb (ι 325). As neither of these conditions is present here, it is simpler to supply γίνεται or ἐστίν, as so often with relatives (*H. G.* § 271); cf. O 358 where the same phrase has γίνεται expressed (possibly, however, by an interpolator). So also K 351, Ψ 327. It is very probable that the acc. is a mere error due to the preceding ἐπί, as though =as much as over a spear-cast. But all Homeric analogy is in favour of joining ὅσον ἐπί=ἐφ' ὅσον, see Γ 12, Η 451, O 358, Ψ 251. The accent is not thrown back, because of the interpolated τ'.

252. οἶματα, see note on Θ 349; here Philetas read ὄμματα. τοῦ θηρητῆρος, the great hunter. Cf. Ω 316 μορφὸν θηρητῆρ' ὃν καὶ περκνὸν καλέουσιν. The use of the article is late. Perhaps for

this reason Ar. is said by Eust. to have read μέλανός του, a certain black hunter—which is so patently un-Homeric as to deserve no credence. In fact from a very imperfect schol. U it seems more likely that Ar. opposed this reading on the ground that του for τευ is not Homeric. Aristotle is said to have read μελανόστου, black-boned—ἀγροεὶ δὲ ὡς οὐ δεῖ ἀπὸ τῶν ἀφανῶν ποιέσθαι τὰ ἐπίθετα, Schol. T. It may be added that the contracted form is not Homeric, and the epithet is zoologically false. From Porphyrios on Ω 315 it seems probable, however, that this theory is due not to Aristotle but to Demokritos. Others (perhaps Philetas) read μελανόσσου, black-eyed, which is better. But still more plausible is Ahren's conj. μελανόρσου, black-tailed. This at once recalls the famous passage of Aeschylus about the two eagles ὁ κελαινὸς ὁ τ' ἐξόπιν ἀργαῖς. Aristotle himself distinguishes (*H. A.* ix. 32) the γνήσιος as the largest eagle, but the μελαναίετος or λαγωφόνος as the 'swiftest and strongest.' So also Porph. on Ω 315 εἴωθε δὲ καὶ ὁ Ἀρχίλοχος μελάμπυγον τοῦτον τὸν ἀετὸν καλεῖν. "μή τευ μελαμπύγου τύχησι." It seems, however, that it is not possible confidently to appropriate these epithets to any of the rather numerous species of eagles found in Greece (Thompson, *Gloss.* s.v. ἀετός).

254. εἰκὼς only here in the masc., though it is the old form, and the fem. *Feḗkūa* is common. In εἰκὼς the strong stem is due to the analogy of the indicative. G. Meyer, *Gr.* § 552, *H. G.* § 26. 2.

ὥς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου
 αἶμ φυτὰ καὶ κήπους ὕδατι ῥόον ἡγεμονεύη,
 χερσὶ μάκελλαν ἔχων ἀμάρης ἐξ ἔχματα βάλλων·
 τοῦ μὲν τε προρέοντος ὑπὸ ψηφίδες ἅπασαι 260
 ὀχλεῦνται· τὸ δέ τ' ὦκα κατειβόμενον κελαρύζει
 χώρῳ ἐνὶ προαλεῖ, φθάνει δέ τε καὶ τὸν ἄγοντα·
 ὥς αἰεὶ Ἀχιλλῆα κιχῆσατο κύμα ῥόοιο
 καὶ λαιψήρὸν ἐόντα· θεοὶ δέ τε φέρτεροι ἀνδρῶν.
 ὅσσάκι δ' ὀρμήσειε ποδάρκης δῖος Ἀχιλλεύς 265
 στήναι ἐναντίβιον καὶ γνόμεναι εἴ μιν ἅπαντες
 ἀθάνατοι φοβέουσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,
 τοσσάκι μιν μέγα κύμα διυπετέος ποταμοῖο
 πλάζ' ὤμους καθύπερθεν· ὁ δ' ὑψόσε ποσσὶν ἐπὶ ἥδα
 θυμῷ ἀνιάζων· ποταμὸς δ' ὑπὸ γούνατ' ἐδάμνα 270
 λάβρος ὑπαιθα ῥέων, κοινὴν δ' ὑπέρεπτε ποδοῖν.
 Πηλεΐδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρὺν·
 "Ζεῦ πάτερ, ὥς οὐ τίς με θεῶν ἐλεεινὸν ὑπέσθη

258. αἶμ: αἶν H Cant. Vr. A. || ὕδατος GPS Syr. || ἡγεμονεύει CGPQRS: ἡγεμονεύοι Vr. A. 259. μάκελλαν: δίκελλαν Heliodoros (or Duris? ἡδροδοῦρις, Sch. U). || ἐξ: θ ες Syr. 260. τε: τοι HR. || προρέοντος ἐνια τῶν ἀντιγράφων (with synizesis) Eust. 262. φθάνει Zen. Lysanias Duris. 263. αἰ {C} H. 265. ὀρμήσειε: γρ. καὶ οἰμήσειε Did. 271. ὑπέριπτε PR: γρ. ὑπέρεπτεν ἀντὶ τοῦ ἀφήρπαζεν, Sch. P.

257. The practice of irrigation does not seem to be elsewhere alluded to in H., unless possibly in η 129 f. The simile is particularly vivid and striking.

258. ὕδατι ῥόοι ἡγεμονεύη, on the analogy of ὁδὸν ἡγεμονεύειν τινί, e.g. ω 225 (the same construction is found with ἡγείσθαι also, see Lex.). Good authorities have ὕδατος, but the gen. cannot be used with the acc.; ἡγεμονεύειν τινός is another thing.

259. ἔχματα, *impediments*, see Ξ 410. ἔχων is subordinate to βάλλων, meaning no more than *with a mallet in his hand*.

260. τοῦ μὲν . . τὸ δέ, the subject is the same in both clauses, and there is no opposition even of the verbs. Thus the particles do not really correspond as in later Greek, μὲν as often in H. merely emphasizing the preceding word, here marking the change of subject from ἀνὴρ. So far from any opposition being implied, the repeated τε actually points out the three clauses in 260-62 as being parallel and corresponding, δέ being in each case purely continuative.

262. προαλεῖ, evidently *sloping*; the origin of the word is unknown, and it does not recur before Ap. Rhod. φθάνει, the α is always long in H. (as it stands for φθαν-F-); see notes on I 506, K 346, II. G. § 47. φθανέει, the reading of Zen. and others, was presumably taken as a collateral present stem, admitting the more familiar α of Attic. τὸν ἄγοντα, *the man who is leading it*, a very rare use of the article in H., see note on I' 138.—The Duris who is quoted by Schol. U here (and perhaps on 259) is not elsewhere known as a Homeric critic.

269. πλάζε, *beat upon*, root πλαγ of πληγ-ή (cf. πλῆσσω etc.); in this sense only here, M 285, and perhaps ε 389. It is just possible to take it here to mean *drove aside*, the usual sense, but the use of ὤμους makes this unlikely.

273. ὥς, exclamative, 'to think that!' (Monro), as with ὄφελον. So also π 364 ὥς τόνδ' ἀνδρα θεοὶ κακότητος ἔλυσαν. This seems to be the only case where it is used in a negative sentence (with the possible exception of β 233). The

ἐκ ποταμοῖο σαῶσαι· ἔπειτα δὲ καὶ τι πάθοιμι.
 ἄλλος δ' οὐ τίς μοι τόσον αἴτιος Οὐρανίωνων, 275
 ἀλλὰ φίλη μήτηρ, ἣ με ψεύδεσσιν ἔθελγεν,
 ἣ μ' ἔφατο Ἰρώων ὑπὸ τείχεϊ θωρηκτῶν
 λαιψηροῖς ὀλέεσθαι Ἀπόλλωνος βελέεσσιν.
 ὥς μ' ὄφελ' Ἑκτωρ κτείνειν, ὃς ἐνθάδε γ' ἔτραφ' ἄριστος·
 τῷ κ' ἀγαθὸς μὲν ἔπεφν', ἀγαθὸν δέ κεν ἐξενάριξε, 280
 νῦν δέ με λευγαλέωι θανάτῳ εἴμαρτο ἁλῶναι
 ἐρχθέντ' ἐν μεγάλῳ ποταμῷ, ὡς παῖδα συφορβόν,
 οὐν ῥά τ' ἔναυλος ἀποέρσῃ χειμῶνι περῶντα."
 ὥς φάτο, τῷ δὲ μάλ' ὤκα Ποσειδάων καὶ Ἀθήνη
 στήτην ἐγγὺς ἰόντε, δέμας δ' ἀνδρεσσιν ἐκτεν, 285
 χειρὶ δὲ χεῖρα λαβόντες ἐπιστώσαντ' ἐπέεσσι.
 τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων·

279. **μ'** *om.* J. || **ἐνεάθε γ' ἔτραφ'** AD Mor. γρ. X (ἐτράφ' = ἐτράφη Herod.): ἐνεάθ' ἐτράφ' T: ἐνεάθε τέτραφ' Ω, ἐν ἄλλῳ Α. 280. ἀγαθόν . . ἀγαθός J Eust.
 281. ἁλῶναι: ὀλέεσθαι H (and Dem. Ixion in ε 312). 282. ῥεχθέντ' Par. h: εἰρχθέντ' Mass.: εἰλθέντ' Krates: ἐρθέντ' Alexion. | *τινὲς ἐρχθέντες μεγάλῳ* Schol. U. 283. ἀποέρσει (-ερσεῖ) CGPR. 284. τῷ: τῷ C, γρ. X: τοῦ Q.
 285. ἔϊκτον Vr. b.

predicate also generally contains an adjective or adverb with which *ὥς* might be taken. See note on Ξ 294.

274. **τι πάθοιμι** seems to be used in the familiar Attic sense, *perish*: 'if I be but saved from shameful death by drowning, then let come what may.' Cf. A 470 *δεῖδω μή τι πάθῃσις*, and for the thought P 647 *ἐν δὲ φάει καὶ ὀλεσσον*.

276. **ἀλλά**, a very natural change in the form of the sentence for *ὅσον*, cf. 340, Z 335-36, etc.

278. Compare Hector's dying prophecy in X 359-60. The slight discrepancy from 113 is hardly worth notice. Cf. Soph. *Phil.* 334-36 NE. *τέθνηκεν* (Ἀχιλλεύς), *ἀνδρὸς οὐδενός, θεοῦ δ' ὕπο, τοξευτός, ὡς λέγουσιν, ἐκ Φοίβου δαμείς*. ΦΙ. ἀλλ' *εὐγενὴς μὲν ὁ κτανὼν τε χῶι θανῶν*, where the last line seems to be a reminiscence of 280 below.

279. **γ'** here looks like a metrical stop-gap; in the bucolic diaeresis it might be omitted. There is no objection to the vulg. *τέτραφ'*, except that it is not elsewhere found; see, however, Ψ 348. For the intrans. *ἔτραφον* cf. B 661. Herod. accented *ἐτράφ'* for *ἐτράφη*, but such an elision is quite impossible.

282. The position of *ὥς* before a substantive without a finite verb, instead of after it (*ὥς*), is very rare. The simile is clearly taken from the practice of sending swine to fatten in the oak-woods on the mountains in autumn, and driving them home as winter comes on; *univus hiberna venit de glande Menalcas*, Virg. *Ec.* x. 20.

283. *ἔναυλος*, a gully, mountain torrent. *ἀποέρσει*, see on Z 348, and cf. 329 below. According to the scholia on the latter passage the verb is Kyprian. For the lengthening of the -ο- cf. *ἀπο-φειπών* T 35. It is generally considered that *Fe* is the strong form of the root of which the weak is *Fpa* in *ἀπουράς* (ἀπο-*Fpa*-s), etc. But the sense *sweep* so exactly suits the sigmatic forms that it is hard to separate them from Lat. *verro* (root *vers*-); in that case *ἀπουράς* must be distinct in origin, as there is a clear difference in meaning.

287. **τοῖσι** is evidently due to a mechanical reminiscence of a favourite line (H 445, etc.); it is not appropriate here, as Poseidon speaks to Achilles only. 'Ammonios' appropriately compares ε 202; see also η 47.

“Πηλεΐδῃ, μήτ’ ἄρ τι λήν τρέε μήτέ τι τάρβει·
 τοίω γάρ τοι νῶϊ θεῶν ἐπιταρρόθω εἰμέν,
 Ζηνὸς ἐπαινήσαντος, ἐγὼ καὶ Παλλὰς Ἀθήνη· 290
 ὥς οὐ τοι ποταμῶι γε δαμήμεναι αἰσιμόν ἐστιν,
 ἀλλ’ ὅδε μὲν τάχα λωφήσει, σὺ δὲ εἴσαι αὐτός·
 αὐτὰρ τοι πυκινῶς ὑποθησόμεθ’, αἶ κε πίθηαι·
 μὴ πρὶν παύειν χεῖρας ὁμοίου πολέμοιο,
 πρὶν κατὰ Ἰλιόφι κλυτὰ τείχεα λαὸν ἐέλσαι 295
 Τρωϊκόν, ὅς κε φύγησι· σὺ δ’ Ἑκτορι θυμὸν ἀπούρας
 ἄψ’ ἐπὶ νῆας ἵμεν· δίδομεν δέ τοι εὐχος ἀρέσθαι.”
 τὼ μὲν ἄρ’ ὥς εἰπόντε μετ’ ἀθανάτους ἀπεβήτην,
 αὐτὰρ ὁ βῆ, μέγα γάρ ῥα θεῶν ὥτρυνεν ἐφετμή,
 ἐς πεδίων· τὸ δὲ πᾶν πληθ’ ὕδατος ἐκχυμένοιο, 300
 πολλὰ δὲ τεύχεα καλὰ δαΐκταμένων αἰζήων
 πλώων καὶ νέκυες. τοῦ δ’ ὑψόσε γούνατ’ ἐπήδα
 πρὸς ῥόον αἰσσοντος ἀν’ ἰθύν, οὐδέ μιν ἴσχευ
 εὐρὺν ῥέων ποταμός· μέγα γὰρ σθένος ἔμβαλ’ Ἀθήνη.

288. τρέε: τρέμε T and *ap. Sch.* U. || μῆτέ: μῆ δέ J East. 289.
 ἐπιτάρροθοι D Vr. A. 290 ἄθ. Ar.: 290–92 ἄθ. Seleukos, *om.* Cret. (Amm.).
 291. αἰσιμόν R. 293. τοι: κοί (A *supr.*) C Syr. Ven. B: τοι κοί D. || ὑποθέσσομαι
 D: ὑποθέσσοι Q. 294. παύσειν SU: ψαύειν PR. || πτολέμοιο DGHT. 296.
 ἀπύρας Harl. a. 297. ἵμεν: ἵναι P: ἵναι ἀπὸ τοῦ λέναι κατὰ συγκοπήν,
 Schol. PRX; cf. Σ 14. 299. μέγα: μαλα Syr. 300. ἐκχυμένοιο C:
 ἐκκεχυμένοιο Q. 303. ἴσχευ Ar. ST Par. e: ἔσχε(ν) Ω. 304. μέγα:
 μάλα T. || γὰρ: δὲ S.

288. τρέε, *shrink*, not a mere synonym of τάρβει. ‘τρεῖ ille qui periculo percepto vel vero vel ficto, celerē corporis motu retractat,’ *Lehrs*.

289. See Δ 390, E 828.

290 ἀθετεῖται, ὅτι ἀπίθανον εἰς ἀνδρὸς μορφήν ὁμοιωμένον λέγειν “ἐγὼ καὶ Παλλὰς Ἀθήνη.” τίς γάρ ἐστιν, οὐ μὴ νοήση, An. But the objection would apply to the whole scene; Achilles has to know that the support given him is divine. The assumption of a human disguise is sufficiently explained by the danger to mortal eyes of a god’s appearance in his proper brightness; χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς T 131.

291. ὥς, so Cauer: vulg. ὡς, which may be right but expresses the same connexion of thought less clearly (*seeing that*).

292. λωφήσει, *will give respite*, in H. only in ε 460, but familiar in Attic, both prose and poetry.

295. Ἰλιόφι seems to be used as a pure gen. after τείχεα. It must then be a

false archaism, the original locative or instrumental force of the termination being forgotten when the functions of the old locative had been divided among the other cases. See on Γ 3, Θ 561 (where Ἰλιόθι πρό may have assisted the misuse), Δ 350, and H. G. § 158. It is more probable, in so late a passage, that this mistake was made than that we should restore Ἰλίου with L. Meyer; this would have been changed to Ἰλίου as in 104, q.v. ἐέλσαι with prothetic ε before F also suggests the mistaken analogy of ἐελμένος (FeFeμ.), but can be paralleled by ἐεισάμενος, ἐέλδομαι, ἐέλοσσι, and others.

296. ὅς κε, a sort of ‘whole-and-part’ apposition with λαόν. Ἑκτορι, we should have expected the acc. as the usual construction with verbs of robbing; but cf. P 236.

302. πλώων, *were floating*, expresses the violence of the flood which could lift even armour off the ground. For the form cf. ε 240 τὰ οἱ πλώοιεν ἐλαφρῶς.

οὐδὲ Σκάμανδρος ἔληγε τὸ ὄν μένος, ἀλλ' ἔτι μᾶλλον 305
 χώετο Πηλεΐωνι, κόρυσσε δὲ κῦμα ρόοιο
 ὑψόσ' αἰερόμενος, Σιμόεντι δὲ κέκλετ' ἀσας·
 " φίλε κασίγνητε, σθένος ἀνέρος ἀμφότεροί περ
 σχῶμεν, ἐπεὶ τάχα ἄστν μέγα Πριάμοιο ἄνακτος
 ἐκπέρσει, Τρῶες δὲ κατὰ μόθον οὐ μενέουσιν. 310
 ἀλλ' ἐπάμυνε τάχιστα, καὶ ἐμπίπληθι ῥέεθρα
 ὕδατος ἐκ πηγέων, πάντας δ' ὀρόθυνον ἐναύλους,
 ἴστη δὲ μέγα κύμα, πολλὸν δ' ὀρυμαγδὸν ὄρινε
 φιτρῶν καὶ λάων, ἵνα παύσομεν ἄγριον ἄνδρα,
 ὃς δὴ νῦν κρατέει, μέμονεν δ' ὅ γε ἴσα θεοῖσι. 315
 φημί γὰρ οὔτε βίην χραισμησέμεν οὔτε τι εἶδος
 οὔτε τὰ τεύχεα καλά, τά που μάλα νειόθι λίμνης
 κείσεθ' ὑπ' ἰλῦος κεκαλυμμένα· καδ δέ μιν αὐτὸν
 εἰλύσω ψαμάθοισιν, ἄλις χέραδος περιχεύας

305. κάμανδρος L^h Harl. a. τὸ ὄν: τὸν G.J. 306. χώετο U. 307.
 αἰερόμενος Vr. b. || κέκλετ' R. 310. ἐκπέρσει J: ἐκπέρσαι H (*supr.* εἰ) Vr. d.
 κατὰ μόθον: γρ. κακὸν θεόν T. 311. ἐκπίπληθι C: ἐπίπληθι L. 313.
 ὀρυγμαδὸν CGHJPRU. 314. παύσομαι G. 315. μέμνηεν (P¹?) Lips. |
 μέμνηε δ' ὅ γ' L. 316. οὔτι βίην J. 319. εἰλύσω: ἰλύσω *ap. Sch.* AT
 (διχῶς ἡ γραφή). | χέραδος Ar. Ω: χεράδος HJPR: cχέραδος *τινές*, Schol. U.

305. ἔληγε *trans.*, see on N 424.

307. For Simoeis see note on E 774. The mention of him seems purely perfunctory, as we should expect from the rareness of his appearances in the *Iliad*. It will be observed that the appeal remains absolutely unanswered, like that to Apollo in 229.

308. For the scansion of φίλε see Δ 155.

313. ἴστη, for this form of the imper. cf. δαίνῃ, and various post-Homeric instances in G. Meyer, *Gr.* § 573. It is explained as the simple strong present stem without personal ending, whereas καθίστα (I 202) is a contracted form for the thematic καθίσταε, like ἴει, δίδου. *H. G.* §§ 5, 18.

315. μέμονεν ἴσα θεοῖσι, cf. E 440 μηδὲ θεοῖσιν ἴσ' ἔθελε φρονέειν (ἴσον ἐμοὶ φρονέουσα O 50 is different), and in the same sense ἴσον ἐμοὶ φάσθαι A 187, O 167.

317. τὰ τεύχεα καλά, the order of the words shews that τὰ is not an article in the Attic sense, but a real pronoun, *those his fair arms*. Cf. τὸν Χρῦσσην . . ἀρητῆρα A 11, τοῦ βασιλῆος ἀπηνέος A 340. νειόθι, cf. νειόθεν ἐκ κραδίης K 10. λίμνης, see on 246.

318. αὐτόν, as opposed to his armour.

ἰλῦος, the ῖ is a relic of the original length of the fem. suffix -ύς.

319. The readings of this line are an old *crux*. There is something to be said for ἰλύσω: the verb is not found elsewhere, but may be a 'nonce-word' coined with reference to ἰλῦος above, as though 'I will *slime* him down with sand.' εἰλύσω itself is not free from difficulty. It must come from *Fe*λυ-, *Fe*λF- = *volν*-; but the *ei*- seems to be due to error. For the Homeric forms εἰλέωσιν, εἰλόμενοι, εἰλεῖντο we should probably read *Fe*λλωσι, *Fe*λλόμενοι, *Fe*λλοντο, and for the perf. εἰλυμένος, etc., *Fe*βλυμένος from *Flῦ*- (cf. *σπῦ*- beside *σερῦ*-). εἰλύω will then be a later analogical formation from the perf., the only tense which recurs in H., or indeed in any but late authors with the exception of εἰλύομαι = *crawl* in Soph. *Phil.* 291, 702 (see van L. *Ench.* p. 493). εἰλυφάξει T 492, εἰλυφῶν A 156 are further offshoots. χέραδος, *shingle*, neut. acc. The variant χεράδος as fem. gen. is due to the later constr. of ἄλις with gen., which is not found in H. There is no good evidence for the fem. now that χεράδει is read for χεράδι in Pind. *P.* vi. 13 on the express authority

μυρίον, οὐδέ οἱ ὅστέ' ἐπιστήσονται Ἀχαιοὶ
ἀλλέξαι· τόσσην οἱ ἄσιν καθύπερθε καλύψω.
αὐτοῦ οἱ καὶ σῆμα τετεύξεται, οὐδέ τί μιν χρεώ
ἔσται τυμβοχόης, ὅτε μιν θάπτωσιν Ἀχαιοί."

ἦ καὶ ἐπῶρτ' Ἀχιλλῆϊ κυκώμενος ὑψόσε θύων,
μορμύρων ἀφρῶι τε καὶ αἵματι καὶ νεκύεσσι.

πορφύρεον δ' ἄρα κῦμα διπτετός ποταμοῖο
ἴστατ' ἀειρόμενον, κατὰ δ' ἦιρεε Πηλεΐωνα.

"Ἡρῃ δὲ μέγ' ἄνσε περιδδείσας' Ἀχιλλῆϊ,
μή μιν ἀποέρσειε μέγας ποταμὸς βαθυδίνης,

αὐτίκα δ' Ἥφαιστον προσεφώνεεν ὃν φίλον υἱόν·
"ὄρσεο, κυλλοπόδιον, ἐμὸν τέκος· ἄντα σέθεν γὰρ

321. ἀνλέξει Ar. || ἄσιν P. 322. αὐτῶ R. || **σῆμα**: μοῖρα Et. Mag. 169. 18. ||
τί: τέ U. || χρεῶν {H}. 323. θάπτουσιν CJPR Harl. a, Mosc. 2. 324.
θυῖων AT. 325. **αἵματι**: οἴδαμι Ven. B.} 327. ἀειράμενον D. 328.
περιδείσας' PR (περὶ δ.) | ἀχιλλος C. 331 ἀθ. Ar. ? see below.

of Sch. T here. The neut. is further attested by Sch. U from Alkaios, and by Sch. Ap. Rhod. i. 1123 from Sappho (corruptly however, see Et. Mag. 808. 35). The variant *σχεράδος* rests on a quotation from Euphorion, *τύμβος ὑπὸ κνημοῖσι πολυσχεράδος Μυκόνιοιο*.

320. Friedländer has suggested that 320-21 and 322-23 are two distinct variants wrongly combined; in the first Achilles' bones cannot even be found, while in the second they are to be buried by the Achaeans. If this suggestion be admitted, it seems to follow that the second form (322-23) is the older and the first interpolated, as *μυρίον* comes in awkwardly after *ἄλς*. But it is certainly not necessary, and 323 does not involve finding the bones (see next note) even if it is consistent with it.

323. *τυμβοχόης*, so Krates read, while Ar. made the word *τυμβοχοῆς* (for -ῆσαι, aor. infin.). The question is of course one of interpretation only, not of ms. tradition. It seems clear that Ar. is wrong, and the only difficulty is to understand how he came to adopt an explanation which seems so perverse. *τυμβοχόη* it is true does not recur in Greek, while *τυμβοχοεῖν* is used by Herodotos; but the formation is quite regular (cf. *οἰνοχόη*), and the verb implies the subst. Against *τυμβοχοῆς* it must be objected (1) that the -αι of the aor. infin. is nowhere else elided; (2) that the constr. *τυμβοχοῆσαι μιν* is very harsh,

and cannot be supported by *νέκταρ οἰνοχοεῖν*, where the acc. is cognate. (Herod. uses the word without an object.) On the other hand the constr. *χρεῶ μιν ἔσται* with gen. is sufficiently attested by δ 634 *ἐμὲ δὲ χρεῶ γίνεταί αὐτῆς*, I 607 *οὐ τί με ταύτης χρεῶ τιμῆς*. *θάπτουσιν* may mean 'perform funeral rites,' setting up a *σῆμα*, even in the absence of the body. Such a cenotaph is not mentioned in H., but naturally follows from the importance attached to the formalities of burial, and is hinted at in X 512-14, α 291. But it is equally possible to regard *ὅτε μιν θάπτωσιν* as covered by the negative; 'he will need no mound *at his burial*, because he will have no burial' (Monro).

331 *ἀθετεῖται* ὅτι ἀκαιρον τὸ ἐπίθετον Schol. A (Hera should not allude to her son's deformity when asking a favour). But the line is obviously indispensable. Cobet suggests that the scribe has mistaken the *paragraphe*, a dash a little above the line at the beginning of a speech answering to our inverted commas, for the *obelos*, a dash at the side of the line. In his copy the *diple* which really belonged to the line may have been accidentally omitted, so that seeing as he supposed the *obelos*, and having a note referring to a critical mark, he inserted the word *ἀθετεῖται* on his own responsibility. Schol. U has in fact *Ἀριστόνικος* in place of *ἀθετεῖται*. For *κυλλοποδίῳ* cf. Σ 371.

Ξάνθον δινήεντα μάχηι ἥσκομεν εἶναι·
 ἀλλ' ἐπάμυνε τάχιστα, πιφάνσκειο δὲ φλόγα πολλήν.
 αὐτὰρ ἐγὼ Ζεφύροιο καὶ ἀργεστῶο Νότοιο
 εἴσομαι ἐξ ἰλόθεν χαλεπὴν ὄρσουσα θύελλαν, 335
 ἢ κεν ἀπὸ Τρώων κεφαλὰς καὶ τεύχεα κῆαι
 φλέγμα κακὸν φορέουσα. σὺ δὲ Ξάνθοιο παρ' ὄχθας
 δένδρεα καὶ, ἐν δ' αὐτὸν ἵει πυρί· μηδὲ σε πάμπαν
 μελιχίοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ·
 μηδὲ πρὶν ἀπόπαυε τεὸν μένος, ἀλλ' ὀπότ' ἂν δὴ 340
 φθέγγξομ' ἐγὼν ἰάχουσα, τότε σχεῖν ἀκάματον πῦρ."
 ὥς ἔφαθ', Ἥφαιστος δὲ τιτύσκετο θεσπιδαιὲς πῦρ.
 πρῶτα μὲν ἐν πεδίῳ πῦρ δαίετο, καίε δὲ νεκροὺς
 πολλοὺς, οἳ ῥα κατ' αὐτὸν ἴλις ἔσαν, οὓς κτάν' Ἀχιλλεύς.
 πᾶν δ' ἐξηράνθη πεδίου, σχέτο δ' ἀγλαὸν ὕδωρ. 345
 ὥς δ' ὅτ' ὀπωρινὸς Βορέης νεοαρδὲ ἰλῶν
 αἶψ' ἀνξηράνῃ· χαίρει δέ μιν ὅς τις ἐθείρῃ·
 ὥς ἐξηράνθη πεδίου πᾶν, καδ' ὅτ' ἄρα νεκροὺς
 κῆεν· ὁ δ' ἐς ποταμὸν τρέψε φλόγα παμφανόωσαν.

332. μάχην D. 333. πιφάνσκειο PQ: πίφασκε J. 335. ὄρσασα Zen.: ὀρέουσα [Plut.] Vit. Hom. 129. 15. 336. ἢ κεν: ἢ κεν Zen. 1 κᾷ(ι)ε (C supr.) T Vr. b.
 339. καί: ἢ Harl. a. 341. ἐγὼ R. 342 om. Bar. 343. δαίετο: καίετο
 Vr. A. || καίε: δαίε J Vr. b A Mose. 2: καίε ἢ δαίε Eust. 344. αὐτὸ- C.
 346. νεοαρδὲ': ἐνοι νεοαλδέα νεοαἰήτων Ar. Lys. 116. 5. 347. αἶψ' ἂν
 ξηράνῃ(i) A (ἀν), DGJ Vr. b d Mose. 2: αἶψα ξηράνῃ Vr. A: αἶψ' ἀνξηράνῃ C:
 αἶψ' ἐξαυαίνῃ Arh. || χαίρῃ Q. δέ: γε Vr. b. μιν: μὲν Mose. 2. ἐθείρει
 D (c corr.) {H} PR. 348 om. U. 349. ἂν ποταμὸν H.

332. ἥσκομεν, the ironical imperf. implying 'it seems we were wrong.' The reference is evidently to the pairing of the gods in T 67. The symbolic allusion to the enmity of fire and water is obvious.

334. ἀργεστῶο, see on A 306.

335. εἴσομαι, i.e. *ἴσσομαι*, I will hasten (*ἴεμαι*). Zen. took it to mean 'I shall know,' and for ἦ (336) read ἦ, *whether*, with ὄρσασα for ὄρσουσα. Hera takes no steps to fulfil her promise.

336. Τρώων is of course to be taken with κεφαλὰς, ἀπὸ . . . κῆαι going together. The opt. expresses the remoter purpose. κεφαλὰς virtually = *persons*, cf. *κάρηνα* A 158.

338. ἐν . . . ἵει πυρί, almost literally our 'set on fire.' Ψ 45 ἐνὶ Πάτροκλον θέμεναι πυρί is nearly the same. For the rest of the couplet cf. T 108-09.

343. πρῶτα μὲν is answered by the simple δέ in 349, instead of *εἴπειτα δέ*.

344. This line is probably a mere interpolation from 236, where αὐτόν has its proper reference. Here also we must take it to mean the River, though the only subst. to which it can belong is πεδίου. Of course we could read ἔσαν ἄλῃς, or αὐτὸ with Bentley, as Fdλς keeps the F (an objection to Wolf's *καταντὸν* which many edd. adopt). But it is better simply to reject the line and not trouble about emending it. It happens also that αὐτό is never found in H.

347. ἐθείρῃ, a word recurring in Greek only in Orph. Arg. 932 *χρυσέαις φολιδέσσιν ἐθείρεται*, which explains nothing. The der. and meaning are unknown; the context suggests *tills*.

349. κᾷεν Hephaistos: ὁ δέ indicating a change of action, but not of subject.

καίοντο πετέλαι καὶ ἰτέαι ἡδὲ μυρῖκαι, 350
 καίετο δὲ λωτός τε ἰδὲ θρύον ἡδὲ κύπειρον,
 τὰ περὶ καλὰ ῥέεθρα ἄλλης ποταμοῖο πεφύκει·
 τείροντ' ἐγχέλυνες τε καὶ ἰχθύες οἱ κατὰ δίνας,
 οἱ κατὰ καλὰ ῥέεθρα κυβίστων ἔνθα καὶ ἔνθα·
 πνοιῇι τειρόμενοι πολυμήτιος Ἡφαίστοιο. 355
 καίετο δ' ἰς ποταμοῖο, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 "Ἡφαιστ', οὐ τις σοί γε θεῶν δύνατ' ἀντιφερίζειν,
 οὐδ' ἂν ἐγὼ σοί γ' ὦδε πυρὶ φλεγέθοντι μαχοίμην.
 λῆγ' ἔριδος, Τρώας δὲ καὶ αὐτίκα διός Ἀχιλλεύς
 ἄστεος ἐξελάσειε· τί μοι ἔριδος καὶ ἀρωγῆς;" 360
 φῆ πυρὶ καίόμενος, ἀνὰ δ' ἔφλυε καλὰ ῥέεθρα.
 ὥς δὲ λέβης ζεῖ ἔνδον, ἐπειγόμενος πυρὶ πολλῶι,
 κνίσην μελδόμενος ἀπαλοτρεφέος σιάλοιο,

350. καὶ P: τε καὶ Ω. || ἡδὲ: αἶδε P. 351. τε ἡδὲ GP. || κύπαιρον αἱ ἐκ τῶν πόλεων, Did. 353. τείροντ' G. 355. ΠΝΟΙΗΙ: ἐν τισὶ ρήρηι Did.: ριπὴ δὲ η κ[ρητική] Blass] Amm. 356. καὶ ἐ τόδ' ἴα Ptol. Pind. 357. ἰσοφαρίζειν J Harl. a, Mosc. 2 and ap. Eust. 360. ἀρωγῆς: αὐτῆς Syr. 361. ἀνὰ: ἀν Vt. b. 363. ΚΝΙΣΗΝ Ar. Kallistratos Ω: κνίσχην GQ Par. f Syr.: κνίσχης (? κνίχη) ἄλλοι Did.: κνίχη Hermogenes U: κνίχη HJT Par. e: κνίσχη PRS Harl. a b, King's Par. a b c d g h j. || μελδομένου Krates (Amm.), "Πεισίστρατος ὁ Ἐφέσιος" and Hermogenes (Sch. U). || ἀπαλοτρεφέος L.

350. For καὶ the vulg. has τε καί. But the F of *ἰτέαι* is preserved in κ 510 μακραί τ' αἰγείροι καὶ ἰτέαι ὠλεσίκαρποι: cf. *vlt.-cr.*, our *wilky*. According to Barker Webb, quoted by Schliemann *Ilios* 116-18, all the trees and plants here named are still to be found in the Trojan plain—so far at least as we are justified in identifying them.

352. For the lengthening of τὰ in the first arsis see App. D, c. 1.

353. ἐγχέλυνες, see note on 203. οἱ, sc. ἦσαν. See *H. G.* § 271 and note on A 535.

356. The periphrastic use of ἴα, though common in *Od.*, does not recur in *Il.*, where βίη is used instead. The only other place where the F of *Fis* is neglected is P 739. Heyne reads καίετο *Fis*. Ptol. Pindarion's καὶ ἐ τόδ' ἴς κτλ. is an amusingly ingenious word-puzzle, but can hardly have been taken seriously even by its author.

358. φλεγέθοντι agrees with σοί, πυρὶ being an instrumental dat., *fight against thee* (thus blazing with fire).

360. τί μοι ἔριδος, for this use of the partitive gen. cf. *H. G.* § 151 c.

361. φῆ is only here used after a speech in place of the regular ἦ.

362. δτι οἶδεν ἔψησιν κρεῶν, χρωμένους δὲ τοὺς ἥρας οὐ παρειαίγει, An. See similar remarks on 388, O 679, Σ 219. There is however a want of point here, for it is not the boiling of flesh but the melting of lard which is described. Presumably Ar. considered that the habit of boiling flesh was implied in the existence of caldrons. ζεῖ, read ζέει: the contracted form is not only un-Homeric but unmetrical. So τρεῖ for τρέει A 554. The verb is used with λέβης just as we say 'the kettle boils.'

363. μελδόμενος, *melting* the fat. The verb is evidently not a passive, as some have taken it. It recurs only in late imitative poets, in the act. Of the variants given above there is something to be said for κνίσης, if we read μελδομένης. On μελδομένου there is a remarkable scholion in U: Πεισίστρατος ὁ Ἐφέσιος καὶ Ἐρμογένης ἐν τῷ περὶ προβλημάτων· "ἐγγέγραπτο μελδομενο, καὶ δέον ἦν <τὸ υ> προσθεῖναι, κακῶς δὲ τις τὸ σ προσέγραψεν. ὁ γὰρ νοῦς· τῇ κνίσῃι τηκομένου τοῦ σνός. ὁ μὲν ποιητὴς μελδε-

πάντοθεν ἀμβολάδην, ὑπὸ δὲ ξύλα κάγκανα κείται,
 ὥς τοῦ καλὰ ῥέεθρα πυρὶ φλέγετο, ζέε δ' ὕδωρ. 365
 οὐδ' ἔθελε προρέειν, ἀλλ' ἴσχετο· τεῖρε δ' αὐτμῇ
 Ἥφαιστοιο βίηφι πολύφρονος. αὐτὰρ ὃ γ' Ἥρην
 πολλὰ λισσόμενος ἔπεα πτερόεντα προσηύδα·
 “Ἥρη, τίπτε σὸς υἱὸς ἐμὸν ῥόον ἔχραε κήδειν
 ἐξ ἄλλων; οὐ μὲν τοι ἐγὼ τόσον αἰτίος εἰμι, 370
 ὅσσον οἱ ἄλλοι πάντες, ὅσοι Ἴρῳσσιν ἄρωγαι.
 ἀλλ' ἦτοι μὲν ἐγὼν ἀποπαύσομαι, εἰ σὺ κελεύεις,
 πανέσθω δὲ καὶ οὗτος. ἐγὼ δ' ἐπὶ καὶ τόδ' ὁμοῦμαι,
 μὴ ποτ' ἐπὶ Ἴρῳσσιν ἀλεξήσιν κακὸν ἡμαρ,
 μηδ' ὀπότε ἂν Ἰροίη μαλερώι πυρὶ πᾶσα δάηται 375
 καιομένη, καίωσι δ' ἀρήϊοι υἱες Ἀχαιῶν.”
 αὐτὰρ ἐπεὶ τό γ' ἄκουσε θεὰ λευκώλενος Ἥρη,
 αὐτίκ' ἄρ' Ἥφαιστον προσεφώνεεν ὃν φίλον υἱόν·
 “Ἥφαιστε, σχέο, τέκνον ἀγακλές· οὐ γὰρ ἔοικεν
 ἀθάνατον θεὸν ὧδε βροτῶν ἔνεκα στυφελίζειν.” 380
 ὥς ἔφαθ', Ἥφαιστος δὲ κατέσβεσε θεσπιδαῖς πῦρ,
 ἄψορρον δ' ἄρα κύμα κατέσσυτο καλὰ ῥέεθρα.

365. Ζέε: γρ. καὶ σχέτο T. 366. οὐδ': ἡδ' L. | προρέειν J Harl. a, Mosc. 2.
 367. ἦβην J. 372. ἐγὼ T. | ἀποπαύσομαι P. 373. καὶ τόδ': τοῦτο L:
 τόδ' PR. 376. δαιομένη C {D} J Harl. a, Mosc. 2, Ven. B. || δαίωσι {D} J Harl. a,
 Mosc. 2, Ven. B: δαίουςι C. 380. στυφελίζειν HS Vr. A. 382. κατέχετο
 γρ. Sch. PX, and so Sch. D in lemma (γρ. κατέεσυτο).

σθαί φησι τὰ ἐψόμενα, οἱ δὲ πεποιήκασιν
 τὸν λέβητα τηκόμενον.” The schol. goes
 on to repeat at further length that
 μελδόμενος is merely a conjecture of
 the μεταχαρακτήρισαντες, who did not
 understand that ΜΕΛΔΟΜΕΝΟ = μελδο-
 μένου. The reading κνίσῃ μελδομένον,
 ‘with the fat of a hog being melted down,’
 is quite possible. Nothing more is known
 of this Peisistratos. For Hermogenes
 see Schrader *Porph.* p. 440. Ammonios
 attributes the same theory to Krates.

364. ἀμβολάδην, *sputting up*; cf.
 ὑποβλήδην. κάγκανα, also σ 308, *dry*;
 cf. πολυκαγκέα δίψην A 642.

366. οὐδ' ἔθελε, *he had no mind to*
flow on. ἐθέλειν implies ‘a wish in
 which there lies a purpose or design,
 consequently a desire of something the
 execution of which is, or at least appears
 to be, in one's own power’ (Buttmann
Lexil.). It thus comes to mean *δύνασθαι*,
 but with a very clear touch of sarcasm.
 So I 353, N 106.

367. βίηφι seems to be a pure gen.,
 ‘the breath of H.’s might.’ The order
 of words is against translating ‘H.’s
 breath wore him down perforce.’ See
 note on Ἰλίοφι, 295.

369. ῥόον ἔχραε κήδειν, *laid hands*
on my stream to vex it: so φ 69 τόδε
 δῶμα ἐχράετ' ἐσθιέμεν. The dat. is also
 found, στυγερός δέ σί ἔχραε δαίμων, ε
 396, cf. II 352. ἔχραε is an aor. from
 root χραν, which with its cognates χρ-αίνω,
 χρ-ίω (Brugm. *Gr.* ii. p. 990) means
touch, stroke, graze, and has thence
 developed into *lay hands on* in a hostile
 sense. The regular sigmatic aor. is
 χράσ-μι (E 138); there is little ground
 for the proposed separation of the two
 words alluded to in the note there.
 The two co-existent aorists are exactly
 parallel to λῶε—λούσε. ἐς ἄλλων =
 ἐξοχὸν ἄλλων.

374-76 = Γ' 315-17, except for the
 transfer of Ms. authority from δαιομένη,
 δαίωσι to καιομένη, καίωσι.

αὐτὰρ ἐπεὶ Ξάνθοιο δάμη μένος, οἳ μὲν ἔπειτα
 πανσάσθη· Ἥρη γὰρ ἐρύκακε χωομένη περ·
 ἐν δ' ἄλλοισι θεοῖσιν ἔρις πέσε βεβριυῖα 385
 ἀργαλή, δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο.
 σὺν δ' ἔπεσον μεγάλῳ πατάγῳ, βράχε δ' εὐρέϊα χθών,
 ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανός. αἶε δὲ Ζεὺς
 ἡμενος Οὐλύμπῳ· ἐγέλασσε δέ οἱ φίλον ἦτορ
 γηθοσύνη, ὅθ' ὀράτο θεοὺς ἔριδι ξυνιόντας. 390
 ἐνθ' οἳ γ' οὐκέτι δηρὸν ἀφέστασαν· ἦρχε γὰρ Ἄρης
 ῥινοτόρος, καὶ πρῶτος Ἀθηναίῃ ἐπόρουσε
 χάλκεον ἔγχος ἔχων, καὶ οὐείδειον φάτο μῦθον·
 "τίπτ' αὐτ', ὦ κυνόμενι, θεοὺς ἔριδι ξυνελαύνεις
 θάρσος ἄητον ἔχουσα, μέγας δέ σε θυμὸς ἀνῆκεν; 395
 ἢ οὐ μέμνη ὅτε Τυδεΐδην Διομῆδέ' ἀνῆκας
 οὐτάμεναι, αὐτὴ δὲ πανόψιον ἔγχος ἐλούσα

385. ἔΝ : ἄΝ Q. 387. πατάγῳ : ὁμάδῳ(i) DG{H}JPSTU Ven. B, γρ. A.
 388. κάλιπζεν U. 390. ὄθ' : ὅ θ' J. || ὀρῶ(ι)το G Vr. b¹. 391. οἳ Γ' :
 οἳ δ' Q : οὔτοι C. || γάρ : δὲ Vr. A. 394. αὐτ' : αὐ CGH Ven. B. || κυνόμενι
 JPO R Harl. a b, King's Par. a d f h : κυνώμια Par. e : κυναμια Pap. λ :
 κυνάμια Ω : κινάμια Νεοπτόλεμος ὁ Παριανός (Sch. U) and αρ. Sch. T Eust. λ :
 σεούς : σεά L. 395. ἄητον : ἀήττητον PR. || ἀνῆκεν : ἀνωγει Syr. 396.
 τυ[δε]ϊδῃ διομῆδει ἀνωγας Pap. λ. 397. οὐταμένη Ambr. || πανόψιον Ar. Ω :
 παρόψιον P (supr. Ν) : ὑπονόψιον Antimachos, Pap. λ supr. (υπονο[ς]Φ).

386. ἄητο, either mid., *breathed* in two directions, or pass., *was blown about* by gusts of passion (cf. § 131 ὄμενος καὶ ἄημενος, in the literal sense). The latter gives the better sense, and is supported by ἀεσίφρων T 183, Ψ 603; cf. Γ 108 ὁπλοτέρων ἀνδρῶν φρένες ἡρέθονται. For the former the nearest analogy is perhaps the phrase μένεα πνέοντες. In *Scut. Herc.* 8, *Hymn. Cer.* 276, the word seems to be used of the wafting of fragrance.

388. κάλιπζεν, ὅτι αὐτὸς μὲν οἶδε σάλπιγγα, χρωμένους δὲ τοὺς ἥρωας οὐκ εἰσάγει, Ar., see on 362, Σ 219. The metaphor is tragic rather than epic. The idea seems to be that the noise of the fighting echoed back from the vault of heaven, not that thunder accompanied the battle; for Zeus, the thunderer, is passive. Cf. Hes. *Theog.* 679, of the battle with the Titans, ἐπίστενε δ' οὐρανὸς εὐρὺς σειόμενος.

390. Zeus appears to have a just appreciation of the whole combat as a parody of serious fighting. It is only here and in 508 that Homer's Zeus ever

goes beyond a smile, like the Zeus of the hymn to Hermes (389), who 'laughs loud' at the tricks of his naughty son.

394. κυνόμενι, *dog-fly* : ὁ μὲν γὰρ κύων ἀναιδής, ἡ δὲ μύια θρασεῖα (cf. P 570), An. The compound (here and 421 only) has no parallel in H.; we can only compare a few such words as ἱππαλεκτρῶν, ἱατρόμαντις in later Greek. Many mss. and all edd. have κυνάμια, but the -a is indefensible.

395. ἄητον, a doubtful word; see on αἶητον Σ 410. It may perhaps be related to ἄητο above, in the sense 'blown about,' *flighty*. Another interpretation is *insatiable*, as if from σα, ἄω, which is barely possible. Qu. Smyrn. has θάρσος ἀατον, which may therefore have been an old variant here, though it would be no clearer than the text, ἀήττητον in P is of course an etymology which has displaced the word it was meant to explain. For the last part of the line see note on H 25.

396. ἢ οὐ, οὐ Brandreth. μέμνη, rather μέμνη', see O 18.

397. πανόψιον, a strange word, ap-

ἰθὺς ἐμεῦ ὥσας, διὰ δὲ χροῖα καλὸν ἔδαψας;
τῷ σ' αὖ νῦν οἶώ ἀποτισέμεν ὅσσα ἔοργας."

ὥς εἰπὼν οὕτῃσε κατ' αἰγίδα θυσανύεσσαν 400
σμερδαλέην, ἣν οὐδὲ Διὸς δάμνησι κεραυνός·
τῇ μιν Ἄρης οὕτῃσε μαιφόνος ἔγχεϊ μακρῶι.
ἣ δ' ἀναχασσαμένη λίθον εἴλετο χειρὶ παχείηι
κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε,
τόν ῥ' ἄνδρες πρότεροι θέσαν ἔμμεναι οὖρον ἀρούρης· 105
τῷ βάλε θοῦρον Ἄρηα κατ' αὐχένα, λῦσε δὲ γυῖα.
ἐπτά δ' ἐπέσχε· πέλεθρα πεσών, ἐκόνισε δὲ χαίτας,
τεύχεα δ' ἀμφαράβησε· γέλασσε δὲ Παλλὰς Ἀθήνη,
καὶ οἱ ἐπευχομένη ἔπεα πτερόεντα προσηύδα·
"νηπύτῃ, οὐδέ νύ πώ περ ἐπεφράσω ὅσσον ἀρείων 410
εὐχομ' ἐγὼν ἔμμεναι, ὅτι μοι μένος ἀντιφερίζεις.
οὕτω κεν τῆς μητρὸς ἐρινύας ἐξαποτίνους,

398. Διὰ : εμε (?) Pap. λ, *supr.* δια. 399. ἀποτινέμεν Vr. b. ὅσσα Ambr.¹
{D¹} : ὅσά μ' Ω. 400. αἰγίδα {C} GHJPQR Harl. a Ambr., γρ. A : ἀσπίδα Ω.
401. ἦν : τὴν Vr. A. || δάμνησι ADT Ambr. 402. μιν : μέν A *supr.*
οὕτασε C (*supr.* η) (P *supr.*) R : ἔτῃσε P¹. 403. χειρὶ παχείηι : παλλὰς ἀθήνη
Ambr. 'Vat. 10,' ἐν ἄλλω A. 404. τραχύν P¹R. 405. τὸν δ' Par. *suppl.* grec.
144, Ap. *Lec.* 125. 4. || πρότερον Ap. *Lec.* *ibid.* 407. μέλαθρα L (*supr.* πέλε) P
(*supr.* η) *Lips.* 408. δ' Ambr., γρ. X : τ' Ω. 409. οἱ : μιν A (γρ. οἱ) QV
Mor. Vr. A, γρ. X. 410. ἐπέφρασω T. 411. ἰσοφαρίζεις A (ἐν ἄλλω ἀντιφαρίζεις)
JQ Bar. Mor. Harl. a, Vr. b A Mose. 2.

parently meaning *visible to all*, as opposed to the goddess who was invisible. The allusion is to E 856. Antimachos read ὑπονόσφιον, either as adv. *secretly*, or adj. *the surreptitious spear* (cf. νοσφίδιος, Hes. fr. 4); and the variant has actually turned up in a papyrus. Bentley conj. πανίσιον. 398, cf. E 858.

399. ὅσσα ἔοργας has little support, but is preferable as recognising the F, which, as Brandreth remarks, is generally preserved throughout the θεομαχία.

401. ὅτι ἰδίως ἐπὶ τῆς αἰγίδος τοῦτό φησιν, ἣν Διὸς ὄπλον παραδίδωσιν, An. i.e. the expression is a curious one (ἰδίως) by which to describe the shield of Zeus himself. It is perhaps for this reason that most Mss. give ἀσπίδα for αἰγίδα. But εὐσανόεσσα is only used as an epithet of the aegis.

403-04 = II 264-65. From Schol. U on 424 it appears that objection was taken to παχείηι used of the hand of a goddess; some would read βαρείηι, others

Παλλὰς Ἀθήνη. But see φ 6, *Hymn. Ap.* 340.

405. Cf. Ψ 332, and note on M 421.

407. For πέλεθρα see note on A 354. So Tityos lies spread over nine πέλεθρα in A 577. The only other equally exaggerated picture of divine stature is in E 860 (and 744 ?); all, it will be noticed, in passages of apparently late origin. Compare also N 20. Homer's gods, though 'divinely tall' (Σ 518), are not such monsters as this.

410. *νηπιτίς* as a form of address is a peculiarity of this book (441, 474, 585). Cf. note on T 200.

412. τῆς, *thy*; read ἧς (App. A. vol. i. p. 563). 'Ares' desertion of his mother Hera's side is denounced in E 832. The ἐρινύες here can hardly mean more than *curse*s, and have entirely lost the moral significance of the avengers of parental wrongs. Compare λ 280 ὅσά τε μητρὸς ἐρινύες ἐκτελέουσι, Aisch. *Eum.* 417 Ἀραὶ δ' ἐν οἴκοις γῆς ὑπαὶ κεκλήμεθα, Hes. *Theog.* 472 τίσαιτο δ' ἐρινύς πατρός εἶο.

ἢ τοι χωρόμενη κακὰ μῆδεται, οὐνεκ' Ἀχαιοὺς
κύλλιπες, αὐτὰρ Τρῶσιν ὑπερφιάλοισιν ἀμύνεις."

ὥς ἄρα φωνήσασα πάλιν τρέπεν ὅσσε φαίνω. 415
τὸν δ' ἄγε χεῖρὸς ἐλοῦσα Διὸς θυγάτηρ Ἀφροδίτη
πυκνὰ μάλα στενάχοντα, μόγις δ' ἔσαγεῖρετο θυμόν.

τὴν δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη,
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα· 420
"ὦ πόποι, αἰγίοχοιο Διὸς τέκος, ἀρτυτώνη,
καὶ δ' αὖθ' ἡ κυνόμνια ἄγει βροτολοιγὸν Ἀρηὰ
δῆϊοι ἐκ πολέμοιο κατὰ κλόνον· ἀλλὰ μέτελθε."

ὥς φάτ', Ἀθηναίη δὲ μετέσσυτο, χαῖρε δὲ θυμῶι,
καὶ ῥ' ἐπιεισαμένη πρὸς στήθεα χειρὶ παχείῃ 425
ἤλασε· τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ.

τὼ μὲν ἄρ' ἄμφω κείμενοι ἐπὶ χθονὶ πουλυβοτείρῃ,
ἡ δ' ἄρ' ἐπευχόμενη ἔπεα πτερόεντ' ἀγόρευε·
"τοιοῦτοι νῦν πάντες, ὅσοι Τρῶεσσιν ἀρωγοί,

εἶεν, ὅτ' Ἀργείοισι μαχοῖατο θωρηκτῆσιν,
ὧδέ τε θαρσαλέοι καὶ τλήμονες, ὥς Ἀφροδίτη 430
ἦλθεν Ἀρῇ ἐπίκουρος, ἐμῶι μένει ἀντίωσα·

τῷ κεν δὴ πάλαι ἄμμες ἐπανσάμεθα πτολέμοιο,
Ἴλιον ἐκπέρσαντες ἐκτίμενον πτολίεθρον."

[ὥς φάτο, μείδῃσεν δὲ θεὰ λευκώλενος Ἥρη.]

414. ἀμύνεις : ἀρήγεις Harl. a, Vr. b A, Mosc. 2, Par. h, γρ. AX : ἀρήγεις J.
415. τρέπεν CGHST. 416. διὸς θυγάτηρ : φιλομυειδής J Harl. a, Vr. b A,
Mosc. 2, Par. b h, γρ. A : φιλομυειδής U. 417. μόλις H. || ἔσαγεῖρετο Ar. A {D}
Harl. d : ἔσαγεῖρετο Ω (incl. T). 421. κυνόμνια JPQR : κυνάμνια Ω (?). ||
γρ. τὴν κυνάμνια (?) A. 424. ἐπιεισαμένη Ar. Ω : ἐπερειαμένη Dem. Ixion
(Sch. U). | παχείῃ : πρέπει τῇ παρθένῳ χειρὶ βαρεῖν, Sch. U. 425. τῆς δ' :
τῇ δ' H¹ : τὴν δ' Vr. b. 426. κείτο C. || ἐπὶ : ποτὶ CDHPRST Ven. B, γρ. A. ||
πουλυβοτείρῃ(i) IPT. 427. πτερόεντα προσήυδα JP Vr. b A, Mosc. 2, Harl. a b,
Par. b h, γρ. A. 429 om. Vr. b¹. || ὠρηκτοῖσιν PQS Mor. Bar. 431. ἄρῃ
Lips. : ἄρῃ S Harl. a : ἄρει CJ : ἄρῃ(i) Ω. || ἐπίκουρος : ἐν ἄλλῳ ἐπίκουρος A.
432. πολέμοιο JP. 433. Ἴλιον (Ar. ? cf. B 133) PR, γρ. A : ἰλίου Ω, γρ. Schol. X.
434 om. ACDH¹ Ven. B, Harl. a, Vr. b d, Mosc. 2. || ὥς ἔφαθ' ἡ δ' ἐτέλας(c)ε H¹ MSTU.

416. ὅτι οἱ χωρίζοντες φασὶ τὸν τῆς
Ἰλιάδος ποιητὴν εἰδέναι συνοῦσαν τῷ Ἀρεὶ
τὴν Ἀφροδίτην, τὸν δὲ τῆς Ὀδυσσεύς
διαφώνως Ἰφαιστόν (i.e. in the lay of
Demodokos in θ the amour with Ares is
carried on secretly, while here it appears
to be public). λέγειν δὲ δεῖ ὅτι οὐχ οἱ
αὐτοὶ χρόνοι ἦσαν τῆς συμβιώσεως, An.

417. ἔσαγεῖρετο, cf. O 240 and θυμη-
γερῶν, η 283.

419-20 = E 713-14.

421. καὶ δ' (δὴ) αὐτὴ there again, an
expression of vexation. See note on A
202. So ἡ = that, in contempt.

426. κείντο, the regular form is κείατο.
But the hiatus shews that the text
should not be altered. So ἐπέκειντο
§ 19.

429. μαχοῖατο, opt. by 'attraction,'
as usual after a wish ; § 107 etc.

431. Ἀρῇ ("Ἀρηί), see note on 112.

434 is evidently interpolated from A

αὐτὰρ Ἀπόλλωνα προσέφη κρείων ἐνοσίχθων· 435
 “Φοῖβε, τί ἦ δὴ νῶϊ διέσταμεν; οὐδὲ ἔοικεν
 ἀρξάντων ἐτέρων· τὸ μὲν αἴσχιον, αἶ κ’ ἀμαχητὶ
 ἴομεν Οὐλυμπόνδε, Διὸς ποτὶ χαλκοβατὲς δῶ.
 ἄρχε· σὺ γὰρ γενεῇφι νεώτερος· οὐ γὰρ ἔμοιγε
 καλόν, ἐπεὶ πρότερος γενόμεν καὶ πλείονα οἶδα. 440
 νηπύτι’, ὥς ἄνοον κραδίην ἔχες· οὐδέ νυ τῶν περ
 μέμνηται, ὅσα δὴ πάθομεν κακὰ Ἴλιον ἀμφὶ
 μούνοι νῶϊ θεῶν, ὅτ’ ἀγήνορι Λαομέδοντι
 πὰρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτὸν
 μισθῶι ἐπι ῥητῶι, ὃ δὲ σημαίνων ἐπέτελλεν. 445
 ἦτοι ἐγὼ Τρώεσσι πόλιν πέρι τείχος ἔδειμα
 εὐρύ τε καὶ μάλα καλόν, ἵν’ ἄρρηκτος πόλις εἴη·
 Φοῖβε, σὺ δ’ εἰλίποδας ἔλικας βούς βουκολέεσκες
 ἴδης ἐν κνημοῖσι πολυπτύχου ὕληέσσης.
 ἀλλ’ ὅτε δὴ μισθοῖο τέλος πολυγηθέες ὦραι 450

436. ΔΙΕΣΤΑΜΕΝ: γρ. ἀφέσταμεν Vr. b. 437. ἀρξόντων P. 440. πρότερος: πρώτος T. 441. ἔσχεσ GRU. 442. ἀμφί {CD} T Cant. 445. ἐπὶ ῥητῶι DHTU Cant. (breathings on ρρ vary). 446. πόλει Aph. H. | Ἀριδίκης προφέρεται ἦτοι μὲν γὰρ ἐγὼ πόλεως περὶ τείχος ἔδειμα Schol. U. 447. καλόν: μακρόν Zoilos (Schol. U). 449. ΚΝΗΜΟΪΣ: κρημνοῖσι (). 450. πολυγηθέος Vr. b. Par. g and ap. Eust.

595, to soften the rather harsh transition to a fresh scene.

436. ΔΙΕΣΤΑΜΕΝ, *stand apart* from one another. But the variant ἀφέσταμεν may be preferable; it is the regular word for standing aloof from battle (391, N 738, O 672, etc.), and the hiatus may have caused the change. This bellicose Poseidon hardly seems to be the same god as in T 138–43.

440=T 219, and cf. N 355. For the compliment of allowing an enemy to begin cf. H 235.

442. ΜΕΜΝΗΑΙ, a form not elsewhere found in full, though μέμνη(αι) should always be restored for μέμνη (O 18, T 188, Φ 396). The later μέμνηται occurs in Ψ 648. The legend of the servitude of Poseidon and Apollo to Laomedon is again mentioned in H 452–53 (see note). The reason of the humiliation is not given, though πὰρ Διὸς might be thought to imply a punishment. The later mythologists said that it was in order to display to the full the ἔβρις of Laomedon.

444. ΘΗΤΕΥΣΑΜΕΝ, the verb recurs in H. only in λ 489 βουλοίμην κ’ ἐπάρονος

ἐὼν θητενόμεν ἄλλωι, σ 357; θῆτες are distinguished from δμῶες in δ 641. That the word implies hired service is clear from σ 358 ἢ ἄρ κ’ ἐθέλοις θητενόμεν . . . μισθὸς δέ τοι ἄρκιος ἔσται, and this sense remained in later Greek. It is, however, going too far to conclude from the word ἐπάρονος that θητενέειν implied the status of a serf *adscriptus glæbæ*.

445. ΚΗΜΑΣΙΩΝ, *giving orders*; see A 289, and ρ 21 ἐπιτεταμένωι σημάτωντι πάντα πιθέσθαι.

446. For the legend of the building of the wall of Troy by Poseidon see note on Z 433–39. The discrepancy between this and H 452, where both gods are made to join in building, was one of the grounds for Ar.’s athetesis of H 443–64. —Aridikes (see above) is again named by Schol. U on 474 and by *Et. Gud.* on X 328 (s.v. ἀσφάραγος); nothing is known about him.

450. ΤΕΛΟΣ, *the term of hire*. ΠΟΛΥΓΗΘΕΕΣ by Epic usage must be a general epithet, ‘bringing the glad changes of the year,’ rather than special, ‘bringing our glad release.’

ἔξέφερον, τότε νῶϊ βιήσατο μισθὸν ἅπαντα
 Λαομέδων ἔκπαγλος, ἀπειλήσας δ' ἀπέπεμπε.
 σὺν μὲν ὃ γ' ἠπειλήσε πόδας καὶ χεῖρας ὑπερθε
 δῆσειν, καὶ περάαν νήσων ἐπὶ τηλεδαπίων.
 στεῦτο δ' ὃ γ' ἀμφοτέρων ἀπολεψέμεν οὐατα χαλκῶι. 455
 νῶϊ δέ τ' ἄψορροι κίομεν κεκοτηότι θυμῶι,
 μισθοῦ χωόμενοι, τὸν ὑποστὰς οὐκ ἐτέλεσσε.
 τοῦ δὴ νῦν λαοῖσι φέρεις χάριν, οὐδὲ μεθ' ἡμέων
 πειρᾷ ὥς κε Τρῶες ὑπερφίαλοι ἀπόλωνται
 πρόχην κακῶς σὺν παισὶ καὶ αἰδοίηις ἀλόχοισι." 460
 τὸν δ' αὖτε προσέειπεν ἄναξ ἐκάεργος Ἀπόλλων·
 "ἐννοσίγαι', οὐκ ἄν με σαόφρονα μυθήσαιο
 ἔμμεναι, εἰ δὴ σοί γε βροτῶν ἔνεκα πτολεμίζω
 δειλῶν, οἳ φύλλοισιν ἐοικότες ἄλλοτε μὲν τε
 ζαφλεγέες τελέθουσιν, ἀρούρης καρπὸν ἔδοντες, 465
 ἄλλοτε δὲ φθινύθουσιν ἀκήριοι. ἀλλὰ τάχιστα
 πανώμεσθα μάχης· οἳ δ' αὐτοὶ δηρίαύσθων."

452. ἀπέπεμπε Vt. b A: διχως . . . καὶ . . . ἀπέβλεψε (ἀπέπεμπε?) Ar. (Schol. U.
 453. CYN: coi CD; GHIQS (T *supr.*) Vr. b. ὃ γ': ὅδ' Vr. b. 454. τηλεδα-
 πίων Ar. Ω: οηλυτεράων αἱ ἀπὸ τῶν πόλεων (Did.). 455. ἀπολεψέμεν Ar.
 PR Par. a², γρ. A: ἀποκόψειν ΔQ Bar. Par. e: ἀποκοψέμεν Ω: ἀπολούεμεν
 ἄλλοι *ap. Eust.* and Schol. Par. a. 456. δέ τ': δέ P: δ' DLR. || γρ. κεκοτηότι X.
 458. ἡμῶν U. 459. πειρᾷ(c) PQRU Harl. a, Vr. b A. 460. πρόχην Q.
 461. ἐκάεργος: διὸς υἱὸς C Ven. B. 463. πολεμίζω JQ Bar. Vr. d: πολεμίζω GPRU.
 466. δέ: δ' αὐ DGHSTU, γρ. A. ἀλλὰ τάχιστα: οὐδὲ τις ἀλκή Plat. *Mor.* 104 f.
 (omitting 467). 467. πανώμε(c)θα CDHPQRTU *Mor.* Vr. A: παυσώμεσθα Ω

451. ἔξεφερον, *brought to completion* (ἐξ). Cf. the phrase *τελεσφόρος ἐνίαντος*.
 βιήσατο *μισθόν*, *destituit deos Mercede*
pacta Laomedon, *Hor. U. iii. 3. 21*.
 βιήσατο is only here construed with two
 accusatives as a verb of robbing.

453. For CYN the printed vulg. has
 σοί, with some MSS.; this, however, is
 in every way inferior, as it introduces an
 entirely false antithesis with ἀμφοτέρων;
 there is no reason why Apollo should be
 singled out for special punishment.

454. περάαν, see on 40. τηλεδαπίων:
 the *θηλυτεράων* of the 'city' editions
 was probably understood to mean 'fertile,'
cf. θήλυς ἔρση, and θηλύτατον πεδίον in
Kallimachos.

455. στεῦτο, see on Σ 191. Ar.'s ἀπο-
 λεψέμεν is obviously more vigorous than
 the vulg. ἀποκοψέμεν: Laomedon is made
 to speak contemptuously as though the
 divine bodies were mere tree-trunks to
 be 'lopped' (A 236). |

458. ἡμῶν, for the gen. with μετὰ see
 note on A 51; van L. suggests ἡμῖν.

459. πειρᾷ, i.e. *πειράε'(αι)*; the alterna-
 tive *πειρᾷς* cannot of course be resolved.
 See on Ω 390.

460. πρόχην, see note on I 570.

464. An obvious reminiscence of the
 famous simile in Z 146, though far from
 improved by the totally incongruous
 clause ἀρούρης καρπὸν ἔδοντες, and by the
 ludicrous confusion of metaphor in *ζα-
 φλεγέες*, 'like leaves are full of fire, eating
 the fruit of the earth.' It is hard to
 believe that any poet could have written
 such a medley except in deliberate
 parody.

466. ἀκήριοι, see H 100.

467. πανώμεσθα is to be preferred to
 the παυσώμεσθα of most edd., as the
 -ω- is out of place in the subj. of the
 sigmatic aor.; cf. H 290. αὐτοί, *by them-
 selves*, without our interference.

ὥς ἄρα φώνησας πάλιν ἐτράπετ'· αἶδετο γάρ ῥα
πατροκασιγνήτοιο μιγήμεναι ἐν παλάμησι.
τὸν δὲ κασιγνήτη μάλα νείκεσε, πότνια θηρῶν, 470
"Ἀρτεμις ἰγροτέρη, καὶ ὀνειδείων φάτο μῦθον·
"φεύγεις δὴ, ἐκάεργε, Ποσειδάωνι δὲ νίκην
πᾶσαν ἐπέτρεψας, μέλεον δέ οἱ εὖχος ἔδωκας·
νηπύτιε, τί νυ τόξον ἔχεις ἀνεμώλιον αὐτως;
μή σευ νῦν ἔτι πατρὸς ἐνὶ μεγάροισιν ἀκούσω 475
εὐχομένου, ὥς τὸ πρὶν, ἐν ἀθανάτοισι θεοῖσιν,
ἄντα Ποσειδάωνος ἐναντίβιον πολεμίζειν."
ὥς φάτο, τὴν δ' οὐ τι προσέφη ἐκάεργος Ἀπόλλων,
ἀλλὰ χολωσαμένη Διὸς αἰδοίη παράκοιτις. 479
"πῶς δὲ σὺ νῦν μέμονας, κύον ἄδδεές, ἀντί' ἐμεῖο 481
στήσεσθαι; χαλεπή τοι ἐγὼ μένος ἀντιφέρεσθαι
τοξοφόρῳ περ εἰούσῃ, ἐπεὶ σε λέοντα γυναιξὶ

468. ἄρα: ἄρ U. 469. μιγήμεναι: τινὲς γρ. θαμήμεναι Sch. T. 471
ἀθ. Ar. || ἀρτοτέρη: ἰοχέαιρα Vr. b. 473. εὖχος: ἔγχος J: καῦχος L.
474. ἀνεμώλιον αὐτως: Ἀνεμώλης καὶ τειρέας οἰστούς: φασὶ δὲ καὶ τὸς φερμενίαι
ἀτειρέας Sch. U. 475-77 ἀθ. Ar. 477. πολεμίζειν AQ: πτολεμίζειν DJM:
πτολεμίζειν J^U: πολεμίζειν Ω (?). 478. τὴν: τὸν Syr. 479. χολωσαμένη
Syr. || After this GHJS Vr. b d A add

νείκεσεν ἰοχέαιραν ὀνειδείοις ἐπέεσσιν. 480

481. ἄδεές Q. || ἐμοῖο P. 482. ἀντιφερίζειν Vr. b d A, Sch. T (lemma) and
op. Eust.

469. μιγήμεναι ἐν παλάμησι, a strange phrase apparently founded on the familiar μιγήμεναι ἐν δατ λυγρῇ with the ἐν παλάμησιν of H 105, Ω 738. Cf. E 386.

471 ἀθετεῖται ὅτι περισσὸς μετὰ τὸν "τὸν δὲ . . θηρῶν." τίς δὲ κνηγετική θεὸς εἰ μὴ ἡ Ἀρτεμις; An. The line may be a gloss, but is quite inoffensive.

473. μέλεον, adv. as K 480, H 336, for nothing, and after a struggle. So also ἀνεμώλιον αὐτως may be taken together as μάψ αὐτως. Compare Pandaros of his bow, E 216 ἀνεμώλια γάρ μοι ὀπηδεῖ.

475-77. ἀπὸ τούτου ἀθετοῦνται στίχοι γ'. οὐ δύναται γὰρ ὁ αἰδοῦμενος "πατροκασιγνήτοιο μιγήμεναι ἐν παλάμησιν" αἰετ προκαλεῖσθαι τὸν Ποσειδῶνα ἐν τῷ Ὀλύμπῳ πρὸς μάχην. ἄλλως τε οὐδὲ πολεμικός ἐστιν, ἀλλὰ χοροῖς καὶ φόρμυγι τέρεται, An. But the speech can hardly end with 474, and self-contradiction is not inconceivable in the author of the Theomachy.

[480]. This line is unknown to Eust.,

and was interpolated later than Aristonikos, who says that we must supply προσέφη in 479 from 478, κοινὸν δὲ δέξασθαι τὸ προσέφη. Such a construction is harsh and un-Homeric, but not therefore to be rejected in the Theomachy. The line is adapted from B 277. Compare note on 434 above, which was added for similar reasons, but has found its way into most mss.

481. κύον ἄδδεές, as Θ 423.

482. στήσεσθαι after μέμονας, see note on H 36. ἀντιφέρεσθαι, cf. A 589 ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι. μένος recalls μένος ἀντιφερίζειν or ἰσοφερίζειν (411, 488, Z 101, cf. I 390) where the verb means *to rival*, not as in A 589 *to oppose*. It appears therefore that we must here take it in the former sense, if indeed we ought not to adopt the variant ἀντιφερίζειν. If it meant *oppose* we should require μένει.

483. γυναιξὶ is the emphatic word, 'even if you have a bow, it was only given you to use against women, not

Ζεὺς θῆκεν, καὶ ἔδωκε κατακτάμεν ἦν κ' ἐθέλησθα.
 ἦτοι βέλτερόν ἐστι κατ' οὖρεα θήρας ἐναίρειν
 ἀγροτέρας τ' ἐλάφους ἢ κρείσσοσιν ἱφι μάχεσθαι.
 εἰ δ' ἐθέλεις πολέμοιο δαήμεναι, ὄφρ' ἐν εἰδῆς
 ὅσσον φερτέρη εἶμ', ὅτι μοι μένος ἀντιφερίζεις."

485

ἦ ῥα καὶ ἀμφοτέρας ἐπὶ καρπῶι χεῖρας ἔμαρπτε
 σκαιῇ, δεξιτερῇ δ' ἄρ' ἀπ' ὤμων αἶνυτο τόξα,
 αὐτοῖσιν δ' ἄρ' ἔθεινε παρ' οὐατα μειδιόωσα
 ἐντροπαλιζομένην· ταχέες δ' ἔκπιπτον οἷστοι.
 δακρυνέσσα δ' ὑπαιθα θεὰ φύγεν ὥς τε πέλεια,
 ἦ ῥά θ' ὑπ' ἱρηκος κοίλῃν εἰσέπτατο πέτρην,
 χηραμόν· οὐδ' ἄρα τῇ γε ἀλώμεναι αἷσιμον ἦεν·
 ὥς ἡ δακρυνέσσα φύγεν, λίπε δ' αὐτόθι τόξα.

490

495

Λητῶ δὲ προσέειπε διάκτορος ἀργεῖφόντης·
 "Λητοῖ, ἐγὼ δέ τοι οὐ τι μαχήσομαι· ἀργαλέον δὲ
 πληκτίζεσθ' ἀλόχοισι Διὸς νεφεληγερέταο·
 ἀλλὰ μάλα πρόφρασσα μετ' ἀθανάτοισι θεοῖσιν
 εὔχεσθαι ἐμὲ νικῆσαι κρατερῇφι βίηφι."

500

486. τ' om. JQ. 488. φέρτερος Vr. A. || ἰσοφαρίζεις Q. 489. ἔμαρπε(n) JQ. 492. ἐντροπαλιζομένην Ar. Ω: ἐντροπαλιζομένη SU Syr. Harl. a, Mosc. 2 Ven. B² and ap. Did. : πολλὰ λισσομένης Cypr. Chia: ἐντροπαλιζομένης Ptol. ? (Sch. U). 493. ὑπαιθα: ἔπειτα JPR Harl. a b, Par. a b¹ d f h j, γρ. A. 495. αἷσιμον: μόρσιμον Q. 498. μαχέ(ς)ομαι JQ Harl. a, Mosc. 2. || δέ: γὰρ A γρ. δέ) QU Syr. Mor. Vr. A. 501. νικήσειν C Ven. B.

against goddesses.' The masc. **ΛΕΟΝΤΑ** is strange, but the fem. does not occur in H. (see on P 134, Σ 318), and the masc. may therefore be taken as of common gender, especially as it appears to be a borrowed (Semitic) word. Death is commonly personified under the form of a lion in Semitic mythology, and some traces of this appear even in Greek symbolism, of which the present passage is the clearest. For Artemis as a death-goddess see Z 205, 428, etc. She is said to have been worshipped in Ambrakia in the form of a lioness.

485. Ar. remarked that **ἐναίρειν**, literally *despoil* (*ἐναρα*), is not properly used of slaying animals. See, however, Soph. *Αἰ.* 26, and τ 263 *μηκέτι νῦν χροά καλὸν ἐναίρειο*.

487. See Z 150 for possible constructions of the passage. We may here regard 489 as supplying a very practical apodosis to the *ei*-clause, as in H 242. So Nikanor suggests, *ἦ καὶ κομματικὸν ἀπέλιπε τὸν λόγον ἐπίτηδες ὁ ποιητής*,

τῆς θεοῦ διὰ τῶν ἔργων τὸ λείπον ἀναπληρώσας. For the gen. **πολέμοιο**, to learn *about war*, see *H. G.* § 151 d.

490. **τόξα**, from the mention of arrows in 492, seems to mean 'weapons of archery,' including the quiver; though this is not a Homeric use, cf. A 45. **αὐτοῖσιν** in the emphatic place cannot mean less than 'those very weapons,' i.e. *her own* bow and arrows.

492. **ἐντροπαλιζομένην**, *turning aside her head* to avoid the blows. The variant **ἐντροπαλιζομένη** is evidently inferior, as there is no reason why Hera should turn aside. Schol. U is very corrupt but seems to point to a variant **ἐντροπαλιζομένης** as well as **πολλὰ λισσομένης**, both of which are possible.

495. **χηραμόν**, a *cleft*, a word recurring in Aristotle and later writers. **χεῖη** is used in the same sense in X 93.

499. **πληκτίζεσθαι**, *to bandy blows*. **ἀλόχοισι**, plur. because the sentiment is general (cf. 185), containing also an evident allusion to the triumph of Hera.

ὥς ἄρ' ἔφη, Λητώ δὲ συναίνυντο καμπύλα τόξα
 πεπτώτ' ἄλλυδις ἄλλα μετὰ στροφάλιγμιν κονίης.
 ἢ μὲν τόξα λαβοῦσα πάλιν κίε θυγατέρος ἧς·
 ἢ δ' ἄρ' Ὀλυμπον ἵκανε, Διὸς ποτὶ χαλκοβατὲς δῶ. 505
 δακρυνέουσα δὲ πατρὸς ἐφέζετο γούνασι κούρη,
 ἅμφι δ' ἄρ' ἀμβρόσιος ἑάνος τρέμε· τὴν δὲ προτὶ οἱ
 εἶλε πατήρ Κρονίδης, καὶ ἀνείρετο ἡδὺν γελάσσας·
 "τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανίωνων;" 509
 τὸν δ' αὖτε προσέειπεν ἐνστέφανος κελαδεινή· 511
 "σὴ μ' ἄλοχος στυφέλιξε, πάτερ, λευκώλενος Ἥρη,
 ἐξ ἧς ἀθανάτοισιν ἔρις καὶ νείκος ἐφήπται."
 ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 αὐτὰρ Ἀπόλλων Φοῖβος ἐδύσετο Ἴλιον ἱρήν· 515
 μέμβλετο γάρ οἱ τείχος ἐνδμήτοιο πόλῃος,
 μὴ Δαναοὶ πέρσειαν ὑπὲρ μόνον ἥματι κείνῳ.

503. ΠΕΠΤΩΤ' PR^m Vr. A Par. e g, γρ. A: ΠΕΠΤΕΟΤ' CRS King's Harl. d, Par. f j
 ΠΕΠΗΟΤ' Par. b: ΠΕΠΗΩΤ' Vr. b: ΠΕΠΤΑΩΤ' Mosc. 2: ΠΕΠΤΕΩΤ' Ω. ΜΕΤΑ κτλ.:
 ΜΕΤ' Ἀθανάτοισι θεοῖσιν J. 504 om. U. 505. ΟὐΛΥΜΠΟΝ C Syr.: ΟὐΛΥΜΠΟΝΔ' P.
 507. ποτὶ Q. 508. ἀνήρετο CGJP. 509. After this D^mGJTU Vr. A add

μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ. 510

513. ΝΕΙΚΟΣ: ΝΕΙΚΕ(α) Ar., γρ. X: ΝΕΙΚΕ' ἐτύχθη Sch. T. 515. ΦΟΪΒΟΣ:
 οἶος Amm. on 232.

502. **καμπύλα** applies properly only to the bow though **τόσα** plainly means the arrows; an instance of the purely mechanical use of a familiar standing epithet. So **μετὰ στροφάλιγμιν κονίης** is tastelessly borrowed from the fine passage II 775. Here it can only mean that she raises the dust by running away. **ΠΕΠΤΩΤΑ**: the correct form of the perf. part. in H. is doubtful; mss. invariably confuse it with the commoner **ΠΕΠΤΗΩΣ**, *crouching*, from **ΠΤΗ-** (**ΠΤΗΣΩ**), and the mistake is as old as Ap. Rhod. who has **ἄττη ἐνιπεπτηνύαν** iii. 973 (but **περὶ γούνασι πεπτηνύαν** iv. 93 is ambiguous). It recurs in H. only χ 384, where mss. have **ΠΕΠΤΕ-**, **ΠΕΠΤΗ-**, **ΠΕΠΤΕ-ΩΤΑΣ**, **ΠΕΠΤΗ-**, **ΠΕΠΤΕ-ΩΤΑΣ**, of which only the first and last will scan. The Attic form is **ΠΕΠΤΩΣ** (Soph. *Al.* 829, *Ant.* 697), and this is presumably right for H. also. The weak form of the stem is **ΠΤ-**, not **ΠΤΕ-**, and **ΠΕ-ΠΤ-ΩΣ** thus corresponds to **ΒΕ-ΒΑ-ΩΣ**, **ΦΕ-ΦΙΚ-ΩΣ**, etc. The only alternative would be **ΠΕΠΤΩΣ**, on the analogy of **ΠΕΠΤΩΚΑ**, a difficult form. (Cf. Brugm. *Gr.* ii. p. 1206, where an intermediate **ΠΕ-ΠΤ-Α-ΩΣ** from **ΠΕ-ΠΤ-ΩΣ** is assumed.)

504. This line looks as though it were formed on Σ 138 **ὥς ἄρα φωνήσασα πάλιν τράπεθ' νῖος εἶο**, but the constr. must be different, as **πάλιν** evidently cannot here be taken with the gen., *back from* (see T 439). We must either make **εὐγατέρος** depend on **τόξα** or regard it as a gen. of the point *aimed at* or *attained* (*H. G.* § 151 b, c). Neither of these alternatives is satisfactory.

509-10 = E 373-74, as indeed the whole scene is clearly founded on reminiscences of the wounding of Aphrodite. 510 is omitted here by almost all mss.

511. **ΚΕΛΑΔΕΙΝΗ** as subst., see II 183.

513. **ΝΕΙΚΟΣ ΕΦΗΠΤΑΙ**, cf. B 15. But **νείκε' ἐτύχθη** would be a more suitable phrase—the quarrel is no longer 'impending,' but has come to a head. It is likely that this was the reading of Ar. (Ludwich ad loc.).

515. 'Ammonios' in his schol. on 232 has **οἶος** for **ΦΟΪΒΟΣ**. This suits the context well, as emphasising the contrast with **οἱ ἄλλοι** 518, but looks very like a conjecture.

οἱ δ' ἄλλοι πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἑόντες,
οἱ μὲν χυόμενοι, οἱ δὲ μέγα κυδιόοντες,
καδ' δ' ἴζον παρὰ πατρὶ κελαϊνεφεῖ. αὐτὰρ Ἀχιλλεύς 520
Τρῶας ὁμῶς αὐτοὺς τ' ὄλεκεν καὶ μώνυχας ἵππους.
ὥς δ' ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὺν ἰκάνει
ἄσπετος αἰθομένοιο, θεῶν δέ ἐ μῆνις ἀνῆκε,
πᾶσι δ' ἔθηκε πόνον, πολλοῖσι δὲ κῆδ' ἔφηκεν,
ὥς Ἀχιλλεύς Τρώεσσι πολύστονα κήδεα θῆκεν. 525
ἐστήκει δ' ὁ γέρων Πρίαμος θείου ἐπὶ πύργου,
ἐς δ' ἐνόησ' Ἀχιλλῆα πελώριον· αὐτὰρ ὑπ' αὐτοῦ
Τρῶες ἄφαρ κλονέοντο πεφυζότες, οὐδέ τις ἀλκή
γίνεθ'· ὁ δ' οἰμῶξας ἀπὸ πύργου βαίνει χαμᾶζε
ὀτρύνων παρὰ τείχος ἀγκαλειτοὺς πυλαωρούς. 530

520. παρὰ: παρ A{CD}U Harl. d, Par. c g. || πατρὶ: Ζηνὴ A{CD}QU Mor. Harl. d, Par. c g (γρ. παρὰ πατρὶ A^m). 521. αὐτός Vr. b. 522. ἰκάνει: γρ. ἴκνται A (cf. Σ 207). 524 om. L. 525 om. T^t (add. Rhosos, T^m): placed after 526 in Syr. πολύστονα PR: φόνον καὶ AU Harl. a, Mor.: πόνον καὶ Ω. || κήδεα θῆκεν PR: κῆδ' ἔφηκεν H (ἔφηκεν), Q: κῆδ' ἔθηκεν Ω: γρ. ἔτευξεν A. 526. ἐστήκει AU Vr. A: ἰστική Syr.: εἰστήκει Ω. 529. γίγνεσ' L. 530. ὀτρύνων Ar. ADJQ Harl. d: ὀτρυνέων ἄλλοι (Did.), Ω. || τείχος: πύργους J. γρ. πυλαο<u>ρούς X.

522. Adapted from Σ 207, not successfully. The disasters caused by Achilles seem to be compared to the disaster of a burning city; but according to the actual words they are compared to the rising smoke. This is very pointless.

523. **ΘΕΩΝ . . . ἈΝΗΚΕ** may be taken as a parenthesis, indicating perhaps that the fire is accidental, and not due to an enemy; then **καπνός** will be the nom. to **ἔθηκε** and **ἔφηκεν**, and the unity of the simile is at least superficially saved. Still this is very harsh. It is almost equally unsatisfactory to make **μῆνις** the subject of the three following verbs, as the comparison to the smoke is entirely lost sight of. We may, however, take it to be "the conflagration," or more generally "the state of things," which causes misery like that of Achilles' progress. Both by omitting 524 certainly improves the passage, and gets rid both of the sham antithesis **πᾶσι . . . πολλοῖσι**, and of the fourfold assonance of **ηκε**, which is disagreeable to our ears, though we cannot be sure that it was so to the Greeks (there are three rhyming lines in Ψ 152-54). It is thus possible

to regard Achilles' progress over the plain as likened to the slow but unceasing advance of a great column of smoke, putting aside all question of the misery caused by the fire. No stress can be laid on the omission of the line by L; it is due merely to homoioteleuton, which has not affected the other mss. of the same family (P Lips.). The same cause has led to the omission of 525 in T and presumably to its displacement in Syr.

525. If 524 is omitted, **πολύστονα** is obviously better than the vulg. **πόνον καὶ**, which merely reinforces the false antithesis of 524.

526. **ΘΕΙΟΥ**, probably as built by Poseidon. **θεῖος** is not used as a mere synonym of **ιερός**, the common epithet of citadels. So **θεοδμήτων ἐπὶ πύργων** Θ 519.

528. **ἄφαρ**, see on A 418, N 814. Here it is no more than **μάλα**, *verec* chased *amaiñ*.

530. **ὀτρύνων** is better than **ὀτρυνέων**. The future part. is out of place in introducing a speech which is to be regarded as the actual representation in words of the action of the verb.

“ πεπταμένους ἐν χερσὶ πύλας ἔχειτ’, εἰς ὃ κε λαοὶ
 ἔλθωσι προτὶ ἄστρῳ πεφυζότες· ἦ γὰρ Ἀχιλλεὺς
 ἐγγὺς ὅδε κλονέων· νῦν οἶω λοίγι’ ἔσσεσθαι.
 αὐτὰρ ἐπεὶ κ’ ἐς τείχος ἀναπνεύσωσιν ἀλέντες,
 αὐτὶς ἐπανθέμεναι σανίδας πυκινῶς ἀραρυίας·
 δείδια γὰρ μὴ οὖλος ἀνὴρ ἐς τείχος ἄλῃται.”

535

ὥς ἔφαθ’, οἱ δ’ ἀνεσάν τε πύλας καὶ ἀπῶσαν ὀχῆας·
 αἱ δὲ πετασθεῖσαι τεῦξαν φάος. αὐτὰρ Ἀπόλλων
 ἀντίος ἐξέθορε, Τρώων ἵνα λοιγὸν ἀλάλκοι.
 οἱ δ’ ἰθὺς πόλιος καὶ τείχεος ὑψηλοῖο,
 δίσφῃ καρχαλέοι, κεκονιμένοι ἐκ πεδίοιο
 φεύγον· ὁ δὲ σφεδανὸν ἔφεπ’ ἔρχεῖ, λύσσα δέ οἱ κῆρ

540

533. κλονέει C Ven. B, Vr. A. 535. αὖθις C. || ἐπανθέμεναι Ar. {C},
 ἐν ἄλλωι A : ἐπ’ ἄψ (ἐπαψ) θέμεναι τινὲς τῶν κατὰ πόλεις, Ω. 538-39 ἀθ. Zen.
 539. ἀλάλκοι : ἀνάλκοι Par. j : ἀλάλκη L (supr. oi) : ἀμύσαι CH (supr. η over
 ai) ST Ven. B King’s : ἀμύνη Par. e. 540. εὐθὺς H. 541. δίφῃ J Bar. Vr. A.
 καρφαλέοι G (J supr.) Vr. A : καρχαρέοι R (καρχαλέοι Rm). 542. σφεδανῶν
 Ar. ALRmT (c corr.) Ven. B Syr. : σφεδανῶς C (supr. ὄν).

531. πύλας refers presumably to the Skaian gate, the only one of which we hear on the side towards the plain.

533. κλονέων, the variant κλονέει is equally good. λοίγια, as A 518.

535. οὕτως Ἀρίσταρχος, ἐπανθέμεναι διὰ τοῦ ν, οἷον ἀναθεῖναι. τινὲς δὲ τῶν κατὰ πόλεις ἐπ’ ἄψ θέμεναι, Did. So in Σ 14 Ar. read ἄψ ἐπὶ νῆας ἔμεν for νῆας ἐπ’ ἄψ ἵεναι of mss. It is not easy to decide between the two readings. Against ἐπ’ ἄψ θέμεναι the only argument seems to be the sound. ἐπιτιθέμεναι is the Homeric word for closing a gate (e.g. E 751), while ἐπανατιθέμεναι is not elsewhere found. Compounds with ἐπανα- are common in later Greek, but the only Homeric instance is ἐπανέστησαν B 85. But as these arguments are by no means strong, we may be content to let Ar. decide the matter for us.

536. μή left long in *thesis* before a vowel is a very rare license in this place ; cf. A 505, Δ 412, X 199. ἄλῃται, aor. subj. from ἄλλομαι, here only ; in A 192 we have ἄλεται (ἄλῃται ?) the correct form answering to the non-thematic ἄλτο. The scholia all refer the word to ἄλῃται, like ἀλέντες above.

537. ἀνεσάν, loosed, relaxed, the fastenings ; cf. θ 359, X 80 for this sense of ἀνίημι.

538. φάος, safety for the fugitives, as Z 6, Σ 102, and elsewhere. Ζηρόδοτος

τοὺς στίχους ἡθέτηκε, γελοῖον ἡγοῦμενος διὰ πύλης φωτίζεσθαι τὴν πόλιν, τοῦ παντὸς τύπου ἐναυθρίου ὄντος, An. It is not easy to believe that this silly reason was Zen.’s real ground for the athetesis : the criticism is more in the style of Zoilos, for whose name Zen.’s may have been accidentally substituted.

539. It is not easy to decide between ἀλάλκοι and ἀμύσαι. As a rule ἀμύσαι takes acc. and gen., ἀλαλκεῖν acc. and dat. On the other hand, λοιγὸν ἀλαλκεῖν comes twice besides in this book (138, 250), and we have φάρμακον . . ὃ κέν τοι κρατὸς ἀλάλκῃσιν κακὸν ἦμαρ, κ 288, and οὐκ ἔσθ’ ὃς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι X 348. The balance is thus slightly in favour of the text. There are two possible alternatives, if we accept it, which evade the unusual constr. : we may take Τρώων with ἀντίος, putting the comma after it, or we may make it depend as a possessive gen. upon λοιγόν, cf. λοιγὸν Ἀχαιοῶν, 134. But neither of these is natural ; and ἀντίος is generally used of hostile meeting.

541. καρχαλέοι, here only before Ar. Rhod. It is presumably connected with καρχαρ-όδοις, and means rough, Virgil’s asper sili (G. iii. 434). But καρφαλέοι, dry, would be defensible if it had better support.

542. σφεδανόν, as A 165, II 372. But there is weighty evidence for σφε-

αἶεν ἔχε κρατερή, μενέαινε δὲ κῦδος ἀρέσθαι.
 εὐθά κεν ὑψίπυλον Τροίην ἔλον υἷες Ἀχαιῶν,
 εἰ μὴ Ἀπόλλων Φοῖβος Ἀγήνορα δῖον ἀνῆκε, 545
 φῶτ' Ἀντήνορος υἷον ἀμύμονά τε κρατερόν τε.
 ἐν μὲν οἱ κραδίη θάρσος βάλε, παρ δέ οἱ αὐτὸς
 ἔστη, ὅπως θανάτοιο βαρείας χεῖρας ἀλάλκοι,
 φηγῶι κεκλιμένος· κεκάλυπτο δ' ἄρ' ἥερι πολλῇ.
 αὐτὰρ ὃ γ' ὥς ἐνόησεν Ἀχιλλῆα πτολίπορθον, 550
 ἔστη, πολλὰ δέ οἱ κραδίη πόρφυρε μένοντι·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

547. αὐτὸς: αὐτῷ R. 548-550 om. T^e. 550. ἀχιλλῆα πτολίπορθον: τινὲς Ἀχιλλέα πηλείωνα Sch. AT. 551. μένοντι: κίοντι Bar. 552. ἄρα: ἄρ JL.

δανῶν, and this was the reading of Ar.; ὅτι σφεδανῶν σφόδρως διώκων, An., οὕτω σφεδανῶν, ὑπερρωμένος τῷ θυμῷ καὶ σφόδρος ὑπάρχων, καθάπερ ἀπὸ τοῦ φονῶν τὸ φονῶν, Did. Of these the latter explanation is the more correct, as σφεδανῶν would be intrans., though coming from σφεδανέων rather than σφεδανάνων. The contraction is in itself suspicious, and the participle is not demanded by the analogy of O 742, Ω 326.

544-45. cf. II 698-700. 546. cf. Δ 194.

548. The reading of the text is that of all mss., so far as is known. It is true that Hoffmann quotes A C, and La R. A only, for κῆρας instead of χεῖρας; but the facsimile shews that this can only be due to some strange hallucination. A, like the rest, has χεῖρας, as is correctly printed by Villoison. As κῆρας is found as early as Eust., ms. support may yet be discovered for it; but this will not alter the fact that χεῖρας is the only authentic reading. κῆρες θανάτοιο is not an uncommon phrase in H., and in view of the similarity of sound we might expect to find it sporadically here as the result of mere error. Its absence is thus the more significant. We must, therefore, accept the bold personification of 'the heavy hands of Death,' which after all hardly goes beyond Ὑπνω κασιγνήτῳ Θανάτοιο in Ξ 231. This line and the ms. reading of A 97, λοιμοῖο βαρείας χεῖρας ἀφέξει, mutually support one another, and the reading Δαναοῖσιν ἀεικέα λογὸν ἀπώσσει should be rejected. (For the personification of λοιμός in later poetry cf. Soph. O. T. 27 ὁ πυρφόρος θεός . . . λοιμός

ἔχθιστος and Simon. Amorg. fr. 7. 101 οὐδ' αἶψα λοιμὸν οἰκίης ἀπώσεται, ἐχθρόν συνοικητήρα, δυσμενέα θεόν). It is noteworthy, however, that the metaphorical uses of χεῖρ are curiously rare in H.; v 267 ὑμεῖς δὲ μνηστῆρες ἐπίσχετε θυμὸν ἐνιπῆς καὶ χειρῶν is looseness of expression rather than metaphor. Even ἐπιχειρεῖν and ὑποχείριος appear only in the most literal sense.

549. φηγῶι, presumably the oak by the Skaian gate; see note on E 693.

550. πτολίπορθον· ὅτι πλεονάζει ἐπ' Ὀδυσσεύς τὸ πτολίπορθος, νῦν δὲ ἅπαξ ἐπ' Ἀχιλλεύς. πρὸς τοὺς χωρίζοντας· τοῦτοι γὰρ χρώνται. τινὲς δὲ Ἀχιλλέα Πηλείωνα ποιοῦσι, ξενισθέντες πρὸς τὸ ἐπιθετον, An. We find πτολίπορθος as an epithet of Achilles, however, in Θ 372, O 77, Ω 108, so that An.'s ἅπαξ cannot be justified. Apparently the chorizontes argued that Achilles was πτολίπορθος in Il., Odysseus in Od., to which Ar. replied that the epithet as used of Achilles was unique (or rare at least). Odysseus is also πτολίπορθος in Il., B 278 (see note), K 363, so the argument does not come to much.

551. πόρφυρε, see notes on A 103, Ξ 16.

552=A 403, where it introduces a speech very similar in construction to Agenor's, though shorter. The scheme of Hector's deliberation, X 99-130, is still closer to the present. In all these cases two alternatives are discussed and rejected, with the identical line A 407=Φ 562=X 122, in favour of the more heroic course. Between Hector's speech and Antenor's there is the further resemblance that (1) the most obvious

“ὥ μοι ἐγών· εἰ μὲν κεν ὑπὸ κρατεροῦ Ἀχιλῆος
 φεύγω, τῇ περ οἱ ἄλλοι ἀτυζόμενοι κλονέονται,
 αἰρήσει με καὶ ὧς καὶ ἀνάλκιδα δειροτομήσει. 555
 εἰ δ' ἂν ἐγὼ τούτους μὲν ὑποκλονέεσθαι ἐάσω
 Πηλεΐδῃ Ἀχιλῆϊ, ποσὶν δ' ἀπὸ τείχεος ἄλλῃ
 φεύγω πρὸς πεδίον Ἰλῆιον, ὅφρ' ἂν ἴκωμαι
 Ἰδης τε κνημοὺς κατὰ τε ῥωπήϊα δύνω· 560
 ἐσπέριος δ' ἂν ἔπειτα λοεσσάμενος ποταμοῖο
 ἰδρῶ ἀποψυχθεὶς προτὶ Ἴλιον ἀπονεοίμην.
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός·
 μή μ' ἀπαιρόμενον πόλιος πεδίονδε νοήσῃ
 καί με μεταίξας μάρψῃ ταχέεσσι πόδεσσιν·
 οὐκέτ' ἔπειτ' ἔσται θάνατον καὶ κῆρας ἀλύξαι.” 565

553. ὑπὸ : ἀπὸ G. 554. ΚΛΟΝΕΟΝΤΑΙ AGQU Syr. : φοβέοντο PR : φοβέον-
 ται Ω, γρ. A. 556. τούτοις R. ἀποκλονέεσθαι P. 558. ἸΛῆΪΟΝ Ar. Ω :
 ἰδῆΪΟΝ Krates. 559. ΚΝΗΜΟΥΣ : κρημοὺς U. 560. ἂν : ἄρ DQ Vr. A (ἄρ).
 561. ποτὶ CGQR. 563. ἀπαιρόμενος () : ἀπαιράμενον A sup. 564.
 μάρψῃ S. 565. ἔσεται Bar.

means of escape, direct flight, is summarily rejected; (2) a more circuitous evasion is first entertained and then dropped, after both sides have been considered; (3) resistance is decided upon with some faint hope.

555. ἀνάλκιδα, not 'helpless,' 'unarmed,' as some have taken it, but *a coward* with all the contemptuous connotation of the word, as will be seen by referring to the other instances, e.g. A 390 ἀνδρὸς ἀνάλκιδος οὐπιδανοῖο, O 62 ἀνάλκιδα φύξαν, etc. δειροτομήσει continues the same thought; see note on 89.

556. εἰ, 'suppose I leave'; no apodosis is required; cf. A 581. So in 567 and the corresponding line X 111.

558. This line seems hopeless as it stands. The meaning of ἸΛῆΪΟΝ we cannot guess at; it is the adj. of an unknown name Ἰλεύς. It is commonly taken to be from Ἴλος or Ἰλιος, and explained to mean 'near the tomb of Ilos' (Schol. B, cf. K 415) or 'the plain of Ilios.' But even if the form admitted this, no πεδίον other than the Τρωϊκόν (K 11, etc.) or Σκαμάνδριον (B 465), the plain between the city and the ships, appears elsewhere in the poems. Nothing is gained by adopting Krates' reading ἸδῆΪόν : the correct form of the adj. is Ἰδαῖος, and there is no plain near Troy which can be called 'the plain of Ida,'

for Ida is twenty miles away across entirely hilly country. There must therefore be something wrong with the text. Bothe's ἐυλήϊον is a step in the right direction, as substituting a general epithet for a proper name. But by far the most ingenious and convincing emendation is that of van L. and M. da Costa, φεύγω πρὸς πεδίον Λείον, ὅφρ' ἄγκε' ἴκωμαι. They suppose that ἄγκε' (ΛΗΚΕ) was mistaken for ἂν κε, and the second particle dropped as redundant, the defective metre being filled out by turning Λείον into ἸλῆΪόν (ΙΑΕΙΟΝ). For Λείον πεδίον = level plain see Ψ 359; it is opposed to the ascent to Troy on which Agenor finds himself. He proposes to turn aside to the plain of the Scamander SW. of the city, and follow it up till he reaches the 'glades' (the natural aim of the fugitive, cf. X 190, δ 337) and 'foot-hills of Ida'—a perfectly intelligible plan. The τε after Ἰδης in 559 thus gains a meaning which in the existing text it entirely lacks.

561. ἰδρῶ ἀποψυχθεὶς, cf. K 572, A 621.

563. ἀπαιρόμενον, our colloquial 'taking myself off.' The act. ἀπαίρειν is familiar in this sense in Attic prose and verse, e.g. Eur. *Cycl.* 131 ὡς ἀπαίρων χθονός : the mid. seems not to recur. For the independent subj. with μή cf. notes on A 26, II 128.

λίην γὰρ κρατερὸς περὶ πάντων ἔστ' ἀνθρώπων.
 εἰ δέ κέν οἱ προπάραιθε πόλιος κατεναντίον ἔλθω·
 καὶ γὰρ θην τούτῳ τρωτὸς χρώς ὀξέϊ χαλκῶι,
 ἐν δέ ἴα ψυχῇ, θνητὸν δέ εἰ φασ' ἀνθρωποὶ
 ἔμμεναι· αὐτὰρ οἱ Κρονίδης Ζεὺς κῦδος ὀπάξει." 570

ὥς εἰπὼν Ἀχιλλῆα ἀλεις μένεν, ἐν δέ οἱ ἦτορ
 ἄλκιμον ὤρματο πτολεμίζειν ἠδὲ μάχεσθαι.
 ἥύτε πάρδαλις εἰσι βαθείης ἐκ ξυλόχοιο
 ἀνδρὸς θηρητῆρος ἐναντίον, οὐδέ τι θυμῶι
 ταρβεί οὐδὲ φοβείται, ἐπεὶ κέν ὑλαγμὸν ἀκούσῃ· 575
 εἴ περ γὰρ φθάμενός μιν ἦ οὐτάσῃ ἡὲ βάλῃσιν,
 ἀλλὰ τε καὶ περὶ δουρὶ πεπαρμένη οὐκ ἀπολήγει
 ἀλκῆς, πρὶν γ' ἡὲ ξυμβλήμεναι ἡὲ δαμῆναι·
 ὥς Ἀντήνορος υἱὸς ἀγαυοῦ, δῖος Ἀγῆνωρ,
 οὐκ ἔθελεν φεύγειν, πρὶν πειρήσαιτ' Ἀχιλλῆος, 580
 ἀλλ' ὃ γ' ἄρ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' εἴσῃν,

566. λίαν {H} PR. 567. ΔΕ ΚΕΝ ΟΙ: Δ' ΑΥΤΩ H {Δ' ἄν ἐγὼ, Hoffm.}. ||
 ΚΑΤΕΝΑΝΤΙΟΣ {H} PR (κατ' ἐν). 570 ἄθ. Ar. 571. ἄλεις: αλῖς Syr. 572.
 ὤρματο JQ. || πολεμίζειν ST Syr. 573. πάρδαλις Ar. Ω: πόρδαλις ACDJST
 Syr. Harl. a, Vr. d A, Mose. 2 (see note on N 103). 575. ΚΕΝ ὙΛΑΓΜΟΝ:
 Ἀρίσταρχος τινὰς φησὶ γράφειν ΚΥΝΥΛΑΓΜΟΝ· οὕτω καὶ Ζηνόδοτος Did. 576.
 ΚΤΑΜΕΝΟΣ Vr. b. || ΜΙΝ: τίς αἱ ἀπὸ τῶν πόλεων, P. || ἦ om. Syr. || οὐτάσει CQ.
 578. γ' om. J. 579. υἱὸν R¹. || ἀγαυὸς J. 580. φυγέειν Ven. B. || πειρήσαι
 Vr. b.

567. The apodosis is again omitted, as in 556. The synzesis of πόλιος is very rare (only B 811 in the same phrase): Menrad conj. πρόσθεν πόλιος.

568. It will be noticed that the invulnerability of Achilles is a purely post-Homeric legend.

569. For the hiatus see on I 319. Here Fick conj. ἐννι δ' ἴα, i.e. ἐνι with lengthening in the first ictus, Agar ἐν δέ F'(αι) ἴα.

570 ἀθετεῖται ὅτι ὡς ἐλλείποντος τοῦ λόγου ἐνέταξέ τις αὐτόν. δεῖ δὲ τῶι "θνητὸν δέ εἰ φασ' ἀνθρωποὶ" προσυπακοῦν τὸ εἶναι. καὶ ὅτι ἐπιφερόμενον τὸ "αὐτὰρ οἱ Κρονίδης Ζεὺς κῦδος ὀπάξει" ἐναντίον ἐστὶ τῶι προτρέποντι τὸν Ἀγῆνωρα ἀντιστῆναι τῶι Ἀχιλλεῖ, An. The objection is well founded; the desire to supply a verb which is not needed has been a fruitful source of interpolation, cf. A 295. The meaning of the last clause is that the line directly contradicts the hope of victory which has just been expressed. It is from Θ 141.

575. ταρβεί, read ταρβεί: so also M 46. Ἀρίσταρχος τινὰς φησὶ γράφειν "κυνυλαγμὸν." καὶ Σπησίχορος δὲ ἔοικεν οὕτως ἀνεγνωκέναι. φησὶ γοῦν "ἀπειρέσιοι κυνυλαγμοί," Herod. The reading is worth consideration, among other reasons because it avoids the trochaic caesura in the fourth foot; though this is not uncommon after ἐπεὶ κε (σε etc.), cf. 483 and van L. *Ench.* p. 20. But the compound is certainly a startling one.

576. The shortening of ἦ (from ἡφέ) is very rare; the only other cases in *Il.* are K 451 (read ἡ ἀντίβιον), (Π 515 if we read ἐνί,) Φ 113, Ψ 724. Here ΜΙΝ is out of its proper order (*H. G.* p. 337) and is better omitted (the same objection applies to reading F' for μιν). The alternative τίς may indicate that both words are mere stop-gaps.

580. πειρήσαιτο, the only instance in *H.* of the opt. after πρὶν (except πρὶν γ' ὅτε . . . ἄσαιμι I 489).

ἐγχείημι δ' αὐτοῖο τιτύσκετο, καὶ μέγ' αὐτεῖ·
 "ἦ δὴ πού μάλ' ἔολπας ἐνὶ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,
 ἥματι τῷδε πόλιν πέρσειν Ἰρῶν ἀγερώχων·
 νηπύτι, ἦ τ' ἔτι πολλὰ τετεύχεται ἄλγε' ἐπ' αὐτῇ. 585
 ἐν γάρ οἱ πολλές τε καὶ ἄλκιμοι ἄνδρες εἰμέν,
 οἳ καὶ πρόσθε φίλων τοκέων ἀλόχων τε καὶ νύων
 Ἴλιον εἰρυνόμεσθα· σὺ δ' ἐνθάδε πότμον ἐφέψεις,
 ὅδ' ἔκπαγλος ἐὼν καὶ θαρσαλέος πολεμιστής."
 ἦ ῥα καὶ ὄξυν ἄκοντα βαρείης χειρὸς ἀφήκε, 590
 καὶ ῥ' ἔβαλε κνήμην ὑπὸ γούνατος οὐδ' ἀφάμαρτεν·
 ἀμφὶ δέ οἱ κνημὶς νεοτεύκτου κασσιτέριοιο
 σμερδαλέον κονάβησε· πάλιν δ' ἀπὸ χαλκὸς ὄρουσε
 βλημένου, οὐδ' ἐπέρησε, θεοῦ δ' ἠρύκακε δῶρα.
 Πηλεΐδης δ' ὠρμήσατ' Ἀγήνορος ἀντιθέοιο 595
 δεύτερος· οὐδέ τ' ἔασεν Ἀπόλλων κῦδος ἀρέσθαι,

583. ἦ δὴ: γρ. ἦδ Α, τινές Herod. 584. πέρσαι U Vr. A. 585. ἦ τ' ἔτι: ἦ μάλα A (γρ. ἦ τέ τι) QU. || τετεύχεται HPR Harl. a (p. ras.). ἐπ': ἐτ' Vr. b, αὐτὰς Lips. 586. γάρ ῥ' οἱ C Ven. B, Mosc. 2: γάρ τοι D² HPRST. ἄνδρες PR: ἐν ταῖς πλείοσιν ἄνδρες ἔκειμεν, καὶ μήποτε οὐ κακῶς, Did. 587. οἳ καὶ Ar.: οἳ κε(ν) Ω and ἐν τισι τῶν εἰκαιτέρων Schol. B. || τεκέων R Lips. ἀλόχων τοκέων τε ἐν τισιν ἀντιγράφοις Eust. 588. εἰρυνόμεσθα CG Ven. B (La R.'s εὔρυνόμεσθα is probably a misprint): εἰρυνόμεσθα J (supr. csa): εἰρυνόμεσθα PU: εἰρυνόμεσθα ἢ εἰρυνόμεσθα Eust. 590. βαρείης: παχείης CDJ (πεν-) Harl. a, Vr. b, Mosc. 2, γρ. A. 592. οἳ HJ: μιν Ω. 593. κονάβησε D: κονάβησε J. 594 om. A¹. || ἠρύκακε JPR. 595. ὠρμήσατ' J. 596. {τ' om. CD}. ἐν ἄλλωι ἔασεν ἄσας διὸς υἱὸς ἀπόλλων Α.

583. ἔολπας, the neglect of the *F* is rare, cf. T 186, and see *H. G.* p. 376. Bentley conj. ἐφέλπε', the simplest change of several that have been proposed (ἦ μάλα δὴ τι FέΦολπας Cobet; ἦ δὴ πού σὺ FέΦολπας Brandreth).

587. οὕτως αἱ Ἀριστάρχου οἳ καὶ πρόσθε· ἐν τισι δὲ τῶν εἰκαιτέρων οἳ κε πρόσθε, Didl. All our mss. read κε or κεν, which involves taking εἰρυνόμεσθα as a future; but there is no meaning in the particle, which is purely otiose. καὶ is used with the rel. precisely as in T 165, where see note. It marks the clause as a consequence of the preceding words, and may be expressed by 'therefore.' τοκέων, a non-Homeric form for τοκῶν, see note on O 660. τεκέων is obviously inadmissible here, and there is no satisfactory correction.

588. ἐφέψεις and ἐφέψων ω 471 are the only instances of the future in this phrase

(for which see on Z 321), the aor. being elsewhere the only tense used.

591. καὶ ῥ' ἔβαλε, καὶ F' ἔβαλε Brandreth.

592. οἳ, so La R., for the vulg. μιν. As he points out, the dat. is the only case used in similar phrases, e.g. M 396, N 805, Σ 205, where it means *upon him*. When ἀμφὶ is used with acc. it means *round about*, II 414, Ω 588, etc. If μιν be read it must therefore mean *κνήμην*.

594 looks like an addition intended to bring in an allusion to the ὀλοσποῖα: the fact that A omits it may be significant.

596. οὐδέ τ' ἔασεν, most mss.; but the τ' is meaningless, and if it is true that CD omit it (Hoffmann), we have valuable ms. testimony to the reading οὐδέ F' ἔασεν, which in any case is clearly right Brandreth). So in the next line read δέ F' for δ' ἄρ' (Brandreth).

ἀλλά μιν ἐξήρπαξε, κάλυψε δ' ἄρ' ἡέρι πολλῇ,
 ἡσύχιον δ' ἄρα μιν πολέμου ἔκπεμπε νέεσθαι.
 αὐτὰρ ὁ Πηλεΐωνα δόλῳ ἀποέργαθε λαοῦ·
 αὐτῷ γὰρ ἐκέργος Ἀγλήνορι πάντα εἰκῶς 600
 ἔστη πρόσθε ποδῶν, ὁ δ' ἐπέσσυτο ποσσὶ διώκειν.
 ἕως ὁ τὸν πεδίῳ διώκετο πυροφόροιο,
 τρέψας παρ ποταμὸν βαθυδινήεντα Σκάμανδρον,
 τυτθὸν ὑπεκπροθέοντα· δόλῳ δ' ἄρ' ἔθελγεν Ἀπόλλων,
 ὡς αἰεὶ ἔλποιτο κιχήσεσθαι ποσὶν οἷσι· 605
 τόφρ' ἄλλοι Τρῶες πεφοβημένοι ἦλθον ὁμίλῳ
 ἀσπασίοι προτὶ ἄστν, πόλις δ' ἔμπλητο ἀλέντων·
 οὐδ' ἄρα τοί γ' ἔτλαν πόλιος καὶ τείχεος ἐκτὸς
 μεῖναι ἔτ' ἀλλήλους, καὶ γινώμεναι ὅς τε πεφεύγοι
 ὅς τ' ἔθαν' ἐν πολέμῳ· ἀλλ' ἐσσυμένως ἐσέχυντο 610
 ἐς πόλιν, ὃν τινα τῶν γε πόδες καὶ γούνα σώωσαν.

597. ἐξήρπασε U. | κάλυψε δ' ἄρ': γρ. καὶ καλύψας A. 598 om. L.
 599. ἀποέργαθε Ar. Ω: ἀπεέργαθε αρ. Did. λαῶ PR. 600. γάρ ῥ' GHS:
 γάρ ε J. 601. ποσσὶ: τρωσσὶ P¹ (supr. πο). || διώκων Vr. b. 603. στρέψας
 GJU Harl. a. || κάμανδρον LR Harl. a. 604. δ' ἄρ': γὰρ GH. 606. τρῶες:
 πάντες C Ven. B. 607. πόλις: πύλαι Antim. Rhianos, γρ. A. || ἔμπληστο PQR
 Mor. Bar.: ἐπληστο L: ἐπλητο Par. b e: ἔμπληστο Antim. Rhianos. 608. ἄρα:
 ἄρ P. 609. μεῖναι ἐπαλλήλους H Vr. b. || ὅς κε Pap. λ. || πεφεύγει DJ.
 610. ἐς(ε)υμένως A (γρ. ἀσπασίως) ι Bar. Mor.: ἀσπασίως Ω. | ἐπέχυντο U Vr.
 A: ἐκέχυντο {H} R. 611. γε om. PR. || γούνα σώωσαι Ar.: γούνη ἐσάωσαν D.

604. δόλῳ . . ποσσὶν οἷσι, a parenthesis, ἕως being answered by τόφρα. δέ F' ἔθελγεν (rather δέ Fe θέλγεν, because of the caesura) Brandreth.

609. γινώμεναι ὅς, a case where the rel. pronoun comes very near the indirect interrogative, cf. on H 171. πεφεύγοι, this thematic perf. opt. is very rare (see note on Θ 270), and it is a question if we should not read πεφεύγει—in such a question mss. hardly count. But we may perhaps see a special vividness in the opt., which expresses the mere possibility only of any particular man having survived: 'to discover the man who *might have* escaped and him who *had* fallen.'

610. ἐσσυμένως though not strongly supported, seems better than the

vulg. ἀσπασίως after ἀσπάσιοι just above.

611. For σώωσαν Ar. read σώωσαι, which is defensible on much the same grounds as πεφεύγοι above. The use of the sing. verb, even though πόδες is one of the nominatives, is sufficiently supported by B 339, Γ 327, ξ 291, cf. P 387. Bekker has ingeniously but needlessly conjectured that both readings spring from an older σαῶσαι=σαῶσειαν, of which he finds another instance by reading ἄλφοιν for ἄλφοι in v 383. This form of the 3rd pl. opt. is sufficiently established by inscriptions from Delphi for the thematic tense (-οι), and we should therefore be justified in assuming its existence in the aor. form, if there were any need. See G. Meyer *Gr.* § 589, *H. G.* § 83.

X

INTRODUCTION

THE story of the slaying of Hector is simple and straightforward ; its place in the *Mêvus* is incontestable. It is closely connected with the end of the preceding book—so closely that Φ 526 would seem to be a more natural point for the division of the rhapsodies.

The whole book has an unquestionable claim to a place in the very front rank of all Epic poetry. It occupies a peculiar place in the *Iliad*, as no single Greek hero other than Achilles and Patroklos is so much as named from beginning to end. The artistic effect of this reticence is an ample justification for it, and rebuts any suggestion thereon founded of separate authorship. Even Patroklos is not named till 323, an interpolation ; whence some critics have argued that the 'Patrokleia' did not form part of the original *Mêvus*, as Achilles 'could not have failed' to mention his dead friend in his colloquy with Hector before the fight. But most readers will find in the burning fury of 261-68 a more vivid allusion to Achilles' special grief than could well be given by words.

This book has had, however, to pay the penalty of antiquity and fame, and has not remained free from accretions. We shall find abundant reason for holding that the Ransoming of Hector in Ω is a late part of the *Iliad* ; the last scene of this book, 405-575, is an introduction to Ω, and may almost be called a part of it. Certainly it loses half its significance if there is to be no ransoming to follow. On the other hand, 404 forms an admirable and dramatic close to the *Mêvus*, while the ε's of 405 is the usual opening of a new canto. The beautiful scene 437-515 may well be from the hand which gave the parting scene of husband and wife in Ζ. It is unfortunately disfigured by the interpolation of 487-507 ; for though the description of the sorrows of orphanage has a pathos of its own, it is entirely unsuited to the context, as Aristarchos long ago perceived, and is fitted into its place by a most frigid stop-gap in 500-7.

Serious doubt has been thrown also on parts of the speeches of Priam and Hector, 38-76 and 99-130. To deal with the latter first, it has been urged that the repetition after so short a space of the exact scheme on which the speech of Agenor in Φ 552-70 is framed must be regarded as a fault. To this it might be replied that the objection tells equally against the speech of Agenor. But it is strange that Hector should not make even a passing allusion to the moving appeals of his parents ; and still more strange that he

should thus entertain the thought of surrender after the vigorous description of his heroic attitude in 92-97. His reflexions certainly show anything but *ἄσβεστον μένος*. The use of *ὑπό* in 102, and the curious epanalepsis in 128 may possibly be notes of late origin, though the latter could be easily removed by excision of the line. The other objections can be met by nothing short of the excision of 98-130, reading in 131 *τόφρα δέ οἱ σχεδὸν ἦλθε ποδάρκης δῖος Ἀχιλλεύς*, or the like.

The portion of Priam's speech to which objection has been made is 46-55. If the death of Lykaon in the preceding book is an addition, these lines must of course go with it, and most readers will probably feel that the tone of them rather weakens than enforces the passionate appeal of the preceding passage. The balancing of the grief of the parents and that of the people for Lykaon and Polydoros, and of the loss of both against that of Hector, is the thought rather of a dispassionate bystander than of a chief actor. And the gratuitous exaggeration of horror in 69-76 combines with other considerations pointed out in the notes to stamp these lines too as not original.

It must be said at once, however, that all these suspicions rest on somewhat general grounds which will carry different cogency to different minds. The additions, if such they are, are so skilfully made as not to betray any glaring contradiction, or even confusion of motive. But the same can hardly be said of one very troublesome passage, 166-207. The difficulties of the latter part of it are sufficiently discussed in App. K. The conclusion there arrived at is that 199-207 must go; the same verdict can be claimed against 166-198. There can be no doubt that the whole passage most seriously interrupts the story at the moment when our feelings are being strung to the highest pitch by the nearness of the climax. The rapidity of the best Epic style demands that the *τέταρτον* of 208 should follow immediately on the *τρίς* of 165.¹ The colloquy of Zeus and Athene, 167-185, resembles closely that which precedes the death of Sarpedon; it is open not only to the doubts which affect so many of these scenes in Olympus, but to the more serious objection that it anticipates and seriously weakens the solemn weighing of the fates which follows (209 ff.); when that comes, we ask why it should be required merely to register a decision which has been already given, though with extreme indifference, by Zeus. It seems, then, that the passage 166-207 is made up (1) of the colloquy in Olympus, added first; (2) of the similes 189-193, 199-201, which may well be old variants of that which precedes in 162-66; (3) of various explanatory passages; 202-4 to explain how Apollo can be said to 'leave' Hector in 213—the original poet conceived Apollo watching his friends as at the beginning of the book; 205-7 to explain why the other Greeks did not interfere. The one intervening piece of narrative, 194-98, is at least extremely obscure, but it may fairly be classed with the other two explanatory or scholiastic additions; it certainly does not help the story.

Splendid though the book is in its directness, speed, and pathos, the effect which it produces on a modern reader is probably very different from that which was aimed at by the original poet. For us it is Hector who is

¹ See E 436, II 702, 784, Υ 445, Φ 176 (=φ 125); cf. also A 462, Σ 155 (Erhardt).

throughout the object of sympathy and admiration. Fighting a hopeless fight against gods as well as the mightiest of heroes, he presents himself in a far nobler light than Achilles, who enjoys the divine aid denied to his enemy, and whose overmastering passion is not patriotism, but the gratification of a private revenge. It is in the last scene of all that we feel this most keenly—first in the treacherous interference of Athene, at once so revolting and so needless; and secondly, in the brutal ferocity with which Achilles refuses to agree with Hector that the victor shall give the vanquished honourable burial. One might think that the poet had purposely done all in his power to exalt the Trojan at the expense of the Greek.

But it is not to be believed that such was really his intention; and it is possible to see how an ancient Greek audience may have viewed the matter in another light. To them the presence of the gods on Achilles' side was not so much a mere extraneous aid as a tangible sign that Achilles was after all fighting the great fight of Hellenism against barbarism; it is a reminder that the action on earth is but a reflexion of the will of heaven, and it exalts rather than belittles those to whom help is given. The moral superiority of Achilles being thus warranted from the point of view of national and religious feeling, to him redounds all the exaltation of his adversary.¹ It is because it is difficult, or even impossible, for a modern reader to realise the supreme importance of the religious aspect of the situation, and its predominating influence on the relative position of the two characters, that the death of Hector must always produce on us an effect different from that which we may be sure was originally designed. Otherwise we must admit that the poet of the *Mênis* was guilty of a serious artistic mistake in allowing our sympathy to go out only in favour of that one of his characters who cannot, either poetically or patriotically, be his real hero.

¹ Against this, however, see the suggestive criticism of Professor Lewis Campbell, *Religion in Greek Literature*, pp. 56-7.

ΙΛΙΑΔΟΣ Χ

"Εκτορος ἀναίρεσις.

ὥς οἱ μὲν κατὰ ἄστυ, πεφυζότες ἤντε νεβροί,
 ἰδρῶ ἀπεψύχοντο πῖον τ' ἀκέοντό τε δίψαν
 κεκλιμένοι καλῆισιν ἐπάλξεσιν· αὐτὰρ Ἀχαιοὶ
 τεύχεος ἄσσον ἴσαν σάκε' ὥμοισι κλίναντες.
 "Εκτορα δ' αὐτοῦ μείναι ὀλοὴν μοῖρ' ἐπέδησεν,
 Ἴλίου προπάροιθε πυλάων τε Σκαιῶν.
 αὐτὰρ Πηλεΐωνα προσηύδα Φοῖβος Ἀπόλλων·
 "τίπτέ με, Πηλέος υἱέ, ποσὶν ταχέεσσι διώκεις,
 αὐτὸς θνητὸς ἐὼν θεὸν ἄμβροτον; οὐδέ νύ πά με

5

2. ἀπεψύχοντο: ἀνεψύχοντο (A *supr.*) Vr. A, γρ. PX *Lips.*, διχῶς Ar. 5.
 ὀλοή CD (p. *ras.*) HPQRT Ambr. Syr. Harl. a, Ven. B: ὀλωή Vr. A. || γρ. καὶ
 μοῖρα πέδῃσεν X. 7. αὐτὰρ ὁ H Ambr. Syr. 8. πηλέως R. 9. ἄβροτον
 T (*supr.* μ) Syr. Bar.

1. πεφυζότες, see on Φ 6.

2. ἀπεψύχοντο, διχῶς, καὶ ἀνεψύχοντο
 καὶ ἀπεψύχοντο· χαριεστέρα δὲ ἢ διὰ τοῦ
 ν, Did. (A); but ὁ δὲ Ἀρίσταρχος ἀνεψύ-
 χοντο γράφει. χαριεστέρον δὲ τὸ ἀπεψύ-
 χοντο, B (the last sentence also in T).
 Both these contradictory statements are
 suspicious; ἀπό is clearly the preposition
 required, and there is no hint of a
 variation where the word recurs (A 621,
 Φ 561). In E 795, K 575 ἀνα- is in place.
 ἀκέοντο, a unique use. The word is
 regularly used of healing wounds; but
 is found also of *patching up* ships ξ
 383, and *repairing* an error N 115,
 κ 69.

4. σάκε' ὥμοισι κλίναντες, see A 593,
 N 488. In both these cases the for-
 mation is destined to receive a charge of
 the enemy. How it could serve in an
 advance is by no means clear, as the

soldiers' right arms would be impeded.
 It may mean that the approach to the
 walls is a mere reconnaissance carried
 out with all defensive precautions. But
 even so we should rather have expected
 the ὑπόσ' ἀνασχόμενοι of M 138. Platt
 (*J. P.* xix. p. 48) suggests that the
 same phrase may indicate two different
 manœuvres. Here it might possibly
 imply throwing the shield back, so that
 the whole weight lay on the shoulders,
 as the Homeric warrior did when no
 attack was likely (Θ 94, A 545). But
 this is not satisfactory.

5. ὀλοή for the usual ὀλοή only here,
 A 342, *Hymn. Ven.* 224; cf. δλώος Hes.
Theog. 591, and οὔλιος (A 62) beside
 οὔλος.

6. Ἴλίου, i.e. Ἴλίοο, see on Φ 104.

7. Apollo is still in the guise of
 Agenor, Φ 600.

ἔγνωσ ὥς θεός εἰμι, σὺ δ' ἄσπερχές μενεαίνεις. 10
 ἦ νύ τοι οὐ τι μέλει Ἰρώων πόνος οὐς ἐφόβησας,
 οἳ δὴ τοι εἰς ἄστυ ἄλυν, σὺ δὲ δεῦρο λιάσθης.
 οὐ μὲν με κτενέεις, ἐπεὶ οὐ τοι μόρσιμός εἰμι.”

τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς· 15
 “ἔβλαψάς μ', ἐκάεργε, θεῶν ὀλοώτατε πάντων,
 ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· ἦ κ' ἔτι πολλοὶ
 γαίαν ὁδὰξ εἶλον πρὶν Ἴλιον εἰσαφικέσθαι.
 νῦν δ' ἐμὲ μὲν μέγα κῦδος ἀφείλεο, τοὺς δὲ σάωσας
 ῥηϊδίως, ἐπεὶ οὐ τι τίσιν γ' ἔδδειςας ὀπίσσω·
 ἦ σ' ἂν τισαίμην, εἴ μοι δύνάμεις γε παρείη.” 20

ὥς εἰπὼν προτὶ ἄστυ μέγα φρονέων ἐβεβήκει,
 σενάμενος ὥς θ' ἵππος ἀεθλοφόρος σὺν ὄχεσφιν,
 ὅς ῥά τε ρεῖα θέησι τιταινόμενος πεδίοιο·

ὥς Ἀχιλλεύς λαιψήρὰ πόδας καὶ γούνατ' ἐνώμα. 25
 τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἶδεν ὀφθαλμοῖσι
 παμφαίνονθ' ὥς τ' ἀστέρ' ἐπεσσύμενον πεδίοιο,

10. After this Syr. adds *ιλίου ἐξαλαπάσαι ευκτιμενον πτολίεθρον*. 12. *δεῦρ'*
ἐλίασαο AHPQRST Vr. A, Harl. a. 13. *κτανέεις* G. 15. *ὀλοώτατε* :
τινὲς *δολοώτατε* (l. *δολιώτατε*) Schol. BT. 17. *πρὶν* : *προτι* D. 18. *ἀφείλαο*
 Ambr. Harl. a, Par. h and *ap.* Sch. T. 19. *ἐδδειςαν* Ambr. 22. *σευόμενος* H.
 23. *ῥά* om. D “Vat. 1,” *γρ. ὅς τε ρεῖα ἐκτεταμένου τοῦ τε*, Sch. X. 25. *πρῶτον* (?).
 26. *ὥς τ'* : *ὥς* R. || *ἀπεσσύμενον* R : *ἐπισσύμενον* Sch. X (lemma).

10. *εὐν δέ*, the opposition is only between the actions, not the subjects, of the two clauses, as A 191, etc. The interposition of the subordinate *ὥς θεός εἰμι* makes the expression natural, though not logical. For the last half of the line cf. Δ 32 (Syr. adds Δ 33 here also, though it is clearly out of place). *μενεαίνεις*, *art striving*, cf. note on II 491.

11. *Τρώων*, a curious case of the objective gen., ‘labour concerning the Trojans,’ i.e. the slaughtering of them. *τὸ περὶ τοὺς Τρῶας πονεῖν*, An.; cf. note on Ἑλένης ὁρμήματά τε στοναχάς τε, B 356. It evidently cannot mean ‘the distress of the Trojans.’ mss. do not give here the usual variant *φόνος*, which would seem a more natural expression.

13. For the personal use of *μόρσιμος*, *predestined*, cf. π 392 (= φ 162), *ὅς κε πλείστα πόρην καὶ μόρσιμος ἔλθῃ*. Else we have only *μόρσιμον ἡμᾶρ* and *μόρσιμον ἦεν* (ἔσται).

15. *ἔβλαψας*, *has foiled me*; in this

metaphorical sense used only of divine agency in Il. (e.g. I 507, O 724), except φ 294 *οἶνος καὶ ἄλλους βλάπτει*, see note on II 660. Bentley conj. *βλάψας με*, *ἑκάεργε*. Others have proposed to transfer *α'* to the next line (*τρέψας μ' ἀπὸ τείχεος*). *ὀλοώτατε* as I 365.

19. Cf. A 515 *ἐπεὶ οὐ τοι ἐπὶ ὀέος ὀπίσσω*, *hereafter*.

20. Cf. β 62. It appears from Sch. T that some read *ἦ* (sc. *τίσει*) for *ἦ*.

23. *ὅς τε ρεῖα* may be right, but see note on P 462. Cf. ψ 517-18. Z 507, and for *τιταίνειν* also B 390. M 58. It is simplest to take *πεδίοιο* with *θέησι*.

24=O 269. *λαιψήρᾳ* may be either an adverb or a (predicative) epithet. In the latter case it comes from the familiar *λαιψήρᾳ δὲ γούνα* K 358, T 93, X 144. 204, in spite of the interposed *πόδας*. For the adj. agreeing with a noun from which it is separated by another of different gender cf. O 314.

ὅς ῥά τ' ὀπώρας εἶσιν, ἀρίζηλοι δέ οἱ αὐγαὶ
 φαίνονται πολλοῖσι μετ' ἀστράσι νυκτὸς ἀμολγῶι,
 ὃν τε κύν' Ὀρίωνος ἐπὶ κλησιν καλέουσι.
 λαμπρότατος μὲν ὃ γ' ἐστί, κακὸν δέ τε σῆμα τέτυκται, 30
 καὶ τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν.
 ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θεόντος.
 ὠμῶξεν δ' ὁ γέρων, κεφαλὴν δ' ὃ γε κόψατο χερσὶν
 ὑψὸς' ἀνασχόμενος, μέγα δ' οἰμῶξας ἐγεγώνει
 λισσόμενος φίλον υἱόν· ὁ δὲ προπάροιθε πυλάων 35
 ἐστήκει, ἄμοτον μεμαῶς Ἀχιλῆϊ μάχεσθαι.
 τὸν δ' ὁ γέρων ἔλεεινὰ προσηύδα χεῖρας ὀρεγνύς·
 “Ἐκτορ, μὴ μοι μίμνε, φίλον τέκος, ἀνέρα τοῦτου
 οἶος ἀνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπης
 Πηλεΐωνι δαμείς, ἐπεὶ ἡ πολὺ φέρτερός ἐστι, 40
 σχέτλιος· αἶθε θεοῖσι φίλος τοσσόνδε γένοιτο

27. ὀπώρα H. 30. λαμπρότερος J *Et. Mag.* 484. 44. || ὃ γ' CD²GJPSTU
 Syr. Ven. B: οἱ D¹: ὅδ' Ω. 32. ἔλαμπεν ἐνὶ D. 33. ὃ γε κόψατο :
 ὃ γε λάζετο P: ὃ γ' ἐλάζετο R. 36. ἐστήκει Ar. AQ Harl. a, Vr. b: ἰστήκει
 Syr.: εἰστήκει Ω. 39. ἀνευ L.

27. The star that goes forth in harvest-time, Sirius, is the ἀστὴρ ὀπωρινός of E 5, where see note (and cf. A 62, N 244-45). It is strange that the shining 'in the darkness of night' should be brought into connexion with the *heliacal* rising (i.e. the first perceptible appearance in the dawn) of the star in summer, the time of fever; Sirius is, of course, seen at night only in winter and spring. We must either say that the combination of *brightness* and *deadliness* which renders this such a splendid simile, is poetically legitimate, though astronomically impossible; or, which is perhaps more reasonable, admit that we do not rightly understand νυκτὸς ἀμολγῶι. The precisely similar difficulty in 317 (q.v.) suggests that the words really mean *in the twilight*, whether of morning or evening. There is nothing in any of the other passages where the phrase recurs (A 173, O 324, δ 841), to make this explanation impossible, and it is in fact given by Eust. But it still leaves the difficulty that it is only in the depth of night that Sirius 'shines bright amid the host of stars.'

29. The name of the 'dog' (*Canis*

maior) has now been transferred to the constellation of which Sirius is the brightest star. It follows close upon Orion. Ὀρίωνος, rather Ὀπαρίωνος, see on Σ 486. ἐπὶ κλησιν in Σ 487 means 'as a second name.' It may be so here if we can assume that the preceding description is in itself enough to suggest the first name Sirius.

31. σημειῶσαι ὅτι ἀπαξ ἐνταῦθα ὁ πυρετός, καὶ ὅτι πυρετὸν κυρίως λέγει, οὐχ ὥς τινες δέχονται τὴν διάκανσιν τοῦ αἵματος (i.e. in the special sense *fever*, not *heat* generally), An. So Virg. *Aen.* x. 274 *Sitim morbosque ferens mortalibus aegris*, and cf. Soph. *O. T.* 27, with Jebb's note.

34. ἀνασχόμενος, sc. χεῖρας, cf. Ψ 686. The word indicates the violence of his gesture.

41. σχέτλιος, *hard of heart*, of Achilles; so of Herakles σχέτλιος, ὀβριμοεργός, E 403, φ 28. If it were not that the preceding and following verbs both referred to Achilles, it would be more natural to apply the adj. to Hector, *rash*, in the tone of friendly but shocked remonstrance, which so often belongs to it; see 86, K 164, Σ 13, etc.

ὅσπον ἐμοί· τάχα κέν ἐ κύνες καὶ γῆρες ἔδοιεν
 κείμενον· ἦ κέ μοι αἰνὸν ἀπὸ πραπίδων ἄχος ἔλθοι·
 ὅς μ' υἱὼν πολλῶν τε καὶ ἐσθλῶν εὖνιν ἔθηκε,
 κτείνων καὶ περὶ νῆσων ἐπὶ τηλεδαπάων. 45
 καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,
 οὐ δύναμαι ἰδέειν Ἰρώων εἰς ἄστυ ἀλέντων,
 τοὺς μοι Λαοθόη τέκετο, κρείουσα γυναικῶν.
 ἀλλ' εἰ μὲν ζώουσι μετὰ στρατῶι, ἦ τ' ἂν ἔπειτα
 χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'· ἔστι γὰρ ἔνδον· 50
 πολλὰ γὰρ ὥπασε παιδὶ γέρων ὀνομάκλυτος Ἄλτης.
 εἰ δ' ἤδη τεθνήσκει καὶ εἰν Ἀΐδαο δόμοισιν,

42. ἔδοιεν Ar., γρ. X: ἔδονται Ω (ἔδονται C supr.): τινὲς ἔδοιντο (?) Sch. B.
 43. ἔλθῃ Harl. a, Vr. d, Mosc. 2. 44. ὅς ε' J. 45. τηλεδαπάων: τινὲς
 οηλυτερῶν Sch. T (cf. on Φ 454). 48. τοὺς Ar. AD Vr. b, "Vat. 10": οὓς Ω.
 λαοθέη Bar. 49. στρατῶν J Par. j and ap. Eust. || Η: εὐ Pap. λ. 50.
 ἀπολυσόμεθ': ἐν ἄλλῳ ἀπολύσομεν Δ. 51. παιδὶ γὰρ ὥπασε πολλὰ Aph. !
 (see Ludwig). || γέρων: αἱ ἀπὸ τῶν πόλεων φίληι, Did.

42. ἔδοιεν is the reading of Ar. only, mss. all giving *ἔδονται*. That the opt. is not necessitated by the sense is seen from Γ 54, Δ 386, q.v. But it is evidently better, both as followed by κε . . . ἔλθῃ, and because Priam certainly does not mean to express any confident hope that the dogs will soon eat Achilles. For the use of *κέν* and *ἂν* with the fut. indic. see on 66 below.

43. κείμενον, sc. unburied. ἔλθοι is to be taken with *ἀπὸ*. Cf. Ω 514. ἦ . . . ἔλθοι is a parenthesis, ὅς referring to εἰ.

45. Cf. Φ 454. The variant *θηλυτερῶν* is mentioned here also by Schol. T.

46. For the deaths of Lykaon and Polydoros see Γ 407 ff., Φ 34 ff.; for Laothoe Φ 85 ff.

48. κρείουσα (here only) evidently implies that Laothoe was a real wife and not in any subordinate position. Thus we have a genuine case of polygamy, but among the Trojans only; nothing of the sort is even hinted at among the Homeric Greeks. This is one of the few hints of a recognised difference of custom dividing the two nations.

50. ἀπολυσόμεθ', aor. subj. or fut. indic. ? ἐν ἄλλῳ ἀπολύσομεν Δ; a wrong reading, as the act. is used only of him who accepts the ransom (see on Δ 13). But perhaps we should read *ἀπολύσομαι*.

51. This giving of gifts to the daughter,

if genuine, again shows that Laothoe can hardly have been in an inferior place, or one of which the father disapproved. But van L. is probably right in omitting the line as a late addition. The practice of giving gifts to a daughter at marriage dates only from the end of the Homeric period (see note on I 146); and Priam can hardly be expected to proclaim that he looks to his wives' dowries for the ransom of his sons. Hoffmann rejects 46-55, Naber 46-53.

52. As Nikanor points out, this line may be punctuated in two ways: (a) as in the text; (b) with the comma after *τεθνήσκει* instead of *δόμοισιν*. The latter has the advantage of giving a better antithesis to *μινθηθαιώτερον*, 'we shall indeed carry our grief to the grave (cf. the same idea in 389), but the people will the sooner be consoled.' On the other hand the line occurs four times in the *Od.* (δ 834, ο 350, ν 208, ω 264), and there we must always take the two halves together, supplying *εἰσὶν* (*ἐστίν*). This consideration is decisive, unless we are prepared to suppose that the poets of the *Odyssey* borrowed the line without noticing or understanding how it was to be taken. This is not absolutely impossible, as there are a good many cases where lines are taken from earlier portions with a slight change of connexion; but it is certainly not necessary.

ἄλγος ἐμῶι θυμῶι καὶ μητέρι, τοὶ τεκόμεσθα·
 λαοῖσιν δ' ἄλλοισι μινυθαδιώτερον ἄλγος
 ἔσσεται, ἣν μὴ καὶ σὺ θήνης Ἀχιλῆϊ δαμασθεῖς. 55
 ἀλλ' εἰσέρχεο τείχος, ἐμὸν τέκος, ὄφρα σαώσης
 Τρῶας καὶ Τρωαίης, μηδὲ μέγα κῦδος ὀρέξης
 Πηλεΐδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερθῆις.
 πρὸς δ' ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,
 δύσμορον, ὃν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδῶι 60
 αἴσῃ ἐν ἀργαλέῃ φθίσει, κακὰ πόλλ' ἐπιδόντα,
 υἱὰς τ' ὀλλυμένους ἐλκηθείσας τε θύγατρας,
 καὶ θαλάμους κεραῖζομένους, καὶ νήπια τέκνα
 βαλλόμενα προτὶ γαίῃ ἐν αἰνῇ δηϊοτῇ,
 ἐλκομένας τε νυοὺς ὀλοῆς ὑπὸ χερσὶν Ἀχαιῶν. 65
 αὐτὸν δ' ἂν πύματόν με κύνες πρότῃσι θύρησι

56. ΤΕΚΟΣ: τινὲς εἶλος Schol. T. 58. ΑὐΤΟΣ ΤΕ R. 59. ΦΡΟΝΕΩΝ PR^m:
 τινὲς ζῶONT Sch. T. || ἐλέαιρε CPRS. 61. ΑἶΧΗ: ΝΟΥΣΩΙ [pseudo-]Plut. 119. 7:
 ΔΥΗ Stob. Flor. 104. 1. 62. ἐλκυσεῖας CHJPQR: ἐλκυσεῖαι Vr. A: ἐλκυσσεῖας
 Cant. Mosc. 2. 64. ποτὶ DGHST. || γΑΙΗ: ἄCTU "Vat. 10," Stob. Flor. 104. 1.
 66. ΜΕ: ΤΕ T.

53. For ἐμῶι van L. suggests ἐμοί, which answers better to μητέρι.

59. ΦΡΟΝΕΟΝΤΑ, before I have lost my φρένες in extreme old age. This absolute use occurs here only. Schol. T mentions a variant ζῶONTA, which may, however, be no more than a gloss.

60. ἐπὶ γήραος οὐδῶι, a phrase which recurs also in Ω 487, ο 246, 348, ψ 212. To us the 'threshold of old age' suggests merely the beginning, and this meaning the phrase may have in the Odyssean passages as well as in Herod. iii. 14. But in both places of the *Iliad* it is essential that it should mean, or at least be consistent with, *advanced* age. Some have thought that as a room is left, as well as entered, by the threshold, it may mean the extreme end, as well as the beginning. Perhaps it is better to remember that in the Homeric house the οὐδός is not merely a line to be crossed, it is a place in the hall where people habitually sit; see δ 718, κ 62, and more particularly ρ 339, where a man ἐπὶ οὐδοῦ is ἐντοσθε θυράων. It would seem therefore that the position is that of an inmate of the chamber; a man ἐπὶ γήραος οὐδῶι is one who has taken up his abode in the halls of eld. (The proposal to take οὐδῶι=ὀδῶι as in ρ 196 φάτ' ἀρισφαλέ' ἔμμεναι οὐδόν is refuted by ψ 212

γήραος οὐδὸν ἰκέσθαι: though a man may be said to be 'upon the path of old age,' we should not speak of *reaching* the path. Moreover the lengthening in οὐδός=ὀδός seems to be purely metrical—permissible in the 6th foot but not in the 5th (App. D, c 3). In οὐδός=threshold the first syllable is long even in thesis, and therefore by nature.)

61. ΠΟΛΛ' ἐπιδόντα, πολλὰ Φιδόντα Bentl. ἐφορᾶν in H. means 'to see to,' 'visit,' or 'oversee'; not elsewhere as in later Greek (chiefly in aor.) 'live to see' (except perhaps ν 233).

62. ἐλκυσσεῖας, probably no more than 'dragged into slavery,' though the scholia see in it a more specific reference to the fate of Cassandra (as in λ 580). Cf. ἐλκηθμοῖο Z 465.

65 is suspected with some reason by Diintzer and Nauck as a weak and tautological addition.

66. ἄν . . ἐρύουσιν, a clear case of fut. indic. with ἄν if the text is right. The real suspicion attaches not to the mood, but to ἄν itself, for which we can here easily read ἀρ (van L.) or αὐ (Heyne). The case against κεν with fut. indic. is stated by van L. *Ench.* p. 310. It depends entirely first on the assumption (generally made tacitly) that because ἄν with fut. is not found (after a certain

ὠμισταὶ ἐρύουσιν, ἐπεὶ κέ τις ὀξεί χαλκῶι
τύψας ἡὲ βαλὼν ῥεθέων ἐκ θυμὸν ἔλῃται·
οὗς τρέφον ἐν μεγάρουσι τραπέζης θυραῶρους.

67. ἐρύσ(ε)ουσι(ν) PR Vr. A: ἐρύσωσιν Plut. Mor. p. 111A. κέ: με Bar.
68. ἔλῃται: ἐν ἄλλωι ἔλοιτο A. 69. θυραῶρους Ar. Syr. τινὲς Sch. P:
πυλαῶρους Ω.

amount of gentle violence to the tradition) in Attic, therefore it must be forbidden in Homer; secondly on the fact that in most places where the construction is found in H. it can (again with more or less gentle violence) be conjectured away. A γε or τε can generally take the place of κε, μέν of κεν, ἄρ of ἄν. In cases where the fut. stem is identical with that of a known sigmatic aorist, we can always change -εις, -ει, -ουσιν, -εσθε, -ονται, into -ης, -ηι, -ωσιν, -ησθε, -ωνται; the other cases are always ambiguous because of the short vowel of the Homeric aor. subj. There remain only verbs of which we can say with confidence that they have no aorist stem identical with the future. And as the number of these is even smaller in H. than later Greek (e.g. we have ἀξέμεν, οἰσέμεν, and perhaps ὀψέσθαι as aorists) we are almost reduced for crucial instances to the comparatively small number of futures which have not a sigmatic stem, with the addition of a few like κείσονται in 71, which we feel confident cannot be aorists. There are at least three such crucial passages—δῶσω Ξ 267, ἐρέει Δ 176 (cf. ὡς ποτέ τις ἐρέει 182), κείσονται X 71. These passages, taken in conjunction with the general ms. tradition, undoubtedly make a strong *prima facie* case in favour of the construction; the stronger because it is hard to understand what can possibly have made copyists or μετα-χαρκτηρίζοντες conspire to foist into the text a construction which, *ex hypothesi*, was never known to Greek; they cannot have been under the influence either of classical example or of a tendency to false archaism. We should more reasonably expect to find the fut. indic. regularly corrupted into the aor. subj., which to the classic period was doubtless an archaic construction (Pind. N. vii. 68 μαθὼν δέ τις ἄν ἐρεῖ looks like a reminiscence of Δ 176). It certainly cannot be said that the fut. indic. is inconsistent with the meaning of κεν; on the contrary it seems so natural that surprise may be felt that it should have been allowed

to drop out of use. There is therefore no ground for altering the ordinary tradition, which is consistent, and furnishes a large number of examples. On the use of the constr. see H. G. § 326. 1. πύματον, after living to see all my family slain. πρώτησι θύρῃσιν, at the street-door leading into the αὐλή.

69. τραπέζας, Ψ 173. θυραῶρους, not πυλαῶρους as vulg. because πύλη = city-gate, while the sense requires house-door, θύρη.—The connexion of the line with the context is none too clear. The text is punctuated so that οὗς refers forward, οἱ being the demonstrative, not the relative. But it is equally possible to remove the colon at the end of 68 so that οὗς may refer backwards, and to take οἱ as relative and co-ordinate with οὗς. In any case the sequence is awkward, and is one of various difficulties which lead us to suspect this line at least, if not the whole passage 69–76. Though to be devoured by dogs (i.e. the half wild pariahs of an Eastern town) is the common fate of the heroic dead, yet that a man should be eaten by his own house-dogs is an exaggeration of horror unlike the true Epic style. This may be remedied by excising 69; but much the same may be said of the details in 75, and of the over-violent ἀλύσσοιτες. There is too a neglect of F in ἐπέοικεν (cf., however, A 126 etc.). Now this passage closely resembles a well-known fragment of Tyrtaios (x. 21–28):

αἰσχρὸν γὰρ δὴ τοῦτο, μετὰ προμάχοισι
πασόντα
κείσθαι πρόσθε νέων ἄνδρα παλαιότερον,
ἧδ' ἂν λευκὸν ἔχοντα κάρη πολὺν τε γένοιον,
θυμὸν ἀποπνέοντ' ἄλκιμον ἐν κοίῃ,
αἱματόεντ' αἰδοῖα φίλης ἐν χερσὶν ἔχοντα—
αἰσχρὰ τὰ γ' ὀφθαλμοῖς καὶ νευροσπῆτον ἰδεῖν—
καὶ χροὰ γυνυρθέντα· νεοῖσι δὲ πάντ'
ἐπέοικεν.
ὄφρ' ἐρατῆς ἥβης ἀγλαὸν ἄνθος ἔχη.

This is commonly supposed to be copied by Tyrtaios from H.; but the opposite theory, that the interpolator of 69–76 copied from Tyrtaios, is more probable;

οἱ κ' ἐμόν αἶμα πίνοντες ἀλύσσοντες περὶ θυμῷ 70
 κείσονται ἐν προθύροισι. νέωι δέ τε πάντ' ἐπέοικεν,
 ἀρηϊκταμένωι, δεδαῖγμένωι ὀξείῃ χαλκῷ
 κείσθαι· πάντα δὲ καλὰ θανόντι περ, ὅττι φανήηι·
 ἀλλ' ὅτε δὴ πολιόν τε κάρη πολιόν τε γένειον
 αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος, 75
 τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν."
 ἦ ῥ' ὁ γέρων, πολιὰς δ' ἄρ' ἀνὰ τρίχας ἔλκετο χερσὶ
 τίλλων ἐκ κεφαλῆς· οὐδ' Ἐκτορι θυμὸν ἔπειθε.
 μήτηρ δ' αὖθ' ἐτέρωθεν ὀδύρετο δάκρυ χέουσα,
 κόλπον ἀνιεμένη, ἐτέρηφι δὲ μαζὸν ἀνέσχε· 80
 καί μιν δάκρυ χέουσ' ἔπεα πτερόεντα προσηύδα·
 "Ἐκτορ, τέκνον ἐμόν, τάδε τ' αἶδεο καί μ' ἐλέησον
 αὐτήν, εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον·
 τῶν μνήσαι, φίλε τέκνον, ἄμυνε δὲ δῆϊον ἄνδρα
 τείχεος ἐντὸς ἑών, μηδὲ πρόμος ἴστασο τούτῳ· 85
 σχέτλιος· εἴ περ γάρ σε κατακτάνηι, οὐ σ' ἐτ' ἔγωγε

70-71 *om.* D¹. 71. προεύρησι JS. 72. ἀρηϊκταμένων D: ἄρει (ἄρηι Q)
 κτεινομένων(i) Q Bar. 73. φανήηι Ar. Ω: φανήην CGLQSU. 75. αἰσχύνουσι
 CS Vr. A Ven. B. 77. ἄρ' *om.* CHQ Vr. A. 79. ἐτέρωθι J. 81. θακρύσας
 J. 83. τοῖ: σοι *ap.* Did.: τι PQ Par. c g. || ἀνέσχον U Par. b, τινὰ τῶν
 ἀντιγράφων Eust. 84. φίλον GJPQR Vr. A. 85. ἑών Ar. AC Ven. B Bar.
 Mor. Harl. a, King's Par. g², γρ. X: ἰών Ω. 86. γάρ *om.* Syr. || κατακτείνη(i)
 CJ: κατακτείνει U Harl. a: κατακτάνει Q. || οὔτε σ' R.

the lines of Tyrtaios certainly run more smoothly than those of 'Homer,' and they are in all probability older than the Attic redaction.

70. ἀλύσσοντες, here only; apparently a longer form of ἀλύω, *maddened* by drinking human blood—though this does not agree very well with κείσονται. περὶ θυμῷ, *H. G.* § 186. 2.

71. πάντα, any fate, even mutilation, if it come upon him in war; ἀρηϊκταμένωι being concessive, and the clause δεδ. . . κείσθαι being in apposition with πάντα as the most extreme of all cases. πάντα is again taken up in 73 and enforced by περ which belongs to the whole clause, *yea, everything is honourable to him in death.* The sing. ὅττι is again in apposition with πάντα in a very similar way to the preceding κείσθαι, as implying the extreme conceivable.

72. ἀρηϊκταμένωι, here only. As with similar dative compounds it is

doubtful if we should write it in one word or two; ἀρηϊφάτος is in favour of the former alternative. See notes on A 74, N 477, Φ 146.

73. φανήηι, *befall him*; as φάνη βιότοιο τελευτή II 787.

80. κόλπον ἀνιεμένη, see App. G, § 5; for the use of the verb cf. ἀνέσαν πύλας Φ 537, and αἶγας ἀνιεμένους (slitting open), β 300.

83. ἐπέσχον, *held to thy lips*, 494, I 489.

84. φίλε, masc. πρὸς τὸ σημαίνόμενον, like θάλος δν 87.

85. ἑών is preferable to ἰών, as it is the position within the wall whence the defence is to be conducted, not the coming to it, on which stress is laid.

86. σχέτλιος, ambiguous precisely as in 41. If referred to Achilles it is an exclamative nom. as A 231 δημοβόρος βασιλεύς. If the reference is to Hector, we should rather expect σχέτλιε.

κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν τέκον αὐτή,
οὐδ' ἄλοχος πολὺδωρος· ἄνευθε δέ σε μέγα νῶϊν
Ἀργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται.”

ὥς τῷ γε κλαίοντε προσανδήτην φίλον υἱὸν 90
πολλὰ λισσομένῳ· οὐδ' Ἴκτορι θυμὸν ἔπειθον,
ἀλλ' ὃ γε μίμν' Ἀχιλλῆα πελώριον ἄσπον ἰόντα.
ὥς δὲ δράκων ἐπὶ χειρὶ ὀρέστερος ἄνδρα μένησι,
βεβρωκὼς κακὰ φάρμακ'· ἔδν δέ τέ μιν χόλος αἰνός,
σμερδαλέον δὲ δέδορκεν ἐλίσσόμενος περὶ χειρὶ· 95
ὥς Ἴκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,
πύργῳ ἔπι προύχοντι φαεινὴν ἀσπίδ' ἐρείσας.
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
“ὦ μοι ἐγών· εἰ μὲν κε πύλας καὶ τείχεα δύω,
Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει, 100
ὅς μ' ἐκέλευε Τρωσὶ ποτὶ πτόλιν ἡγήσασθαι
νύχθ' ὑπο τήνδ' ὀλοήν, ὅτε τ' ὄρετο δῖος Ἀχιλλεύς.
ἀλλ' ἐγὼ οὐ πιθόμην· ἦ τ' ἂν πολλὸν κέρδιον ἦεν.
νῦν δ', ἐπεὶ ὤλεσα λαὸν ἀτασθαλίῃσιν ἐμήσιν,
αἰδέομαι Τρώας καὶ Τρωιάδας ἐλκεσιπέπλους, 105
μή ποτέ τις εἴπησι κακώτερος ἄλλος ἐμείο·

87. θάλος : τέκος A (γρ. θάλος) Par. c.g. 88. πολὺδωρος : πολυέδνος Mor.
93. ὀρέστερος : A has *n* supr. over c : εἶναι τῶν κατὰ πόλεις ὀρέστερον ἄνδρα
δοκεύησι Did. 95. σμερδαλέος Syr. 100. πρῶτος J and ar. Eust. : ἀνασθῆσει
καταχεύει ar. Eust. 101. πρὸτὶ JPR. : ἡγήσεσθαι J. 102. νύχθ' ὑπὸ λυγαίνῃ
(=σκοτεινῇ) El. Mag. 571. 22. 103. κέρδιον : καὶ κάλλιον διχῶς, Sch. T.
106. ἐμοῖο P Bar.

87. θάλος, so ζ 157 λευσσύντων τοῖόνδε
θάλος χορὸν εἰσοχρύνεσσαν, where it is
treated as if fem.

88. πολὺδωρος, see note on Z 394.
μέγα νῦν ἐπὶ τόπον, Schol. B, i.e. with
ἄνευθε, very far away. This does not
seem very natural, but is better than the
alternative of joining it with κατέδονται,
shall eat again. We should, however,
have expected μάλα.

94. The poison of snakes was supposed
to be derived from herbs which they ate.
μέλλοντες δὲ τινα ἐλλοχᾶν ἢ ἀνθρώπων ἢ
θῆρα θανατηφόρους ῥίζας ἐσθίουσι καὶ τὰς
ποὰς τοιαύτας, Aelian H. A. vi. 4. Cf.
columba mala gramina pascit, Virg. Aen.
ii. 471 in a passage imitated from this.

95. ἐλίσσόμενος περὶ χειρὶ, coiling
round (inside) the hole, cf. A 317. The
description is due rather to human
nervousness than to accurate observa-

tion of nature, as a snake under the
circumstances would certainly prefer to
retire into the hole.

98. For the scheme of the following
speech compare that of Agenor, Φ 552 ff.,
and see the remarks in the Introduction.

100. The allusion is to Polydamas'
speech in Σ 249 ff., q.v. ἀνασθῆσει ἀντὶ
τοῦ περιάψει, Schol. B. Cf. ἐλεγχείην
καταχεύει Ψ 408, ξ 38 ; μῶμον ἀνάψει
β 86.

102. ὑπο, temporal, see note on II
202 ; or perhaps in a local sense under
cover of the night ('regarded as a space
of darkness,' H. G. § 203 ; as in θεὸν διὰ
νύκτα μέλαιναν, etc.). Cf. ὑπνοῖος. The
use of temporal slightly differs from
that in II and approaches that of later
authors, as it implies only in the course
of, not during.

103 = E 201. 105 = Z 442.

‘Ἐκτωρ ἦφι βίηφι πιθήσας ὄλεσε λαόν.
 ὥς ἐρέουσιν· ἐμοὶ δὲ τότ’ ἂν πολὺν κέρδιον εἴη
 ἄντην ἢ Ἀχιλῆα κατακτείναντα νέεσθαι,
 ἥε κεν αὐτῷ ὀλέσθαι ἐνκλειῶς πρὸ πόλλης. 110
 εἰ δέ κεν ἄσπίδα μὲν καταθείομαι ὀμφαλόεσσαν
 καὶ κόρυθα βριαρὴν, δόρυ δὲ πρὸς τείχος ἐρείσας
 αὐτὸς ἰὼν Ἀχιλῆος ἀμύμονος ἀντίος ἔλθω,
 καὶ οἱ ὑπόσχωμαι Ἑλένην καὶ κτήμαθ’ ἅμ’ αὐτῇ 115
 πάντα μάλ’, ὅσά τ’ Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν
 ἡγάγετο Τροίηνδ’, ἥ τ’ ἐπλετο νείκεος ἀρχή,
 δωσέμεν Ἀτρεΐδῃσιν ἄγειν, ἅμα δ’ ἀμφὶς Ἀχαιοῖς
 ἄλλ’ ἀποδάσσεσθαι, ὅσα πτόλις ἦδε κέκευθε.
 Τρῳσὶν δ’ αὖ μετόπισθε γερῶσιον ὄρκον ἔλωμαι

107. ἦφι: ἦι D: Ἴφι Ar. *Lex.* 87. 8. 108. κέρδιον: αἱ κατ’ ἄνδρα πολὺν
 κάλλιον Did.: διχῶς Sch. T. 109. κατακτείναντι {CD} Harl. a, Mosc. 2, Par.
 b¹ h: Ar. διχῶς. 110. αὐτὸν {C} PR Harl. a, Mosc. 2, Vr. A: ἡ αὐτὸν U^m.
 111. μὲν om. GPR. || ὀμφαλόεσσαν: οηλά τε πάντα Syr. 113. ἀντίον C
 Ven. B Vr. A. 115. ὅσα τ’: ὅς(ς) PR. || ἐνὶ: ἐπὶ A (*supr.* ni) DR. 116.
 τροίην (om. δ’) (Ar. ?) PR. 117. ἅμα τ’ DH (L *supr.*) PSU Ven. B. 118.
 ἀποδάσσεσθαι Ar. CJU Ven. B: ἀποδάσσεσθαι Q: ἀποδά(ς)ασθαι Ω. || ὅσα: ὅσα τε
 DH Vr. b d A, γρ. A: ὅσα τε Q. || πόλις JPRU. 119. ἔλωμαι: γρ. ὀμῶμαι A.

108. τότ’ ἂν, τό κεν (Brandreth) is probably right.

109. The reading of the text, κατακτείναντα . . αὐτῷ, is by far the best attested, though the natural tendency to assimilate the case has left marks on the MSS. The dat. αὐτῷ seems necessary to keep up the connexion with ἐμοί: the acc. would be ambiguous, as it might refer to Achilles. But the part. κατακτείναντα has yielded as usual to the influence of the infin. with which it is closely connected (*to slay and return*), and is undoubtedly more Homeric (*H. G.* 243. 3 d) than the dat. which Ar. read as an alternative. The harshness of the acc. interposed between the two datives is more apparent than real. The proposal to take αὐτῷ = ὑπ’ αὐτοῦ, suggested by An., is not admissible. It would be better to read αὐτοῦ on the spot, with Heyne (αὐτόθ’, van L.). ἄντην, *man to man*, with κατακτείναντα. It takes the emphatic place to point the contrast with 99. νέεσθαι, *to return home*, with the idea of *happy return* which belongs to the verb and its derivative νόστος.

110. This is the only instance of κεν with the infin. in H.: cf. I 684. The addition of the particle to the second of

two disjunctive clauses is found also in A 431–33, δ 546. It is more commonly added to both clauses, *H. G.* § 363. 2 b. It seems to serve here as a reinforcement of the ἂν above, which colours with its contingent tone the subordinate clauses depending on it. But we should certainly have rather expected the familiar ἥε καί.

111. For the construction of the εἰ-clause without an apodosis see Φ 556.

113. αὐτός, *by myself*, without my arms.

115–16. Cf. H 389–90. ἥ is perhaps for δ, ‘attracted’ to the gender of ἀρχή, the antecedent being the whole preceding clause as in ἡ θέμις ἐστίν; though it may with some violence be referred to Ἑλένην. The variant Τροίην for Τροίηνδ’ is very likely right, though it does not appear in the parallel passage. Compare K 268 with note.

117. ἀμφίς, *apart from Helen’s property*, which is surrendered in its entirety. It is hardly so well taken as ἀνδιχα, *in half*.

119. Τρῳσίν, *at the hands of the Trojans*, the dat. as with δέχομαι, etc.; *H. G.* § 143, n. 2. γερῶσιον, sworn by the γέροντες in the name of the people.

μή τι κατακρύψειν, ἀλλ' ἄνδιχα πάντα δάσεσθαι 120
[κτῆσιν, ὅσην πτολίεθρον ἐπήρατον ἐντὸς ἔργει].
ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός ;
μή μιν ἐγὼ μὲν ἴκωμαι ἰών, ὁ δέ μ' οὐκ ἐλεήσει
οὐδέ τί μ' αἰδέσεται, κτενέει δέ με γυμνὸν ἔοντα
αὐτως ὥς τε γυναιῖκα, ἐπεὶ κ' ἀπὸ τεύχεα δύω. 121
οὐ μὲν πῶς νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης

120. δάσεσθαι Ar. ? Sch. T: δάσαοαι Ω. 121 om. ADH. ἔργε Vr. b.
122. τί ἦ (τίη) Ar. χωρὶς τοῦ δ: others τί θη? 123. ἐγὼν R Vr. A. μὲν
om. PR: μιν D. ἠ ἐλεήσῃ Vr. d².

120. δάσεσθαι, so Stephanus and Heyne for δάσασθαι of MSS., which cannot be right. The aor. infin. might stand by itself, lit. *an oath for dividing*, as δ 253 ὥμοσα μὴ μὲν ἀναφῆναι without statement of time (Lendrum in *C. R.* iv. 100); but when the fut. has already preceded, the constr. would be very harsh. Schol. T μέλλοντός ἐστι· διὸ διὰ τοῦ σ (*debut esse* διὰ τοῦ ε, Heyne) implies that the reading is old; and the variation in 118 shews how little trust can be reposed on ms. testimony in such a matter. See note on Σ 511-12, where we see the origin of the aor., and whence 121 has been interpolated. It is an objectionable tautology after 118.

123. ἴκωμαι, approach as ἰκέτης. So also Ξ 260 τὴν ἰκόμην φεύγων. μὴ with subj. expresses apprehension, which is followed by an assertion (fut. indic.) as ε 415 μὴ πῶς μ' ἐκβαίνοντα βάλλῃ. . . μελέη δέ μοι ἔσσεται ὁρμή (*M. and T.* § 261). The parallel Φ 563-65 is also similar (μὴ με . . νοήσῃ . . μάρψῃ . . οὐκέτ' ἔπειτ' ἔσται).

124. αἰδέσεται, *respect* my character, as suppliant and therefore αἰδοῖος (Φ 75).

126. It is impossible to explain with any confidence the phrase ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης. It recurs, with variations, several times in Greek, but not in a way to throw much light on the present passage. The other instances are τ 163 οὐ γὰρ ἀπὸ δρυὸς ἔσει παλαιφάτων οὐδ' ἀπὸ πέτρης: quoted by Plato *Apol.* 34 D καὶ γὰρ αὐτὸ τοῦτο τὸ τοῦ Ὀμήρου, οὐδ' ἐγὼ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης πέφυκα, ἀλλ' ἐξ ἀνθρώπων: *Iler.* 544 D ἡ οἰεὶ ἐκ δρυὸς ποθεν ἢ ἐκ πέτρας τὰς πολυτέλας γίγνεσθαι: *Hesiod Theog.* 35 ἀλλὰ τίη μοι ταῦτα περὶ δρὺν ἢ περὶ πέτρην: *Platt (J. P.* xix. 48) adds *Cic. ad Att.* xiii. 28, *Ovid Ars Am.* ii. 541, and *Nonnus* xlviii. 504 τίς δρὺν μῦθον ἔλεξε . . καὶ εἰς γάμον ἡγαγε

πέτρην. It seems that there must have been some familiar connexion between the two words which permitted them to be used together in various contexts by some virtue of allusiveness now lost. How common this is with proverbial expressions in ordinary conversation hardly needs to be pointed out. A homely analogy may be found in the phrase 'cock and bull,' the French *coq-à-l'âne*, which starting from some old witch-story of the turning of a cock into a bull originally implied aimless discursiveness, but is now used to express gross incredulity. So the phrase here used seems to mean *idle talk*: in τ and Plato it refers to mythical origin, the line in *Hesiod* sharing both connotations; it ends in *Nonnus* with the idea of *inevailability* (cf. our 'stocks and stones' with the same sense, and also with that of idolatry). All may naturally spring from some primitive folk-tale of the origin of mankind from stones or trees. We might here put ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης in inverted commas, *croon him the tale 'from oak or tree'*. In any case we must not seek in the words a rustic background to the lovers' seat—such an idea is neither *Epic* nor *Greek*. A. B. Cook in *C. R.* xv. 322 (where a review of previous attempted explanations is given) seeks a more definite reference in *δαριζέμεναι*, which he holds to be properly used not only of lovers' dalliance, but of the boastful challenge of the warrior, beginning commonly with a proclamation of his ancestry, so that there is no 'grim irony' or oxymoron in the πολέμου δαριστής, but the straightforward 'challenge of battle' (N 291, P 228). Cook therefore explains that it will be no use for Hector to face Achilles with boasts of his fabulous ancestry 'from stock or stone,' and

τῶι ὀαρίζεμεναι, ἃ τε παρθένος ἡθέός τε,
 παρθένος ἡθέός τ' ὀαρίζετον ἀλλήλοιν.
 βέλτερον αὐτ' ἔριδι ξυνέλαννέμεν ὅττι τάχιστα·
 εἶδομεν ὀπποτέρῳ κεν Ὀλύμπιος εὖχος ὀρέξῃ." 130
 ὧς ὥρμαινε μένων, ὁ δέ οἱ σχεδὸν ἦλθεν Ἀχιλλεύς
 ἴσος ἐνναλίῳι, κορυθαίκι πτολεμιστῇ,
 σείων Πηλιάδα μελίνην κατὰ δεξιὸν ὦμον
 δεινὴν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἵκελος αὐγῇ
 ἢ πυρὸς αἶθομένου ἢ ἡελίου ἀνιόντος. 135
 Ἔκτορα δ', ὡς ἐνόησεν, ἔλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη
 αὐθι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθείς.
 Πηλεΐδης δ' ἐπόρουσε ποσὶ κραιπνοῖσι πεποιθώς.
 ἥντε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν,
 ῥήτιδ' οἶμησε μετὰ τρήρωνα πέλειαν· 140
 ἢ δέ θ' ὕπαιθα φοβεῖται, ὁ δ' ἐγγύθεν ὀξὺ λεληκώς
 ταρφέ' ἐπαΐσσει, ἐλέειν τέ ἐθυμὸς ἀνώγει.
 ὧς ἄρ' ὁ γ' ἐμμεμαὼς ἰθὺς πέτετο, τρέσε δ' Ἔκτωρ
 τεῖχος ὕπο Τρώων, λαιψήρὰ δὲ γούνατ' ἐνώμα.

128. ἀλλήλοισι(ν) CDHPS Ven. B. 129. ὅττι τάχιστα: ἐν ἄλλῳι ὄφρα
 τάχιστα A. 130. ὀρέσει PR: ὀρέξει Harl. a. 132. εἵκος H, and *τινὲς* Sch.
 PT. || πολεμιστῇ(ι) CQU. 133. In Pap. λ this is preceded by a line containing
 the letters]ναμ[. 135. αἰθομένοιο P. 136. ἔκτορα: ἢ ἔκτωρ U *supr.* ||
 τρόμος: ἢ τρόμῳι U *supr.* 137. μένων L. 139. ἐλαφρότερος P. ||
 πετεεινῶν S. 140 *om.* Ut. 143. ὁ γε μεμαὼς S. || πέτετο: τρέπετο P
 (*supr.*) R. || τρέσε: τρέε Mor. 144. τείχει (A *supr.*) C Ven. B: τείχην Mor.
 Bar.: τείχεος Vr. b. || λαιψήρὰ GH.

translates 'by no means now may one parley with him (of descent) from stock or stone, as lad and lass, lad and lass parley each with the other.' But this is very harsh, and the mention of 'lad and lass' seems expressly to exclude any martial connotation.

128. The *epanalepsis* was greatly admired by ancient critics, but has offended the moderns, who maintain that the moment is not suitable for such artificial flowers of speech. Heyne and others accordingly reject the line.

129. *ξυνελαυνέμεν*, the act. is only here used intrans.; cf. *σύμβαλον* II 565. ὅττι τάχιστα: if we adopt the variant ὄφρα τάχιστα, the colon should be placed before the word ὄφρα, as in N 326, etc. Reading ὅττι the punctuation must be as in the text, as I 659, O 146, Ψ 403, 414, cf. 71; εἶδομεν being added asyn-

detically as in O 532. (The use of ὅττι with superl. occurs in H. only in this phrase.) Paley compares Aisch. *Cho.* 890 εἰδῶμεν ἢ νικῶμεν ἢ νικώμεθα.

132. κορυθαίκι only here, in sense = κορυθαῖδ' ὄλῳι. Compare the doubtful *τρι-χαίκες*, τ 177.

134. ἀμφί, to right and left, of the armour generally. Cf. N 245 χαλκὸς ἐλάμπε περὶ στήθεσσι.

140. οἶμῃς, swoops; also 308, 311, ω 538. Cf. οἶμα Φ 252, and note on N 64.

141. ὕπαιθα, before him, as Φ 493.

143. τρέσε, fled, not feared: ὅτι τὸ τρέσαι οὐ τὴν πτόησιν σημαίνει, ἀλλὰ συνήθως αὐτῷ φεύγειν. ἐπήγεγκε γοῶν "τεῖχος ὕπο Τρώων," An. For this remark see on N 515, Φ 288.

144. λαιψήρὰ, see note on 24.

οἱ δὲ παρὰ σκοπιὴν καὶ ἔρινεόν ἡνεμόεντα 145
 τείχεος αἰὲν ὑπέκ κατ' ἄμαξιτόν ἐσσεύοντο,
 κρουνῶ δ' ἴκανον καλλιρρόω· ἔνθα δὲ πηγαὶ
 δοιαί ἀναΐσσουσι Σκαμάνδρου δινήμεντος·
 ἡ μὲν γάρ θ' ὕδατι λιαρῶι ῥέει, ἀμφὶ δὲ καπνὸς
 γίνεται ἐξ αὐτῆς ὥς εἰ πρὸς αἰθομένοιο. 150

145. [ἡνεμόε]ssan Δ *supr.* 146. ὑπέκ: ὑπὲρ G. 147. κρουνῶι .
 καλ(λ)ιρ(ρ)ῶι GT. 148. ἀναΐσκουσι PL: ἀναΐσχουσι Q. καμάνδρου L Harl. a.
 149. χλιαρῶι P. 150. γίγνεται L.

145. Where the σκοπιή was we cannot say. It can hardly be, as the scholia think, the tomb of Aisyetes where Polites is posted as σκοπός in B 793, for that must have been far from the wall. The ἔρινεός is named as a landmark again in Z 433, A 167.

146. The idea seems to be that a wagon-track ran round the town at a short distance from the wall, and that both keep away from under the wall in order to secure the better going of this road. ἀμασιτός does not recur in H. Cf. κ 103 λέην ὁδόν, ἥ περ ἄμαζαι . . καταγίγειον ἔλην.

147. ἔνθα δὲ MSS., ἔνθα τε Hermann and most edd. See note on X 21. The two springs are of necessity at the root of all speculations on the question whether or no the poet is describing an actual locality with which he was personally acquainted. Lechevalier thought that he had discovered them at the foot of the hill of Bounarbashi, which therefore for many years held an unquestioned claim to be the site of Troy. But further investigations shewed, firstly, that there were at this spot not two springs but very many—the Turks call the place 'the Forty Eyes' (i.e. springs); secondly, that to the thermometer all the springs were of the same temperature, whatever they might be to the fancy. Virchow (*Beiträge zur Landeskunde der Troas*, 13-45) has tested all the springs round the plain of Tröy, and finds that there are but trifling differences of temperature between them. There are hot springs in the Troad, but they lie far away to the SW. (at Tuzla and Lidja Hammâm) and are quite out of the question. It is, however, remarkable that the Menderé, which we are bound to identify with the Skamandros, rises in Ida from two very large springs notably differing in temperature. Clarke in 1801 found them to be 34° and 69° Fahr.

respectively, Barker Webb in 1819 43° and 70°, Virchow in 1879 8·4° and 15·8° Cent. (=47·12° and 60·44° F.), the differences depending doubtless on the amount of melting snow which probably supplies the cold spring. This admirably suits the words of the text: the more so as πηγαὶ Σκαμάνδρου must mean *sources of Skamandros*, not merely 'springs flowing into Skamandros.' But the sources in question, so far from being close under Troy, whether we place it at Hissarlik or Bounarbashi, are some twenty miles away to the SE., close under the top of Ida. The conclusion is inevitable: the topography of the Μῆνις is a fancy picture, composed of fragments of real geography known by hearsay to a poet not personally acquainted with the locality. The piece of information about the springs is just such as might have been brought home to Greece by campaigners in the Troad: not only is the spot itself, according to the descriptions, one eminently calculated to impress the imagination, but it was in all likelihood the seat of the worship of the διπετῆς ποταμός in connexion with the ancient cultus of Zeus upon Gargaros. Whether from confusion of the tradition or from merely poetical motives, the poet transfers the source of the river bodily to the foot of the hill of Troy.

148. Ar. endeavoured to evade the difficulty of the expression πηγαὶ Σκαμάνδρου above mentioned by assuming an ellipse of a preposition, ἐξ or ἀπό, as though 'springs fed by Skamandros.' This is quite indefensible.

150. The 'steam' from the water may be understood to apply to winter only, as the following θέρεϊ may imply. Such a phenomenon has not been observed at the source of the Skamandros, but would be quite possible in very cold weather with water at a constant temperature of over 60° F.

ἢ δ' ἑτέρη θέρεϊ προρέει εἰκὺα χαλάζῃ
 ἢ χιόνι ψυχρῇ ἢ ἐξ ὕδατος κρυστάλλῳ.
 ἔνθα δ' ἐπ' αὐτῶν πλῦνοι εὐρέες ἐγγὺς ἔασι
 καλοὶ λαῖνεοι, ὅθι εἴματα σιγαλόεντα
 πλύνεσκον Τρώων ἄλοχοι καλάι τε θύγατρες 155
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἔλθειν νῆας Ἀχαιῶν.
 τῇ ῥα παραδραμέτην, φεύγων, ὁ δ' ὀπισθε διώκων·
 πρόσθε μὲν ἐσθλὸς ἔφευγε, δῖωκε δέ μιν μέγ' ἀμείνων,
 καρπαλίμως, ἐπεὶ οὐχ ἱερότιον οὐδὲ βοείην
 ἀρνύσθην, ἃ τε ποσσὶν ἀέθλια γίνεται ἀνδρῶν, 160
 ἀλλὰ περὶ ψυχῆς θεόν Ἑκτορος ἵπποδάμοιο.
 ὥς δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
 ῥίμφα μάλα τρωχῶσι· τὸ δὲ μέγα κείμεν ἀέθλον,
 ἢ τρίπος ἢ ἐ γυνή, ἀνδρὸς κατατεθνηῶτος·

152. ψυχρῳ Pap. λ (*surp.* H). 154. ὅθι: τόθι Pap. λ. 156. τὸ πρὶν :
 πρὶν P. 158. μιν om. PR. || ἐν ἐνίοις φέρεται στίχος ὑπὸ τοῦτον εὐτελής, φεῦγ'
 υἱὸς πριάμοιο, δῖωκε δὲ δῖος ἀχιλλεύς, Did. 159. ἱερότιον Vr. b. 160. ἃ τε :
 ὅτε D. || γίνεταί L. 162. τέρμασι C. 163. τρωχῶσι T Vr. A. || δὲ: δὴ L. ||
 κείμεν μέγα P: κείμεν μέγ' L Lips. 164. ἢ τρίπος: ἵππος Mosc. 2. || κατα-
 τεθνηῶτος A (*surp.* H) CDGQT.

152. ἐξ ὕδατος, the prepositional phrase is used attributively, *ice formed from water*.

153. πλῦνοι, *washing-troughs*, cf. § 40, 86. Schliemann has found such basins at the foot of Hissarlik, but they are of Roman brickwork. They would be, of course, a necessity to any ancient city. In the same passage of § (26) we also find *σιγαλόεντα* used of *dirty* clothes. It is an *epitheton ornans* expressing probably the natural gloss of linen (Studniczka, p. 50). The princess Nausikaa herself washes the clothes as the wives and daughters of the Trojans do here.

157. φεύγων, ὁ δὲ . . διώκων is better Greek than ὁ μὲν φεύγων which we should be inclined to expect. Pindar *I.* vi. 60 νίκας τρεῖς, ἀπ' Ἰσθμοῦ, τὰς δ' ἀπ' ἐνφύλλου Νεμέας. 'It is usual, when an expression which denotes a sum is followed by the items, that only the second should be marked as such,' W.-M. *Her.* ii. 144, where other instances will be found. So H 420 ὀτρύνοντο νέκυν τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην, and see note on Ω 527.

158 is rejected by Bekker, Düntzer,

and Nauck as a weak and tautological addition. The further line given by Did. (see above) is still worse.

159. βοείην, perhaps a shield, as P 492, q.v. A mere hide seems too cheap a thing for a prize, though Schol. T says καὶ νῦν οἰταῖοι Ἡρακλεῖ πενταετήριον ἀγῶνα ποιοῦντες βύρσας διδῶσιν. ἱερότιον: an animal for sacrifice, probably an ox, cf. Ψ 260. So also in § 250, ρ 600.

162. Heyne suspects 162-65 as a later addition; the chariot-race with 'tripod or woman' for a slave seems to belong to a later stage of society than the primitive βοείην and ἱερότιον of 159—a thought which has suggested expansion. But 165 at least is indispensable: see below.

163. τρωχῶσι, for τρωχάνοσι or rather τρωχάωσι, see on O 666. τὸ δὲ marks the opposition, 'and in that case a great prize is set.'

164. ἀνδρὸς κατατεθνηῶτος is best taken with ἀέθλον, on the analogy of Ψ 631 βασιλῆος ἀέθλα. Cf. An., ὅτι ἀμφίβολον πότερον ἀνδρὸς τεθνεῶτος γυνή, ἢ ἐπὶ τεθνεῶτι ἀνδρὶ, ὃ καὶ ὑγιές· οὐκ οἶδε γὰρ ἄλλους ἢ τοὺς ἐπιταφίους ἀγῶνας Ὀμηρος.

ὥς τὼ τρίς Πριάμοιο πόλιν πέρι δινηθήτην 165
 καρπαλίμοισι πόδεσσι· θεοὶ δ' ἐς πάντες ὀρώωντο.
 τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
 “ὦ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τεῖχος
 ὀφθαλμοῖσιν ὀρώμαι· ἐμὸν δ' ὀλοφύρεται ἦτορ
 Ἕκτορος, ὅς μοι πολλὰ βοῶν ἐπὶ μηρί ἔκειν 170
 Ἰδης ἐν κορυφήσιν πολυπτύχου, ἄλλοτε δ' αὖτε
 ἐν πόλει ἀκροτάτῃ· νῦν αὖτέ ἐ δῖος Ἀχιλλεὺς
 ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκει.
 ἀλλ' ἄγετε φράζεσθε, θεοί, καὶ μητιάσθε,
 ἥέ μιν ἐκ θανάτοιο σάώσωμεν ἥέ μιν ἤδη 175
 Πηλεΐδῃ Ἀχιλῆϊ δαμάσσομεν ἐσθλὸν ἔοντα.”
 τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “ὦ πάτερ ἀργικέραυνε κελαινεφές, οἶον ἔειπες·
 ἄνδρα θνητὸν ἔοντα, πάλαι πεπρωμένον αἴσῃ,
 ἀψ' ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι ; 180
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.”
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

166. δ' ἐς AQRS Vr. b Δ, γρ. X: δέ ἐ Vr. d: δὲ DIHP: δέ τε Ω. 168.
 τεῖχος: ἄστυ Plato *Rep.* iii. 388 c. 171. κορυφοῖσι L: κνημοῖσι D. 172. ἐ
 om. AQ. 178. ἔειπας DU.

165. Aristotle (*Poet.* 24) quotes the pursuit thrice round the city as an absurdity (*ἄλογον*) for the stage, but permissible to an Epic poet. The supposed impossibility of it was apparently the motive which induced some critics, in defiance of the plain and only possible sense of the words, to take πόλιν πέρι δινηθήτην to mean ‘make a circuit hard by the city’; comparing περὶ πτόλιν μαρνάμενοι Z 327 and similar phrases. Heyne, who adopted this idea, subsequently abandoned it, pointing out that the addition of τρίς removed all doubt as to the meaning of the words, which cannot be taken otherwise than in Ω 16 τρίς ἐρύσας περὶ σῆμα Μενουτιάδω. A triple circuit of the hill of Hissarlik, though a severe course, is by no means an absurd impossibility for a strong man; see Schliemann, *Ilios*, p. 142. So Virgil understood the words, while varying the application; *ter circum Iliacos raptaverat Hectora muros*, *Aen.* i. 483. Erhardt suggests that the ὥς originally opened a new section of the tale, being followed by 208 immediately; only

when the connexion had been severed by the long interpolation was the simile 162-64 added, and ὥς made to refer back to it. See *Introduct.*

166. For δ' ἐς the ordinary reading is δέ τε. This gives the usual dactyl before the bucolic diaeresis, but the text is better supported and suits the sense better, as ἐσορᾶν is the regular verb for *looking on*, Δ 4, 9, Ω 23 etc.

171. In Θ 48 Zeus has an altar on Gargaros, the highest peak of Ida (5806 feet above the sea). Schliemann found there a slab of marble which he believed to have been an altar; *Troja*, 332-37.

174-76. Compare the similar passage concerning Sarpedon, II 135-38; so also 179-81 = II 441-43.

182-84 = Θ 38-40. (οἱ ἀστερίσκοι) ὅτι ἐνταῦθα ὕμῳ λέγονται, κατὰ δὲ τὴν πρὸ τῆς κόλου μάχης ἀγορὰν τῶν θεῶν οὐκέτι. An. There is no doubt that the lines are far more intelligible after the hesitating speech of Zeus here than when alluding to his very uncompromising threats in Θ 5-27. He may be supposed now to recognize, in spite of his proposal

“θάρσει, τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
 πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι·
 ἔρξον ὅπῃ δὴ τοι νόος ἔπλετο, μηδ’ ἔτ’ ἐρώει.” 185
 ὥς εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην·
 βῆ δὲ κατ’ Οὐλύμποιο καρήνων αἶξασα.
 “Ἐκτορα δ’ ἀσπερχές κλονέων ἔφεπ’ ὥκυν Ἀχιλλεύς.
 ὥς δ’ ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,
 ὄρσας ἐξ εὐνῆς, διὰ τ’ ἄγkea καὶ διὰ βήσσας· 190
 τὸν δ’ εἴ πέρ τε λάθῃσι καταπτήξας ὑπὸ θάμνῳ,
 ἀλλὰ τ’ ἀνιχνέων θέει ἔμπεδον, ὄφρα κεν εὔρῃ·
 ὥς Ἐκτωρ οὐ λήθε ποδώκεα Πηλεΐωνα.
 ὅσσάκι δ’ ὀρμήσειε πυλάων Δαρδανιάνων
 ἀντίον αἵξασθαι, ἐνδμήτους ὑπὸ πύργους, 195
 εἴ πὼς οἱ καθύπερθεν ἀλάλκοιεν βελέεσσι,
 τοσσάκι μιν προπάρειθεν ἀποτρέψασκε παραφθὰς
 πρὸς πεδίον, αὐτὸς δὲ ποτὶ πτόλιος πέτετ’ αἰεῖ.
 ὥς δ’ ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν·

183. τριτογένεια G. 185. ὅποι P. 186. ὥτρυνε R Vr. d. || πάρος : μένος Cant. 188. ὥκυν : ἐγγύν J. 192. ἐνιχνέων H. || εὔροι P Vr. b.
 194. ὀρμήσκειτο P. 195. ἀντίος H. || αἵξασθαι DU : αἵξασθαι Ω. || ὑπὸ : ἐπὶ CGJP(QRST) (ἐπὶ πύργους εὐτυμῆτους R) : ποτὶ “Vat. 10.” 197. ἀποτρέψασκε (Ar.?) H Syr. : ἀποστρέψασκε Ω (Maass wrongly gives ὑποστρέψασκε as lemma in T) : διχῶς καὶ παρατρέψασκε Ar. (παραστρέψασκε Bekk.). || παραστάς GPR.
 198. πεδίον γ’ G. || προτὶ D. || πέτατ’ Syr. and ar. Did. 199-201 ἀθ. Ar.

to save Hector, that the fated time has come, and he cannot resist. In Θ he still has a free hand.

188. Cf. on A 496. The analogy of T 492, Φ 533, where κλονέων is used absolutely, leaves no doubt that Ἐκτορα is to be taken as the object of ἔφεπε alone.

194. The only explanation of this passage seems to be that Hector is still running along the wagon-track (146), but that Achilles is taking the shorter but rougher course immediately under the walls. Thus though he cannot overtake Hector, he can cut him off whenever he attempts to reach the gate. For the Dardanian gate see on E 789. The fact that the Skaian gate is not named is in favour of Ar.’s identification of the two. This part of the description evidently applies to the whole of the first three circuits.

195. αἵξασθαι, as we have ἐφορμάται ποιήσμεν, Φ 399; the fut. is similarly used after μέμονα (H 36), etc. Besides,

though we find both αἶξαι and αἵχθῆναι, the aor. mid. does not recur (see on Ψ 773), whereas the fut. of intrans. verbs is commonly in the mid. (Bekker, H. B. i. 196). The aor. or pres. infin. is usual after ὀρμᾶν (Θ 511, K 359, X 188, Φ 265, 572, δ 282), which may account for the change. For ἀντίος = in the face of an inanimate object cf. O 694 ἴθυσεν νεὸς . . ἀντίος αἶξας, and T 463. It is possible of course to take πυλάων directly with ὀρμήσειε, dashed for the gate.

196. For the dat. οἱ with ἀλάλκοιεν cf. I’ 9, E 779, Z 109.

197. προπάρειθεν may be taken either in a local or temporal sense; cf. K 476. ἀποτρέψασκε seems more suited than ἀποστρέψασκε to express the idea turning him aside. The latter would rather mean ‘making him wheel round.’ ποτὶ πτόλιος, on the city side of him.

199-201. ἀθετοῦνται στίχοι τρεῖς ὅτι καὶ τῇ κατασκευῇ καὶ τῷ νόηματι εὐτελεῖς· καὶ γὰρ ἀπραΐζαν δρόμον καὶ τὸ ἀπαράβατον σημαίνουσιν, ἐναντίως τῷ “ὥς δὲ τ’

οὐτ' ἄρ' ὁ τὸν δύναται ὑποφύγειν οὐθ' ὁ διώκειν· 200
 ὥς ὁ τὸν οὐ δύνατο μάρψαι ποσὶν οὐδ' ὃς ἀλύξαι.
 πῶς δέ κεν Ἑκτωρ κῆρας ὑπεξέφυγεν θανάτοιο,
 εἰ μὴ οἱ πύματόν τε καὶ ὕστατον ἦντετ' Ἀπόλλων
 ἐργύθειν, ὅς οἱ ἐπῶρσε μένος λαιψηρά τε γούνα ;
 ἄλλοισιν δ' ἀνένευε καρῆατι δῖος Ἀχιλλεύς, 205
 οὐδ' ἔα ἰέμεναι ἐπὶ Ἑκτορι πικρὰ βέλεμνα,
 μὴ τις κῦδος ἄροιτο βαλῶν, ὁ δὲ δεῦτερος ἔλθοι.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα,
 ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο, 210

200. ἀποφύγειν (I). 201. ὥς ὁ : ὥς ῥα ACJU Syr. Ven. B Vr. b : ἐν ἀλλὰ
 ὥς ὁ τὸν A. || δύναται JL (P *man. rec.*) R (X lemma). 202. ὑπεξέφερε(ν) Ar.
 Syr., γρ. TX. 205. ἄλλοισιν ADH¹P Syr. Bar. Mor., γρ. Harl. a : λαοῖσιν ?
 ("παρὰ τοῖς νεωτέροις" X). || ἀνένευε H. 206. εἴα ἔμεναι Eust. 207.
 βαλῶν : ἐλῶν S. || ἔλθ(η) JQ (*supr. oi*) U Vr. b. 209 *om.* H¹.

ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι" (162). Against the latter objection it may be pointed out that there is every poetical justification for one simile to introduce the chase by the notion of speed, and another to close it by a representation of helpless fatigue. Indeed Virgil's imitation in *Aen.* xii. 908 shews that no poetical objection can be made, while the vividness of the feeling described is one which will come home to every one. The main difficulty lies in 200, which seems tautological and awkward, though quite intelligible, in expression. It may be a mere gloss. The difference between διώκειν and μάρψαι will be noticed; the inability to catch in reality is not compared to the inability to catch in a dream, which would be commonplace enough, but to the feeling of inability even to move in pursuit—a far more effective point. Achilles' powerlessness to overtake Hector is depicted with the utmost vividness when compared to the dreamer's feeling that he has to move and yet is rooted to the ground. For the omission of τις as subject cf. N 287. The length of the -ωι of ὀνείρωι is suspicious, but v. A 484, E 215; and so -ηι remains long in Δ 412. Various emendations have been proposed, but are too violent to command assent. The whole question of the genuineness of the lines is to some extent involved in those which follow. See therefore App. K, § 7.

202-4. For a discussion of this much disputed passage see App. K.

206. Note the hiatus ἐπὶ Ἑκτορι: there seems to be no explanation—certainly not in the initial s of (σ)έχ-ω.

207. Compare K 368, which may be imitated from this, though the converse is not impossible.

208. τὸ τέταρτον, after completing three circuits they are just beginning one more, the springs being near the starting-point.

209-10=Θ 69-70, 212=Θ 72, where see notes. ὅτι ἐντεῦθεν ἡ Ψυχοστασία Αἰσχύλου πέπλασται, ὡς τοῦ Διὸς τὰς ψυχὰς ἰσάντος, οὐ θανατηφόρους μοίρας, An. Compare Plutarch *de aud. poet.* (p. 17 B) τραγωιδίαν ὁ Αἰσχύλος ὅλην τῷ μύθῳ περιέθηκεν, ἐπιγράψας Ψυχοστασίαν. καὶ παραστήσας ταῖς πλάστιγι τοῦ Διὸς ἐνθεν μὲν τὴν Θέτιν ἐνθεν δὲ τὴν Ἥδω. δεομένας ὑπὲρ τῶν νίων μαχομένων. The latter passage, like the schol. quoted on Θ 70, shews that the Ψυχοστασία dealt with the death of Memnon, not of Hector. Apparently Aeschylus took the idea of the weighing and transferred the scene, with the characteristic determination of the Greek artist to have a free hand with his materials, which has led to the general avoidance by the tragedians of the few opportunities offered by the *Iliad* and *Odyssey* for dramatic treatment. The weighing of souls after death is a familiar symbol in Egyptian religion, and may also have had its influence on Aeschylus.

τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἑκτορος ἵπποδάμοιο,
ἔλκε δὲ μέσσα λαβών· ῥέπε δ' Ἑκτορος αἵσιμον ἡμαρ,
ῥάχετο δ' εἰς Αἴδαο, λίπεν δέ ε' Φοῖβος Ἀπόλλων.

Πηλεΐωνα δ' ἔκανε θεὰ γλαυκῶπις Ἀθήνη,
ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα· 215

“νῦν δὴ νῶϊ γ' ἔολπα, διύφιλε φαίδιμ' Ἀχιλλεῦ,
οἴσεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας,
Ἑκτορα δηϊώσαντε μάχης ἅατόν περ ἔοντα.
οὐ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι,
οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων 220
προπροκυλινδόμενος πατρὸς Διὸς αἰγιόχοιο.

ἀλλὰ σὺ μὲν νῦν στήθι καὶ ἄμπνυε, τόνδε δ' ἐγὼ τοι
οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι.”

ὥς φάτ' Ἀθηναίη, ὁ δ' ἐπείθετο, χαίρει δὲ θυμῷ,
στῇ δ' ἄρ' ἐπὶ μελήης χαλκογλώχινος ἐρείσθεις. 225

211. δ': ε' Q. 212 om. A. || μέσσα: ῥῦμα Chrysippos. || αἵσιμον ἔκτορος H.
215. μετῆῦδα Q. 216. νῶϊν Zen. Par. b. 217. ἀχαιοῖσιν ποτὶ HQ (-αι) STU.
218. δηϊώσαντα PR (U *supr.*). || ἅατόν Bar. Mor. Vr. b, γρ. X: ἄτόν Ω. 219.
οἱ: τοι H. || ἄμμε A^mGHJQTU Syr. Ven. B: ἄμμι Ω. 220. πάθη(ι) DHPR
Bar. Mor. Mose. 2: [πάθη] A *supr.* 222. τόνδε γ' D Syr. Vr. A: τόνδ' JP.

Virgil has a well-known imitation of the passage in *Aen.* xii. 723 ff. The rise and fall of the scales, too, is a natural metaphor to express the vicissitudes of battle; it is but a step from the metaphor itself to the belief that there is in heaven a pair of scales which move up and down in a sort of magic sympathy as the fortunes of war change. In other words—for primitive man confounds cause and metaphor—the scales guide the war and so become a material expression for the will of fate.

212. Χρύσιππος “ῥῦμα” γράφει· τὴν γὰρ ῥοπήν τοῦ ζυγοῦ ῥύμην καλεῖσθαι, Schol. T.

213. ῥάχετο, the subject may be αἵσιμον ἡμαρ, *Hector's fate descended to the grave*, symbolizing his death; or better, *Hector himself*, who is proleptically said to have gone to Hades when his fate was decided. For the latter Monro compares I 413 ὦλετο μὲν μοι νόστος *my return is (as good as) lost*, N 772 νῦν ὦλετο πᾶσα κατ' ἄκρης Ἰλιος; but points out that both these occur ‘in speeches, where such a boldness of expression is more natural.’ Düntzer and Nauck suspect the line.

216. The vulg. νῶϊ γ' and Zen.'s νῶϊν are evidently two attempts to avoid the supposed hiatus in νῶϊ *FέΦολπα*.

217. Ἀχαιοῖσι may be a proper dat., *shall bring the A. glory*, or a locative, *shall bring ourselves great glory in the Achaeans' eyes to the ships* as in phrases like ἀνιπρεπέα Τρώεσσιν Z 477, and others quoted on Δ 95, q.v. The peculiarity of the phrase lies in the addition of προτὶ νῆας, which shews that οἴσεσθαι means *bring*, not merely *win* as in the common κράτος φέρεσθαι, etc.

219. See note on Z 488.

221. προπροκυλινδόμενος recurs in p 525 of a wanderer *rolled on and on* away from his home; a context which makes the reduplication seem more natural than it does here, where it strengthens the meaning of the verb, *rolling violently*, i.e. *grovelling*, rather than of the preposition. The gen. Διός seems to depend on one προ-, but the whole phrase is strange.

222. ἄμπνυε, from an aor. ἄμπνυν, which though quite regular in formation (cf. ἐκλυνον) is not elsewhere found, unless in the variant ἐπίπνυν Σ 502, q.v.; cf. πτε (by πῖθι), etc. Cobet's conj. ἄμπνυο, to suit ἄμ-πνυτο, is wrong, the two verbs being apparently distinct (see note on E 697).

225. χαλκογλώχινος, the spear is not elsewhere represented as having barbs

ἡ δ' ἄρα τὸν μὲν ἔλειπε, κιχήσατο δ' Ἑκτορα δῖον
 Δηϊφόβῳ ἑῖκυϊα δέμας καὶ ἀτειρέα φωνήν·
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·
 “ἦθεί, ἦ μάλα δὴ σε βιάζεται ὥκυσ Ἀχιλλεύς,
 ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκων·
 ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.”

τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἑκτωρ·
 “Δηϊφῶβ', ἦ μὲν μοι τὸ πάρος πολὺ φίλτατος ἦσθα
 γνωτῶν, οὓς Ἑκάβῃ ἠδὲ Πριάμος τέκε παῖδας·
 νῦν δ' ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσασθαι,
 ὃς ἔτλης ἐμεῦ εἵνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσι,
 τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσι.”

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “ἦθεί, ἦ μὲν πολλὰ πατήρ καὶ πότνια μήτηρ
 λίσσονθ' ἐξείης γονοῦμενοι, ἀμφὶ δ' ἑταῖροι,
 αὐθι μένειν· τοῖον γὰρ ὑποτρομέουσιν ἄπαντες·
 ἀλλ' ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθει λυγρῷ.
 νῦν δ' ἰθὺς μεμαῶτε μαχόμεθα, μηδέ τι δούρων
 ἔστω φειδωλή, ἵνα εἶδομεν εἴ κεν Ἀχιλλεύς
 νῶϊ κατακτείνας ἔναρα βροτόεντα φέρηται
 νῆας ἔπι γλαφυράς, ἦ κεν σῶι δουρὶ δαμείη.”

226. ἄρ' ἢ. 227. διηφοβῳ ὁ Syr. 228. μετνήδα Q. 229. βιάζεται I.
 Lips. Cant.: βιάζετ' P. 231. στέωμεν C¹PR Ven. B Harl. a. Mosc. 2, Vr. b.;
 στῶμεν J²: σταίωμεν Vr. A. ἢ ἀλεξώμεσθα GHQT: ἀλεξόμεσθα P. 232. τὸν δ'
 DS Vr. A. 236. ὅς: ὡς CH (supr. ο) JTV Ven. B, Vr. A^m. 237. ἔντοσθαι P.
 240. λίσσοντ' ἐξείης Q. 246. ἦ: εἴ C. δαμείη AH: δαμῆη P.

(cf. πανγλώχιναι of arrows, Θ 297): possibly γλωχίς may imply no more than blade or point.

229. ὅτι νεωτέρου πρὸς πρεσβύτερον σεπτική προσφώνησις ἐστὶ τὸ ἡοείε, Ariston. See on K 37. The variant βιάζετο, was (just now) pressing thee, does not look like a mere error; it is a really ancient variant, as good as the text, perhaps better.

231 = A 348, where see note.

234. ΓΝΩΤῶΝ, cf. note on N 697. ΤΕΚΕ, sing. where we should expect plural, as Σ 398.

235. ΤΙΜΗΣΑΣΘΑΙ MSS.; Stephanus, with Eust., reads -εσθαι. The future looks more natural, I *wish that I shall honour thee* in the future; but the aor. is at least equally good in the sense *I intend*,

am minded, to honour thee, as Ω 560 *voies δὲ καὶ αὐτὸς Ἑκτορά τοι λῆσαι*, and Γ 98 *φρονέω δὲ διακρινθήμεναι ἤδη* (see note there).

236. For ὅς lengthened in the first arsis see App. D, c 1. ὡς, *seeing how*, is equally good, but for want of ms. support, and the probability that corruption would be from ὅς to ὡς, not vice versa.

244. ΦΕΙΔΩΛῆ only here for the commoner φειδῶ, cf. Η 409. For the periphrasis cf. Θ 181 *μνημοσύνη τις ἔπειτα πρὸς δῆτιοι γενέσθω*.

245. ΦΕΡΗΤΑΙ . . δαμείη, for the change of mood see the very similar Σ 308. It is of course easy to write δαμῆη, but in similar cases the use of the same mood in the two alternatives seem to be avoided.

ὥς φαμένη καὶ κερδοσύνηι ἡγήσατ' Ἀθήνη.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε μέγας κορυθαίολος Ἔκτωρ·
“οὐ σ' ἔτι, Πηλέος υἱέ, φοβήσομαι, ὥς τὸ πάρος περ 250
τρὶς περὶ ἄστρῳ μέγα Πριάμου δίου, οὐδέ ποτ' ἔτλην
μεῖναι ἐπερχόμενον· νῦν αὐτέ με θυμὸς ἀνῆκε
στήμεναι ἀντία σεῖο· ἔλοιμί κεν ἢ κεν ἰλοῖήν.
ἀλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι
μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἀρμονιάων. 255
οὐ γὰρ ἐγὼ σ' ἔκπαγλον ἀεικίῳ, αἶ κεν ἐμοὶ Ζεὺς
δώῃ καμμονίην, σὴν δὲ ψυχὴν ἀφέλωμαι·
ἀλλ' ἐπεὶ ἄρ' ἐκέ σε συλῆσω κλυτὰ τεύχε', Ἀχιλλεῦ,
νεκρὸν Ἀχαιοῖσιν δώσω πάλιν· ὥς δὲ σὺ ῥέζειν.”
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“Ἔκτορ, μὴ μοι, ἄλαστε, συνημοσύνας ἀγόρευε. 261
ὥς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστά,

247. τινὲς πληθυντικῶς κερδοσύνης Sch. A (so A *supr.*). 250. Πηλέως Cant.
Bar. 251. ΔΙΟΝ : ΔΙΕΣ αἱ χαριέστεραι (Did.), “Vat. 10.” 252. Νῦν : Νῦν δ'
(Q)R Vr. b. 253. ΣΤΑΝΑΙ Vr. b. || COIO P. || ΑΛΟΙΗΝ : ΕΛΟΙΜΗΝ Vr. d : ΑΛΟΙΜΗΝ
L Lips. 254. ΕΠΙΔΩΜΕΘΑ· ΤΟΙ : ΕΠΙΔΩΣΟΜΕΘ' Οἱ H (*supr.* Bω over δω) Vr. d (οἱ).
255. ΜΑΡΤΥΡΕΣ R (Zen.? Cf. B 302). 257. ΔΩΣΕΙ H. 258. ἄρ : ἄν (?).
259. ῥέζειν PQS Bar. Mor. Vr. b A. 260 is preceded in Pap. λ by a line ending
ἴωσιε . . . α. 261. CYNHMOΣYNAΣ T' DS : MEΘHMOΣYNAΣ Vr. A : CYNHMOΣYNAΣ (?).
262. This line is followed in Pap. λ by another ending . . . οχο ος.

247. τὸ ἐξῆς ἐστὶν ὡς ἡγήσατο φαμένη καὶ κερδοσύνηι (so Friedl.; ms. ἐστὶ καὶ ἡγήσατο), ὅλον οὐ μόνον διὰ λόγων αὐτὸν ἡπάτησεν, ἀλλὰ καὶ διὰ τοῦ προσελθεῖν ἀξιοπίστως, Nikanor: so she said, and led him moreover (did not merely talk) with guile. But it is simpler to take καὶ as expressing the consequence of her words, see on T 165.

251. ΔΙΟΝ, fled, apparently conn. with δέμαί, and distinct from δ(φ)ίε, feared (see Curtius, *Et.* no. 268). γράφεται καὶ ΔΙΕC· καὶ οὕτως εἶχον αἱ χαριέστεραι, Did. Both forms are equally isolated; the doubt as to the trans. or intrans. use may be paralleled by δέμαί, which = *fugio* M 304, Ψ 475, and = *fugo* passim (see on Σ 584).

253. ΕΛΟΙΜΙ ΚΕΝ ἢ ΚΕΝ ΑΛΟΙΗΝ, whether I slay or be slain, stated paratactically, ‘I may slay or I may be slain.’ Both optatives are potential. Hentze less simply takes the first as potential, the second as concessive, ‘I might kill you, or, I grant, I might be slain,’ while Monro, *II. G.* § 300 n, takes

them both as concessive, ‘expressing willingness.’

254. ΕΠΙΔΩΜΕΘΑ, from ἐπιδόσθαι, lit. let us give one another our gods, each offering to the other the guarantee of his own gods as guardians of his oath, as is done in the formula of I' 276 ff. (see note). In the more similar circumstances of H 76 ff., however, Zeus alone is called upon to guard the oaths of both parties. ἐπι-implies thereover, thereto, as in ἐπι-μάρτυρος H 76 (?), α 273, and ἐπίσκοποι in the next line. The use of the verb is quite isolated, the nearest analogy being περιδόμεθα Ψ 485; but no good sense can be got if we divide the word ἐπ-ιδώμεθα. Note the variant ἐπιδωσόμεθ' οἱ γάρ, a correction no doubt suggested by K 463, where see note. This is perhaps alluded to in οἱ δὲ “ἐπικαλεσώμεθα,” Sch. T.

257. ΚΑΜΜΟΝΙΗΝ, power to outlast, i.e. victory, as in Ψ 661.

261. ἄλαστε, see note on M 163. CYNHMOΣYNAΣ, the ἀρμονίαι of 255; cf. συνώμεθα N 381. Herod. would write συνήμοσύνας, with interaspiration.

οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
ἀλλὰ κακὰ φρονέουσι διαμπερὲς ἀλλήλοισιν,
ὥς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὐδὲ τι νῶϊν 265
ὄρκια ἔσσονται πρὶν ἢ ἕτερόν γε πεσόντα
αἵματος ἄσαι Ἄρῃα ταλαύρινον πολεμιστήν.
παντοίης ἀρετῆς μιμνήσκειο· νῦν σε μάλα χρὴ
αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
οὐ τοι ἔτ' ἔσθ' ὑπάλυξις, ἄφαρ δέ σε Παλλὰς Ἀθήνη 270
ἔγχει ἐμῶι δαμάει· νῦν ἄθρόα πάντ' ἀποτίσεις
κῆδ' ἐμῶν ἐτάρων, οὓς ἔκτανες ἔγχεϊ θύων."

ἦ ῥα καὶ ἀμπεπαλὼν προίει δολιχόσκιον ἔγχος·
καὶ τὸ μὲν ἄντα ἰδὼν ἠλεύατο φαίδιμος Ἑκτωρ·
ἔξετο γὰρ προιδῶν, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος,
ἐν γαίῃ δ' ἐπάγη· ἀνὰ δ' ἤρπασε Παλλὰς Ἀθήνη.
ἄψ' δ' Ἀχιλλῇ δίδου, λάθε δ' Ἑκτορα ποιμένα λαῶν.
Ἑκτωρ δὲ προσέειπεν ἀμύμονα Πηλεΐωνα·

"ἡμβροτες, οὐδ' ἄρα πῶ τι, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,

263. ἄρνες: ἄνδρες C¹ Bar. Mor. 265. οὐδέ τι (A *supr.*) DP Bar. Vr. d:
οὐδ' ἔτι Vr. b: οὐτέ τε CJU: οὐτε τι Ω. 266. ὄρκια γ' D. || πρὶν ἢ Syr.
(*supr.* γ): πρὶν γ' ἢ Ω. || ἕτερόν τε R. 267. ταλαύρινον R. 269. θαρσαλέον D.
270. ἔτ' *om.* CGPQR Ven. B (γρ. καὶ χωρὶς τοῦ ἔτι X). || σε: τε T'. 271.
δαμάσει Bar. Mor. || Νῦν PR Bar.: νῦν δ' Ω. 272. οὐίων A: οὐιῶν Harl. a.
274. ἀλεύατο D. || φαίδιμος ἔκτωρ: χάλκεον ἔγχος Q. 275. ἔξετο:
ἄξετο Cant. || χάλκεον: ἐν ἄλλωι μείλινον A.

263. τε καί, καὶ Heyne, on account of *Fárves*.

265. It will be seen that MS. authority is for *οὔτε* rather than *οὐδέ*. The latter is of course the regular correlative to *οὐ*, but we find *οὐ . . . οὔτε* in ι 146 (see M. and R.), λ 483. It has been said that *οὔτε* joins the two clauses more intimately, as though the second were included as a matter of course in the former (Hoffmann); but the Odyssean passages hardly bear this out, and it is better to read *οὐδέ* and neglect the MS. tradition which on such a point counts for little or nothing.

266. The hiatus after *ὄρκια* is very doubtful, as the word is closely connected with *ἔσσονται*—all the more closely by the pause before *πρὶν*. It is a question if we should not read *ὄρκια γ'* with D; γε would be in place, giving the emphasis of contempt—'none of

your oaths,' as we should put it. On the other hand γ' after *πρὶν* may well be omitted with Syr.; see note on E 288, where the rest of the line and 267 are repeated.

268. παντοίης, illustrated by H 237 ff. 269 = E 602.

271. Compare α 43 νῦν δ' ἄθρόα πάντ' ἀπέτισεν (Δίγισθος), 'his death was the one lump sum paid as the price of his adultery and assassination' (M. and R.). Here the *δέ* after *νῦν* is omitted on Platt's suggestion (*J.P.* xxiii. 214); the clause is clearly more vigorous without it, being an expansion of the preceding, not a contrast such as *νῦν δέ* expresses with special emphasis.

275. ἔξετο, *crouched*, in the Mykenaeen posture of defence (note on A 593), for the usual *ἔαλε*. Cant. reads *ἄξετο*, an ingenious emendation based on H 736 ι. v., and to be taken as = *took care* (ἡλέαζεθῃ).

ἐκ Διὸς ἡείδης τὸν ἐμὸν μόνον· ἦτοι ἔφης γε· 280
 ἀλλὰ τις ἀρτιεπὴς καὶ ἐπὶ κλοπὸς ἔπλεο μύθων,
 ὄφρα σ' ὑποδδείσας μένεος ἀλκῆς τε λάθωμαι.
 οὐ μὲν μοι φεύγοντι μεταφρένῳ ἐν δόρῳ πῆξις,
 ἀλλ' ἰθὺς μεμαῶτι διὰ στήθεσφιν ἔλασσον,
 εἴ τοι ἔδωκε θεός· νῦν αὖτ' ἐμὸν ἔγχος ἄλυναι 285
 χάλκεον· ὥς δὴ μιν σῶι ἐνὶ χροῖ πᾶν κομίσαιο·
 καὶ κεν ἐλαφρότερος πόλεμος Τρώεσσι γένοιτο
 σείο καταφθιμένοιο· σὺ γάρ σφισι πῆμα μέγιστον."
 ἦ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 καὶ βάλε Πηλεΐδαο μέσον σάκος οὐδ' ἀφάμαρτε· 290
 τῆλε δ' ἀπεπλάγχθη σάκεος δόρυ. χῶσατο δ' Ἔκτωρ,
 ὅττι ῥά οἱ βέλους ὠκὺν ἐτώσιον ἔκφυγε χειρός,
 στῆ δὲ κατηφήσας, οὐδ' ἄλλ' ἔχε μέλινον ἔγχος.
 Δηΐφοβον δ' ἐκάλει λευκάσπιδα μακρὸν αὔσας·

280. **ἡείδης** GQ Ven. B: **ἡίδεις** Vr. A: **ἡείδεις** (ἡίειδεις, ἡείδεις, ἡίδεις) Ω.
 281. **ἀρτιεπής**: **ἀρτιπτήρ** J. || **μύθοις** A *supr.*: **μύθοις** ἢ **μύθῳ** ἢ **μύθῳ** Eust.
 282. **μένεος** τ' Vr. A. || **λαοσίμην** CGU Syr. Ven. B. 284. **μεμαῶτα** PR. ||
ἔλασσε(ν) PR. 285. **ἄλυναι** AHQT Syr. Ven. B: **ἄλυνε** Ω. 286. **ἐνὶ** S,
 γρ. X: **ἐν** Ω. 287. **καὶ κεν**: **ἐν** ἄλλῳ **καὶ σφιν** A. || **ἐλαφρότατος** D. 288.
κοίτο GP. || **κατακταμένοιο** Q. 290. **μέσον**: **μέγα** R. 291. **ἀπεπλάγη** P:
ἐπεπλάγχην J: **ἀπεπλάχην** C Vr. d. 294. **ἐκάλει**: αἱ <ἀπό> τῶν πόλεων
ἐβόα Did.

280. **ἡείδης**, a form which recurs in 206 only. **ἦ-** is the temporal augment, arising from the prothetic **ε** so often developed by **F**; cf. **ἦϊσκον**, **ἦϊκτο**, from **ἐ-φικ-** (G. Meyer, *Gr.* § 475 c, *H. G.* § 68).—Offence has been taken at the use of the article in **τὸν ἐμόν**. This has abundant analogies in H., and it is doubtful if we can hope to expel it even from the most ancient passages. The best suggestion here, if that end is desired, is **ἡείδῃσθα** (**εὐείδῃσθα** Naber) **ἐμόν**: compare **ἡίδῃσθα** τ 93. **ἦτοι ἔφης γε** sarcastic, *yet you thought you did*. The imperfect **ἔφης** and the equivalent plpf. **ἡείδης** are both used, as often, to contrast performance with promise.

281. **ἀρτιεπής**, *glib of tongue* (cf. **ἀρτίπους ἀρτίφρων**), i.e. a mere chatterer, not a doer. So in the next clause **μύθῳ** is the emphatic word. **ἐπὶ κλοπὸς**, *vulgar*, as λ 364, ν 291, and with the same construction φ 397 **ἐπὶ κλοπὸς ἐπλετο τόξων**, *cunning in bows*. The evolution from **κλέπτω** of the purely mental sense, *cozen, conceal, do secretly*, goes very far in later Greek, see L. and S. The transitional

steps **κλέπτειν νόον** and **νόωι** are Homeric, Ξ 217, A 132, etc. Cf. the **ἐπὶ κλοπῶν ἦθος** of women, Hes. *Opp.* 67.

282. Compare Z 265. For **λάθωμαι** a few mss. give **λαθοίμην**, but the subj. is more in place as indicating the intended effect as still continuing. 283, cf. Θ 95.

284. **στήθεσφιν** is probably a gen., but may be explained as a real locative, lit. *through in my breast*.

285. The variant **ἄλυνε** is purely itacistic. No verb **ἄλυνω** exists in good Greek; the few sigmatic forms in Trag. are aor. from ***ἀλέ(φ)ω**, and trans. in sense (*avert*).

286. **ἐνὶ**, though poorly attested, is necessary for metrical reasons. For the shortening of **-ωι** in this place cf., e.g., A 30; and for **ὥς** in wishes Σ 107.

293. **κατηφήσας**, *downcast*; see on II 498. **ἄλλ(ο)** (a rare elision), it was usual to carry two spears.

294. **λευκάσπιδα**, *ἀπ. εἰρ.* in H. The only case where **λευκός** is connected with a shield is A 35, where on Agamemnon's shield are **ὀμφαλοὶ** . . **κασσιτέριοιο λευκοί** (or rather **λευκοί**, see note there).

ἤϊτέε μιν δόρυ μακρόν· ὁ δ' οὐ τί οἱ ἐργύθεν ἦεν. 295

"Ἐκτωρ δ' ἔγνω ἦισιν ἐνὶ φρεσὶ φώνησέν τε·

"ὦ πόποι, ἦ μάλα δὴ με θεοὶ θάνατόνδε κάλεσσαν·

Διήφοβον γὰρ ἔγωγ' ἐφάμην ἥρωα παρεῖναι·

ἀλλ' ὁ μὲν ἐν τείχει, ἐμὲ δ' ἐξαπάτησεν Ἀθήνη.

νῦν δὲ δὴ ἐργύθι μοι θάνατος κακὸς οὐδ' ἔτ' ἀνενυθεν, 300

οὐδ' ἀλέη· ἦ γάρ ῥα πάλαι τό γε φίλτερον ἦεν

Ζηνὶ τε καὶ Διὸς νῦν ἐκηβόλωι, οἳ με πάρος γε

πρόφρονες εἰρύατο· νῦν αὐτὲ με μοῖρα κιχάνει.

μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,

ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι." 305

ὥς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξύ,

τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε,

οἴμησεν δὲ ἀλεῖς ὥς τ' αἰετὸς ὑψιπετής,

ὅς τ' εἴσιν πεδίοιεν διὰ νεφέων ἐρεβενῶν

ἀρπάξων ἢ ἄρ' ἀμαλὴν ἢ πτώκα λαγῶν· 310

297. θεὰ θάνατον δ' ἐκάλεσε *Lips.*

301. ἀλέειν *Q.* πάλαι τό γε :

πάροιθέ γε "Vat. 1," *γρ.* Sch. X (T?), || τό γε : τότε *JQT Bar. Mor.* φίλτερον : φέρτερον *Vr. A.*

302. ὑἱὶ CJPQRSTU Ven. B : υἱεῖ *Ω.* πάρος *per CHJ.*

303. προφρονέως DH. || εἰρύαται *GPR Syr.* 304. ἀσπουδί *A Syr. Ven. B :*

ἀσπουδεῖ *Ω.* 305. ἐσσομένοισι *Q.* 306. εἰρύατο *Vr. b.* 307. ὑπαί *LQ.*

308. οἴμης τε *Q.* 309. τινὲς ἀπὸ νεφῶν *Sch. T.* 310. ἀρπάξων *AGL*

Syr. Harl. a : ἀρπάξων *Ω.* || ἀπαλὴν *PRU (supr. ἀμαλὴν).*

The adjective may mean no more than *resplendent*, see on Ξ 185. In Trag. it is the characteristic epithet of the Argives; Aisch. *Sept.* 90, *Soph. Ant.* 106, *Eur. Phoen.* 1099. White shields are among the votive offerings recorded in the recently-discovered inventory of the temple at Aegina; they are attributed by Xenophon (*Hell.* iii. 2. 15) to the Karians, and by Plutarch (*Cleom.* 23) to Macedonians.

295. The rather harsh asyndeton is due to the fact that ἤϊτεε is explicative of ἐκάλει. οὐ τί οἱ : οὐκέτι *F'(oi)* Platt (*J. P.* xxiii. 214).

299. Hector knows who has deceived him, as in T 450 Achilles knows that it is Apollo who saves Hector. The rare and late τείχει (for τείχεϊ) cannot be corrected without violence (*πύργωι van L., τείχεσσ' Röhl.*)

300. οὐδ' ἔτ', so Monro for vulg. οὐδέ τ' : *H. G.* p. 304. τε has no meaning here, the sentence not being general.

301. The reference of τό γε is vague; we may understand 'that I should die after all.' φίλτερον, the comparative

expresses 'rather than what they seemed to mean.'

303. εἰρύατο, some mss. have εἰρύαται, which is preferred by Heyne and defended by Cobet (*M. C.* 371). But, to say nothing of the weight of testimony and the analogy of the preceding ἦεν, the present perf. here would give a wrong sense. It is of course common in H. (A 553 etc.) with πάρος, but only when the emphasis is laid on a habit having been continued to the present time; here the emphasis is on the fact of the change. In this sense the use with the imperf. is regular (N 102 and often). For the same reason πάρος γε is right and πάρος *per* wrong (note on P 587).

304. ἀσπουδί, without an effort, as Θ 512, O 476.

307. τό lengthened in the first arsis, see on 236. τέτατο, extended; elsewhere only of objects which can be said strictly to be stretched, as capable of being shortened : e.g. I' 372, and cf. E 728.

310. πτώκα ἐπιθετικῶς *Ap. Lex.*, i.e. timid. But in P 676 and later Greek

ὥς Ἐκτωρ οἶμῃσε τινάσσων φάσγανον ὀξύ.
 ὠρμήθη δ' Ἀχιλεὺς, μένεος δ' ἐμπλήσατο θυμὸν
 ἀγρίου, πρόσθεν δὲ σάκος στέρνοιο κάλυψε
 καλὸν δαιδάλεον, κόρυθι δ' ἐπένευε φαεινῇ
 τετραφάλῳ· καλαὶ δὲ περισσεύοντο ἔθειραι 315
 [χρῦσαι, ἃς Ἥφαιστος ἵει λόφον ἀμφὶ θαμείας].
 οἶος δ' ἀστήρ εἴσι μετ' ἀστράσι νυκτὸς ἀμολγῶι
 ἔσπερος, ὃς κάλλιστος ἐν οὐρανῶι ἴσταται ἀστήρ,
 ὥς αἰχμῆς ἀπέλαμπ' ἐνῆκεος, ἣν ἄρ' Ἀχιλλεὺς 320
 πάλλῃεν δεξιτερῇ φρονέων κακὸν Ἐκτορι δῶι,
 εἰσορόων χροῖα καλόν, ὅπῃ εἴξειε μάλιστα.
 τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χροῖα χάλκεα τεύχη,
 καλά, τὰ Πατρόκλοιο βίην ἐνάρριζε κατακτάς,
 φαίνεται δ', ἥι κληῖδες ἀπ' ὧμων αὐχέν' ἔχουσι,
 λαυκαίνην, ἵνα τε ψυχῆς ὤκιστος ὄλεθρος· 325

311. Οἶμῃσε: ὠρμῃσε H. 312. ὀρμήθη Q. || ἐπλήσατο Q. 314. ἐπένευσε CU. 315. καλαί: αἱ πλείους δειναί Did. 316 ὅμ. A^dH. || χρῦσαι PQR. || τὰς Q. 319. ἀπέλαμπε HPR. 320. πάλλῳ Q (supr. ε παρ. rec.). 322. τεύχεα Vr. b. 323. ἐνάρριζε Q: ἐξεनάρριζε DPR. 324. φαίνεται: ἐν τισι τῶν ὑπομνημάτων φαίνειν Did. (Schol. A): ἐν τισι φαῖνον Schol. T. 325. ΛΑΥΚΑΙΝΗΝ A^T Syr. Mor. Bar. Harl. d, Par. e: ΛΕΥΚΑΙΝΗΣ C² (p. ras.) QS Vr. b A, Mosc. 2, Par. c f g h j: ΛΑΥΚΑΙΝΗΣ Ω.

it is a subst., and so it is better to take it here on the analogy of ἱρηξ κίρκος, τρήρωνες πελειάδες, etc.

313. ἀγρίου, i.e. ἀγρίου; Φ 104 etc. For the constr. of κάλυψε cf. E 315, P 132, Φ 321.

315-16=T 382-83, where see note. The second line is out of place in the old part of the poems where the ὅπλοποιία is unknown.

317. Cf. 28. The Evening Star is hardly the one which we should expect to find in the gloom of the night, if that be the meaning of νυκτὸς ἀμολγῶι. But in certain circumstances Venus is a brilliant object in winter to a comparatively late hour. See however note on 27.

319. ἀπέλαμπε, there was a gleam. We must supply σέλας (cf. T 379) or the like as subject from the general idea of the verb itself; a very curious use, and hardly to be paralleled in H., if in Greek. There is no similar instance given in H. G. § 161 or Kühner, § 352, phrases like ἐκῆρυξε (sc. ὁ κῆρυξ), etc., all having personal subjects. The most analogous is the idiom ἦν ἀμφὶ ἡλίου

δυσμᾶς, etc., sc. ἡ ἡμέρα. The only other instance of an impersonal verb quoted from H. is ι 143 οὐδὲ προῦφαίνεται ἰδέσθαι, there was no light to see by, and here ἰδέσθαι in a way takes the place of the subject (as with δεῖ πρέπει, etc.). In the case of βρονταὶ ῥεῖ, etc., the subject is Zeus, and in H. is always expressed.

321. εἴξειε, it gave him an opening. See Σ 520 εἶκε λοχῆσαι.

322. ἄλλο τόσον μὲν, for this adverbial phrase cf. Σ 378, Ψ 454. The καὶ however is curious and has not been satisfactorily explained. τεύχη, see on H 207. Here van L. reads τεύχεα καλά, χάλκε', ἃ κτλ.

323=P 187. If Patroklos wore Achilles' arms in the original poem, it is almost incredible that the fact should not be mentioned here. That it should not be is perhaps rather in favour of the genuineness of the line, which is obviously open to suspicion.

324-25. Though the sense of the passage is clear enough, it is critically one of extreme difficulty. The only important ms. variation is between ΛΑΥΚΑΙΝΗΝ and Λαυκαίνης or Λευκαίνης. The

τῇ ῥ' ἐπὶ οἱ μεμαῶτ' ἔλασ' ἔγχεϊ διὸς Ἀχιλλεύς,
 ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἦλυθ' ἀκακίη.
 οὐδ' ἄρ' ἀπ' ἀσφάραγον μελίη τάμε χαλκοβάρεια,
 ὄφρα τί μιν προτιείποι ἀμειβόμενος ἐπέεσσιν.
 ἦριπε δ' ἐν κονίῃσι· ὁ δ' ἐπεύξατο διὸς Ἀχιλλεύς· 330
 "Ἐκτορ, ἀτάρ που ἔφης Πατροκλῆ' ἐξεναρίζων
 σῶς ἔσσεσθ', ἐμέ δ' οὐδὲν ὀπίζω νοσφιν ἔοντα,
 νῆπιε· τοῖο δ' ἀνευθεν ἀοσσητῆρ μέγ' ἀμείνων

326. μεμαῶς GHST. || ἔγχεϊ: ἔκτορα D. 328. ἀπὸ σφάραγον King's Par.
 h and τινὲς τῶν παλαιῶν, Eust. || μελίη . . χαλκοβάρεια El. Mon. 160. 59.
 329 ἀθ. Ar. || ποτιείποι S: προτιείπει Vr. A Mosc. 2: προτὶ εἶπη R. 330.
 κονίησιν CJU. || ἐπεύ[χ]ε[το] A supr. 331. ἀτάρ: ἄφαρ ar. Schol. T(.

evidence of Did. is ἐν τισι τῶν ὑπομνημάτων φαίνειν (φαῖνον, Schol. T) δ' ἡ κληῖδες, ἢ ἐπὶ τῶν τευχέων· τὰ τεύχη οὐκ ἐκάλυπτε τὴν λαυκανίην, ἀλλ' ἐπόλει φαίνεσθαι. It appears then (1) that Ar. in his editions had the text; (2) that the *κονίη* had *λαυκανίης*; (3) that in 'some of his notes' Ar. read *φαῖνον* or *φαίνεν*—in either case agreeing with *τεύχη*, the armour exposed the gullet. The text will mean the *skin* (χρῶς, from 322) *was exposed* (or perhaps with a vaguer reference it *was exposed* = *there was an opening*), *where the collar-bones from the shoulders clasp the neck, even the gullet, λαυκανίην* being in 'whole-and-part' apposition with *αὐχένα*. Those who read *λαυκανίης* made the gen. depend either on *κληῖδες* (Schol. T) or on *χρῶς*, the subject supplied to *φαίνετο* (Eust.). Monro suggests that it may be a local gen. 'in the part of the gullet where' comparing P 372 *νέφος δ' οὐ φαίνετο πάσης γαίης* (but the negative there makes a difference). Nauck reads *λαυκανίη* as nom. to *φαίνετο*. T. D. Seymour in *C. R.* xv. 28 suggests that the poet 'had *λαυκανίη* in mind from the first,' but allowed the nom. to be attracted to the acc. by the construction of *αὐχένα* in the intervening rel. clause. For *λαυκανίη* cf. also Ω 642. It is possible that here it may mean *throat* generally rather than *gullet*, though the more special sense is recommended by the antithesis with *ἀσφάραγος*, *wind-pipe*, in 328. ἀπ' ὤμων is to be taken as a prepositional attribute to *κληῖδες*, cf. 447 *ὠμωγῆς ἀπὸ πύργου*, K 371 *ἐμῆς ἀπὸ χειρὸς ὀλεθρον*. It is possible, but less pointed, to take ἀπ' ὤμων with the verb, *hold the neck apart from the shoulders*, cf. the similar phrase in Θ 325, with note.

329. ἀθετείται ὅτι γελοῖος, εἰ ἡ μελία ἐπετῆδενσε μὴ ἀποτεμῖν τὸν ἀσφάραγον. ἵνα προσφωνήσῃ τὸν Ἀχιλλεῖα. ἀπολογούμενοι δὲ φασιν ὅτι τὸ ἐκ τύχης συμβεβηκὸς αἰτιατικῶς ἐξηγήσοιεν, An. Even if we supposed that ὄφρα indicated the purpose of the spear, this would not be a more violent personification than phrases like ἔγχεα . . λαυόμενα χρῶς ἄσαι. But it is easy, and more reasonable, to suppose that the intention indicated is that of fate, for which the scholia compare ι 154, μ 427-28. Still it must be confessed that 328-29 look somewhat like an early rhapsodist's answer to the difficulty 'how can Hector speak with the spear through his throat?' The reply that it went through the gullet but not the wind-pipe is courageous but hardly convincing. The poet in this great climax of pathos has higher matters to think of than anatomical realism.

331. ἀτάρ indicates the contrast of what follows with the actual circumstances: he might have begun with *κέῖσαι*, but leaves it to be expressed by the grim reality. The taunt is purposely made to resemble that of Hector on slaying Patroklos, II 830.

332. *ῥῶς*, this is the only passage where the open form *ῥῶς* or *ῥῶος* cannot be at once restored (see on A 117, l 424, N 773). Hence Nauck conj. *ῥῶς* (E 887, II 445), which is not a very suitable word. It is more likely that we should read *ῥῶος ἔσσεσθ'* with P. Knight, and take it as a case of lengthening in the first arsis: App. D, c 1.

333. *τοῖο* goes with *ἀνευθεν*, repeating *νόσφιν ἔοντα*. ἀμείνων may mean either 'better than *he*' or 'better than *thou*.' The former seems more natural.

νηυσὶν ἔπι γλαφυρήσιν ἐγὼ μετόπισθε λελείμμη,
ὅς τοι γούνατ' ἔλυσα. σέ μὲν κύνες ἦδ' οἰωνοὶ 335
ἐλκήσουσ' αἰκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί."

τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἔκτωρ·
"λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων σὼν τε τοκίων,
μή με ἔα παρὰ νηυσὶ κύνας καταδάφαι Ἀχαιῶν, 340
ἀλλὰ σὺ μὲν χαλκόν τε ἄλῃς χρυσόν τε δέδεξο,
δῶρα τά τοι δώσουσι πατήρ καὶ πότνια μήτηρ,
σῶμα δὲ οἵκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα."

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"μή με, κύον, γούνων γουνάζεο μηδὲ τοκίων. 345
αἱ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη
ὦμ' ἀποταμνόμενον κρέα ἔδμεναι, οἶά μ' ἔοργας,
ὥς οὐκ ἔσθ' ὅς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι.

335. ὅς: ὡς Syr. 336. ἐλκήσουσ' CHJP¹QRSU Mor. Bar. Vr. A Par. d e f g: ἐλκύσουσ' Par. h. || ἐλκήσουσι κακῶς οἱ περὶ Ἀντίμαχον, Did. (see Ludw.). || αἰκῶς H Syr. Bar. Mor. Vr. A Eust. || κτερεοῦσιν L Mor. Harl. a, Mosc. 2. 340. χρυσόν τε αἰς χαλκόν τε Syr. || δέδεξαι J: δέχεσθαι H. 341. δῶρα: . .]λλα[Pap. λ (τάλλὰ ε' ἄ, Grenfell-Hunt). || τοι: coi P. 344. ἐν ἄλλωι τὸν δ' ἀπαμειβόμενος A. 346. ἀνείη Syr.: ἀνήη(i) ΔJU Harl. a, Mosc. 2, Vr. A Ven. B. 347. ἀποτεμνόμενον DP Mor. Bar. || οἶά: ὅσα H. 348. ὡς Ar. (not ὦς) Schol. P.

336. αἰκῶς, adverb of αἰκίης: the weak stem is found only here in H., but is supported by numerous analogical formations, for which see *H. G.* § 125. 2. It is probable that the weak stem was once normal when the last syllable bore the accent, the strong coming in through the analogy of the barytone compounds. The contracted forms αἰκῆς, αἰκῶς are found in Attic. But it was no doubt this apparent irregularity which induced Antimachos to read ἐλκήσουσι κακῶς "ἐπὶ τὸ γνωριμώτερον" (as the more familiar). A stronger argument in favour of his reading is the contraction -ῶς from -έως.

339. μή με ἔα, read μή μ' ἔαε (see notes on B 165, Ω 17); or if the lengthening of the -ε be objected to, μή μ' ἔαειν.

342-43 = H 79-80.

345. γουνάζεο: 'the verb, lit. to clasp the knees (in supplication), came to mean generally to supplicate, but retained the construction of a verb of taking hold: and this was extended to anything appealed to by the suppliant. Here of course actual clasping is not intended' (Monro). Cf. I 582 with note.

346. αὐτόν, emphatic, as opposed to the dogs. For the wish compare Δ 34, Ω 212. So far from the expression involving, as some have thought, a reminiscence of a stage of cannibalism, it is meant, while conveying hatred enough, to express that which is inconceivable; see on Ω 212. The idiom by which a certainty is thus expressed, by contrasting it with an impossibility in the form of a wish, is familiar; see Θ 538, N 825, Σ 464; Lange, EI 329-32, and 504. The punctuation of the whole speech is Lange's, and is clearly right, from the analogy of I 379-87, where we have the same climax of repudiation in the two asyndetic clauses with οὐδ' εἰ, followed by οὐδ' ὦς. Others put a comma after ἀπαλάλκοι and colon after ἄλλα (350), thus joining the first οὐδ' εἰ clause with what precedes, the second with what follows. This entirely emasculates the sentence.

348. Some read ὡς (= οὕτως) for ὡς, after Nikanor, thus taking 346-47 by themselves, and making 328 an independent line—very badly. ἀπαλάλκοι, a potential opt. (Nauck conj. σῆς κε for σῆς γε).

οὐδ' εἴ κεν δεκάκις τε καὶ εἴκοσι νήριτ' ἄποινα
στήσωσ' ἐνθάδ' ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα, 350
οὐδ' εἴ κέν σ' αὐτὸν χρυσῶι ἐρύσασθαι ἀνώγοι
Δαρδανίδης Πρίαμος, οὐδ' ὥς σέ γε πότνια μήτηρ
ἐνθεμένη λεχέεσσι γοήσεται, ὃν τέκεν αὐτή,
ἅλλὰ κύνες τε καὶ οἰῶνοὶ κατὰ πάντα δάσονται."

τὸν δὲ καταθνήσκων προσέφη κορυθαίολος Ἑκτωρ· 355
"ἦ σ' εὖ γινώσκων προτιύσσομαι, οὐδ' ἄρ' ἐμελλον
πίσειν· ἦ γὰρ σοί γε σιδήρεος ἐν φρεσὶ θυμός.
φράζω νῦν, μή τοί τι θεῶν μήνιμα γένωμαι,
ἥματι τῶι ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων
ἐσθλὸν ἐόντ' ὀλέσωσιν ἐνὶ Σκαιῇσι πύλῃσιν." 360

ὥς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψε,
ψυχὴ δ' ἐκ ρεθέων πατμένη Ἀιδόσδε βεβήκει,
ὃν πότμον γοόωσα, λιποῦσ' ἀνδροτῆτα καὶ ἥβην.

350. ὑπόσχονται Bar. Vr. A. 351. σ' αὐτὸν: καυτῶι D. ἐρίσασθαι Lips.
Vr. b. || ἀνώγη(ι) P: ἀνώγει Q Vr. d. 355. τὸν δ' ὀλιγοδρανέων H. 366.
γινώσκων L. || οὐδ' ἄρ': οὐ γάρ H. 357. ἐν φρεσὶ: ἐνδοθι JQST Harl.
a b, Par. b c e g h j, γρ. X Par. a². 363 om. D².

349. With εἴκοσι we must supply the idea *times* from the termination of *δεκάκις*, a rather violent resource, but apparently the best. Cf. Theokr. xv. 129 *ὀκτωκαίδεκέτης ἢ ἐννεακαίδεχ' ὁ γαμβρός*. The tradition reads *εἰκοσινήριτα* in one word, A adding the 'hyphen.' This may be explained (a) *εἰκοσινήριτα*, *twenty-counted*, where *ήριτα* is to be taken as an equivalent of *-άκις*; (b) *εἰκοσι-νήριτα*, *twenty-countless*, which hardly makes sense. *νήριτος* occurs also in Hes. *Opp.* 511 *νήριτος ἔλη*, and Ap. Rhod. iii. 1288 in the sense *countless*, and it is easy to connect it with *ἀριθμός* (Curt. *El.* no. 488). Compare the very similar I 379.

350. *στήσωι*, *weigh out*, compare note on *ἀποστήσωνται* X 745.

351. σ' αὐτὸν χρυσῶι ἐρύσασθαι, *weigh thy weight in gold*, lit. *weigh thy body* (see A 4) *with gold*; cf. Theognis 77 *πιστὸς ἀνὴρ χρυσοῦ τε καὶ ἀργύρου ἀντερύσασθαι ἄξιος*. This settles the meaning of the verb; to take it merely as to *ransom with gold* reduces the sentence to a ridiculous anticlimax. Though it is not easy to see how the transition of meaning comes in, we may at least compare the use of *ἔλκειν* in weighing, see 212. ὁ δὲ Λισχύλος ἐπ' ἀληθείας ἀντίσταθμον χρυσὸν πεποίηκε πρὸς τὸ Ἑκτορος σῶμα ἐν Φριξίν,

An. For ἀνώγοι Bekker and others read *ἀνώγη*, with a few mss., to suit the preceding *στήσωσι*. But the change is quite natural; that a large ransom will be offered is likely, but that it should be equal to Hector's weight in gold is an impossible exaggeration and is therefore expressed by the mood of imagination. In I 379-85 the opt. is used in both the clauses, because both are equally imaginary and impossible.

356. The similarity between the deaths of Hector and Patroklos is evidently intentional. Both have the dying man's insight into the future (see II 854). *προτιύσσομαι*, *ὅτι ἀπὸ τῶν ὅσων ἡ μεταφορά* (i.e. not from *ὅσσα*, see on A 105), *προβλέπω τῶι νῶι*. The phrase has been very variously explained; the best sense is got by translating *Verily I know thee well and behold thee as thou art*, or, with a closer adherence to the use of *ὅσσομαι*, *forebode my fate*.

358. The words *μή τοί τι θεῶν μήνιμα γένωμαι* recur in the speech of Elpenor's shade when asking burial for his body, λ 73, and evidently imply vivid belief in the 'ghost theory' (App. L, § 9). Cf. Eur. *Phoen.* 934.

359. Compare the prophecy of Xanthos in less specific terms, T 417.

361-64 = II 855-58 where see notes.

τὸν καὶ τεθνηῶτα προσηύδα διὸς Ἀχιλλεύς·

“τέθναθι· κῆρα δ’ ἐγὼ τότε δέξομαι, ὅπποτε κεν δὴ 365
Ζεὺς ἐθέλῃ τελέσαι ἢδ’ ἀθάνατοι θεοὶ ἄλλοι.”

ἢ ῥα καὶ ἐκ νεκροῖο ἐρύσσατο χάλκεον ἔγχος,
καὶ τό γ’ ἀνενθεν ἔθηχ’, ὁ δ’ ἀπ’ ὤμων τεύχε’ ἐσύλα
αἱματόεντ’· ἄλλοι δὲ περίδραμον νῖες Ἀχαιῶν,
οἱ καὶ θήησαντο φυὴν καὶ εἶδος ἀγητὸν 370

Ἔκτορος· οὐδ’ ἄρα οἷ τις ἀνουτητί γε παρέστη.

ἄδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

“ὦ πόποι, ἦ μάλα δὴ μαλακώτερος ἀμφαφάασθαι

Ἔκτωρ ἢ ὅτε νῆας ἐνέπρηθεν πυρὶ κηλέωι.”

ὥς ἄρα τις εἶπεςκε καὶ οὐτήσασκε παραστάς. 375

τὸν δ’ ἐπεὶ ἐξενάριξε ποδάρκης διὸς Ἀχιλλεύς,

στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ’ ἀγόρευεν·

“ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,

ἐπεὶ δὴ τόνδ’ ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,

ὃς κακὰ πόλλ’ ἔρρεξεν, ὅσ’ οὐ σύμπαντες οἱ ἄλλοι, 380

364. ΤΕΘΝΗΩΤΑ (A *supr.*) JPQRS Mor. : ΤΕΘΝΕΙΩΤΑ Ω. || ΜΕΤΗΥΔΑ Q. 366.
ἐθέλει J Vr. A : ἐθέλοι Q. || ΤΕΛΕΣΣΕΙΝ J. 368. ΤΟ Γ’ : ΤΟΔ’ P Mose. 2. 370.
οἱ καὶ : οἱ κέ ε CJU Ven. B. 371. ἀνουτητί Lips. : ἀνουτηστή (?) Q. 372. ἄλλων
D (T *supr.*) U. 373. ἀμφιφάσσαι T. 374. ἐνέπρηθε(ν) (A *supr.*) Q Harl. a,
Vr. A Mosc. 2, Bar. : ἐνέπρησεν Ω. 375. οὐτήσεκε JU¹. 377. πτερόεντα
προσῆδα Mor. 378. ὦ φίλοι ἦρωες δαναοὶ εεράποντες ἄρμος CJU : ἀτρείδῃ
τε καὶ ἄλλοι ἀριστῆες παναχαιῶν Zen. 379. ΔΗ om. DR. || δαμάσσαι Cant.
380. ἔρρεσεν A Mor. Bar. Harl. a, γρ. X : ἔρεσεν Q : ἔρδεσεν Ω, γρ. A.

365. ΤΕΘΝΑΣΙ, *lie dead*, cf. O 496 *τεθνάτω*. The rest of the couplet = Σ 115-16.

370. The admiration felt for the beauty of the corpse recalls Herodotus' description of the finding of the body of Masistios at Plataiai (ix, 25). A parallel to the taunting words of 373-74 may be found in Sir G. Dasent's *Burnt Njal*, ii, 194, 'All men said that it was better to be near Skarphedinn dead than they weened, for no man was afraid of him.' As for the stabbing of the dead body (alluded to again in Ω 421), we may say in palliation of this apparently insensate brutality (which the poet evidently regards as quite natural) that there is a widespread belief that a dead man's ghost is maimed and harmless to his enemies if the body be mutilated. For this superstition see note on Σ 180; the old English custom of running a stake through the body of a suicide is equally due to it. It has also been suggested

that each Myrmidon may have claimed his individual right to a share in revenge for kindred blood shed by Hector.

371. For Ἔκτορος G. Hermann plausibly conj. Ἔκτορα, cf. E 787. ἀνουτητί, *without wounding him*. Cf. ἀνοῦτατος (Δ 540), ἀνους (Σ 536), both in pass. sense. Here van L. conj. ἀνοουαστί. For the suffix see H. G. § 110.

372 = B 271, q. v.

374. ἐνέπρησεν, the imperf. seems obviously superior to the aor. of the vulg.

378. Zen. read Ἀτρείδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν. But Agamemnon is still wounded in his tent, and all Greek heroes except Achilles are absolutely ignored in this book.

379. For the scansion of ἐπέε see App. D, c 1. It is found again in Ψ 2 and four times in *Od.* It is possible that the license may have been assisted by the supposed analogy of ὅπως : ὅπως. See also van L. *Ench.* § 22.

εἰ δ' ἄγετ' ἀμφὶ πόλιν σὺν τεύχεσι πειρηθόμεν,
 ὄφρ' αὖ κ' ἔτι γνῶμεν Ἰρώων νόον, ὅν τιν' ἔχουσιν,
 ἧ καταλείψουσιν πόλιν ἄκρην τοῦδε πεσόντος,
 ἧε μένειν μεμιάσι καὶ Ἴκτορος οὐκέτ' ἐόντος.
 ἀλλὰ τί ἡ μοι ταῦτα φίλος διελέξατο θυμός;
 385 κείται παρ νήεσσι νέκυς ἄκλαυτος ἄθαπτος
 Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὄφρ' ἂν ἔγωγε
 ζωοῖσιν μετέω καὶ μοι φίλα γούνατ' ὀρόρηι.
 εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀΐδαο,
 390 αὐτὰρ ἐγὼ καὶ κέϊθι φίλου μεμνήσομ' ἐταίρου.
 νῦν δ' ἄγ' αἰείδοντες παιήονα, κοῦροι Ἀχαιῶν,
 νηυσὶν ἔπι γλαφυρήσι νεώμεθα, τόνδε δ' ἄγωμεν.

381. CŪN : ἐν T. 383. καταλείψωσιν H. | καταλείψουσι πτόλιν PR. 386.
 ἄκλαυτος ADJLU Lips. Vr. d : ἄκλαυτος Ω. 388. ζωὸς ἐν ἀργείοις φιλο-
 πτολέμοις μετέω CJU Ven. B Vr. b A, King's Par. a^m b, and ap. Schol. A. Eust.
 || ὀρόρει DQS. 390. κάκειθι DGHQ. 392. τὸν δέ τ' H.

381. εἰ δ' ἄγετ' in apodosis as δ 332, and see Ω 407. *πειρηθόμεν*, a late contracted form for *πειρηθόμεν* (through -έωμεν). We may admit the possibility that *πειρηθόν* (K 444), and perhaps *ἀμερθῆς* (X 58), *ἰανθῆς* (T 174), *χολωθῆς* (I 33) and even *φανῆ* (I 707) may be instances of the primitive subj. with long stem-vowel (though the lateness of the books in which most of them are found is against this); but the same cannot be said of *δαῶμεν* (B 299), *μεθῶμεν* (K 449), *συνώμεθα* (X 381). For *νemessesthai*, Ω 53, see note there. There are no other instances from -ε stems in *Iliad* (7 in *Od.*). Thus there is very strong ground for doubting the antiquity of the form; and though *γνώμεν* in the next line is much less suspicious in itself (*H. G.* § 81), it is not in good company, nor is either capable of emendation without violence: Brandreth's *πειρηθείω* (-ήω) . . . *γνώω* is perhaps the best suggestion. The proposed evolution, too, is curious and hardly suits the situation; it seems to be a sort of 're-connaissance in force,' let us make trial in arms round about the city. But this rather suits the temper of the tactical interpolator whom we already know (see on B 362, Δ 303, etc.) than of Achilles. The words will not bear the sense 'let us try to storm the city,' nor do 382-84 suit this. Hence Hoffmann, von Christ, Fick and others have good reason for rejecting 381-90. Moreover in the *Mênis*

it seems that the body of Patroklos was not originally brought back to the ships at all (see *Introd.* to P). Other difficulties are noted below.

382. *ἔτι*, i.e. we may not rest content, but go on to learn. The vulgate reading is *ὄφρ' αὖ κε τι*, where the *τι* is painfully weak.

385. This formal line is found elsewhere only in monologues introduced by the phrase *εἶπε πρὸς ὃν μεγαλύτερα θυμῶν*, and is very unsuitable to the present context. Heyne thinks that the passage is of importance, as reconciling the obvious duty of Achilles to follow up his success with the economy of the poem, which requires that he should not assault the city. This is precisely the view of the tactical interpolator. It does not follow that the original poet troubled himself much about Achilles' duty as general.

388. Note the unusually well-attested alternative line—for which compare Ψ 47.

389. *May, even if in the grave men forget their dead, yet will I even there be mindful of my dear comrade.* This is the most forcible explanation, but it is somewhat strained. But the same may be said of the alternative, *Even if men forget those who are dead in the grave, yet will I remember my friend even when he is there*; this is not only obscure, but is an anti-climax after the preceding line, whereas the first alternative is a fitting culmination to 388. *καταλήθονται* is used with a vague subject like *φασίν*, etc.

ἡράμεθα μέγα κύδος· ἐπέφνομεν Ἑκτορα δῖον,
ὦι Τρῶες κατὰ ἄστυ θεῶι ὥς εὐχετόωντο.”

ἦ ῥα καὶ Ἑκτορα δῖον αἰεκέα μῆδετο ἔργα.

395

ἀμφοτέρω μετόπισθε ποδῶν τέτρηνε τένοντε
ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξήπτειν ἱμάντας,
ἐκ δίφροιο δ' ἔδησε, κάρη δ' ἔλκεσθαι ἔασεν·

ἐς δίφρον δ' ἀναβὰς ἀνά τε κλυτὰ τεύχε' αἰέρας

μάστιξέν ῥ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην.

400

τοῦ δ' ἦν ἐλκομένοιο κονίσσαλος, ἀμφὶ δὲ χαῖται

κύνειαι πίτναντο, κάρη δ' ἅπαν ἐν κονίησι

κεῖτο πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσι

δῶκεν αἰεκίσσασθαι ἐῆι ἐν πατρίδι γαίῃ.

ὥς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δὲ νυ μήτηρ

405

393-94 ἄθ. Ar. || οὗτος ἐστὶν ὁ παιάν Vr. Am. 395. μήσατο D. 396.
ἀμφοτέρω PR: ἀμφοτέρων Ω. || τένοντας DH. 397. δ' om. Harl. a.
399. ἀνά δὲ U. 400. μάστιξεν δ' GHSTU Vr. A. || ἀέκοντε J Harl. a, Mor.
Cant.: ἀέοντε Q: ἄκοντε Ω. 402. ΠΙΤΝΑΝΤΟ (Ar.?) JPRST Par. a¹: ΠΙΛΝΑΝΤΟ
ACQU Ven. B Vr. b, Harl. a d, King's Par. a² c e g h, τινές Sch. T: ΠΙΜΠΛΑΝΤΟ DH
Vr. A Harl. b, Par. d f j, ἐν τισι, A: ΠΙΛΑΝΤΟ Par. b: ΠΙΠΝΑΝΤΟ G. 403.
ΔΥΣΜΕΝΕΕΣΣΙ: ΤΕΡΙΚΕΡΑΥΝΟΣ “Vat. 16,” ἐν ἄλλωι A. 405. ΚΕΚΟΝΙΣΤΟ H.

393-94. One ms. (Vr. A) notes in the margin οὗτος ἐστὶν ὁ παιάν, these lines give the actual song which Achilles puts into the mouth of his men—an ingenious observation which has been widely accepted. Ar. athetized the lines ὅτι παρὰ τὴν ἀξίαν Ἀχιλλέως οἱ λόγοι, i.e. they are too boastful to be dignified. This is hardly true in any case: if Achilles puts the words into the mouths of the Greeks, the objection loses all force. For ἡράμεθα we should read ἡρόμεθα (Brandreth); the regular phrase is κύδος ἀρέσθαι.

396. ΤΕΝΟΝΤΕ, the ‘Achilles tendons,’ so called from this passage. I owe to Prof. A. Macalister the following note. ‘Vesalius [16th cent.] says of it [the tendon] cui Homerus Achillem in Hectoris crure funem traiecit, illumque ad currum religatum circum Troiae moenia traxisse cecinit. This is the first reference to the tendo Achillis.’ The statement that the name refers to Achilles’ vulnerable point in the heel is therefore incorrect. The belt given by Hector to Aias does not play the part here which it did in the tragedians; see note on H 305. As to the dragging, Schol. A has an interesting note, which looks as though it

contained some truth; ὁ δὲ Καλλιμαχὸς φησιν ὅτι πατρίον ἐστι Θεσσαλοῖς τοὺς τῶν φιλάτων φονέας σύρειν περὶ τοὺς τῶν φονευθέντων τάφους. Σίμωνα γὰρ φησι, Θεσσαλὸν τὸ γένος, Εὐρυδάμαντα τὸν Μειδίου ἀποκτείναντα Θράσυλλον τὸν ἀδελφὸν αὐτοῦ ἀρῆσθαι τοῦ νόμου πρῶτον· τοῦτον γὰρ ἐξάψαι τοῦ δίφρου τὸν φονέα καὶ περὶ τὸν τετελευτηκότος τάφον ἔλκειν· ὅθεν καὶ τὸν Ἀχιλλέα ὡς Θεσσαλὸν πατρίωι ἔθει τοῦτο ποιῆσαι καὶ δῆσαι τὸν Ἑκτορα. This is confirmed by Porph. on Ω 15, who quotes from Aristotle καὶ νῦν ἐν τῇ Θετταλίᾳ περιέλκουσι περὶ τοὺς τάφους. Similarly Ap. Rhod. i. 1059 τρίς περὶ χαλκεῖος σὺν τεύχεσι δινηθέντες τύμβωι ἐνεκτερεῖζαν.

401. τοῦ . . ἐλκομένοιο form a sort of abstract compound, of *his dragging*. For the gen. Monro compares κύματα παντοίων ἀνέμων B 397.

402. The variants πῖλναντο, πῖμπλναντο can only be construed by assuming a violent ellipse of κονίη, κονίης respectively; when the following clause becomes a mere tautology.

404. ἔῃι is loosely used, referring to Hector, though he has not grammatically been the subject in any of the immediate clauses. See App. A, vol. i. p. 561.

τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην
 τηλόσε, κώκυσειν δὲ μάλα μέγα παῖδ' ἐσιδοῦσα.
 ὠμῶξεν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
 κωκυτῶι τ' εἶχοντο καὶ οἰμωγῇ κατὰ ἄστρ.
 τῶι δὲ μάλιστ' ἄρ' ἦν ἐναλίγκιον, ὥς εἰ ἅπαντα 110
 Ἴλιος ὀφρυνέεσσα πυρὶ σμύχοιτο κατ' ἄκρης.
 λαοὶ μὲν ῥα γέροντα μόγισ ἔχον ἀσχαλῶντα
 ἐξελθεῖν μεμαῶτα πυλῶν Δαρδανιῶν.
 πίντας δὲ λιτάνευε κυλινδόμενος κατὰ κόπρῳ,
 ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον 115
 "σχέσθε, φίλοι, καί μ' οἶον εἴσατε, κηδόμενοί περ,
 ἐξελθόντα πόλλος ἰκέσθ' ἐπὶ νῆας Ἀχαιῶν"
 λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον ὀβριμοεργόν,
 ἦν πως ἡλικίην αἰδέσσεται ἡδ' ἐλεήσει
 γῆρας. καὶ δέ νυ τῶι γε πατὴρ τοιόσδε τέτυκται, 120
 Πηλεὺς, ὅς μιν ἔτικτε καὶ ἔτρεφε πῆμα γενέσθαι
 Τρωσί· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγ' ἔθηκε·
 τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας.

406. ἔριπτε J. || καλύπτρην P. 407. ἐπιδούσα J. 409. εἶχοντο :
 ὥχοντο Mor. 410. ἄρ' ἦν : αἰ P : αἰε L. ἐναλίγκιον Q. εἰ : τινὲς I.
 Schol. A. 411. σμύχοιτο Ar. Ω : σμήχοιτο DGPQ : μύχοιτο Vr. b. 412.
 μόγισ AGU Mor. Vr. b : μόλις Ω. 414. δ' ἐλιτάνευσε Vr. A. 416. κηδόμενοι
 Ar. Ω : κηδόμενόν ACDJ (P?) QU Ven. B Vr. A Harl. a b d, King's Par. a.
 417. πόλιος CJK Ven. B. 418. λίσσωμαι ST Vr. A¹ : λίσσωι GHIQU Vr. b A².
 ὀβριμοεργόν CPR Mor. Bar. 419. ἐλεήσει R Lips.¹ 420. τῶ(ι) γε A (supr.
 δ) DHJU Vr. b : τῶ(ι)δε Ω. 422. ἄλγεα ἔθηκε(n) CJU Ven. B.

406. λιπαρὴν seems to denote linen shining with oil, cf. Σ 382, 596. Helbig *H. E.* 165. καλύπτρην, see App. G, § 11.

409. κωκυτός of women, οἰμωγῇ of men, as in the preceding couplet.

410. The subject of ἦν is vague, 'the state of things' as we might say : *H. G.* § 161. τῶι represents the following εἰ-clause, cf. *H. G.* § 257. 4, and note on A 467. So in κ 420. The curious variant *ι* for *ει* was taken to mean αὐτῇ, a nom. to εἰ, οἰ, ἔ.

411. ὀφρυνέεσσα, here only ; for ὀφρύς = brow of a hill see T 151.

414. See Ω 164, 640, in which passages κόπρος is more in place, as the scene is in the courtyard of the palace, where dung was regularly collected from the animals stalled there ; see ρ 296-99, where the fact is plainly stated.

415. ἐξονομακλήδην. as μ 250 ; so we

have ἐξονομαίνω. In δ 278 it occurs with tmesis, ἐκ δ' ὀνομακλήδην.

416. The nom. κηδόμενοι περ, though anxious for me, seems better than the equally well supported acc. in my great trouble.

418. λίσσωμαι. *I will beseech.* This paratactic use of the subj. when introduced by the modal adverb ὥς or ὅπως becomes hypotactic, and produces the developed final sentence which is here in embryo. So also 450, Ψ 71.

419. Cf. II 808, where ἡλικίη = ὁμηλικίη in the concrete sense, equals in years. It is best to take it in the same way here, if he may perchance have shamed before his equals, may feel disgraced among young men if he does not respect the aged. If we take it to mean *my age* the next clause becomes purely tautological. ἦν. εἰ Brandreth (but see note on H 39) : αἶ κ' ἐπὶ van L.

τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,
 ὡς ἐνός, οὐ μ' ἄχος ὅξυ κατοίσεται "Αἰδος εἴσω, 425
 "Εκτορος· ὡς ὄφελεν θανέειν ἐν χερσὶν ἐμήσι·
 τῷ κε κορεσσάμεθα κλαίοντέ τε μυρομένω τε,
 μήτηρ θ', ἣ μιν ἔτικτε δυσάμμορος, ἥδ' ἐγὼ αὐτός."
 ὡς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο πολῖται.
 Τρωϊήσιν δ' Ἑκάβη ἀδινού ἐξῆρχε γόοιο· 430
 "τέκνον, ἐγὼ δειλή· τί νυ βείομαι αἰνὰ παθοῦσα,
 σεῦ ἀποτεθνηῶτος; ὅ μοι νύκτας τε καὶ ἡμάρ
 εὐχολὴ κατὰ ἄστυ πελέσκειο, πᾶσί τ' ὄνειαρ
 Τρῳασί τε καὶ Τρωϊήσι κατὰ πτόλιν, οἳ σε θεὸν ὡς
 δειδέχατ'· ἣ γὰρ καὶ σφι μάλα μέγα κῦδος ἔησθα 435
 ζῶος ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει."
 ὡς ἔφατο κλαίονσ', ἄλοχος δ' οὐ πῶ τι πέπυστο
 "Εκτορος· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἐλθὼν
 ἡγγεῖλ' ὅττι ρά οἱ πόσις ἔκτοθι μίμνε πυλάων,
 ἀλλ' ἣ γ' ἰστὸν ὕφαινε मुखῶι δόμου ὑψηλοῖο 440

425. αἰδός δε CU Ven. B. 427. κορεσσόμεθα Vr. A. 429. πολῖται :
 γυναῖκες D : γρ. γέροντες A (Ar.?). 431. ΤΕΚΝΟΝ : ἔκτορ Et. Mag. 198. 8. ||
 ἔκτορ, τέκνον ἐμὸν, τί νυ Et. Mag. 196. 17. || ΤΙ ΝΥ : τίτι PQ. || βείομαι (Ar. ?
 see Ludwich) Ω : βίωμα DH (supr.) PR² Cant. Mor. Vr. A. || παθοῦσα :
 τεκούσα ar. Sch. T (Ar. ? see Sch. B). 432. ΑΠΟΤΕΘΝΗΩΤΟΣ A (supr. ei) J
 (-ότος) PQRU Vr. b : κα<τα>τεθνήωτος Lips. : ἀποτεθνηῶτος Ω. 433.
 πελέσκειο CQ : πελέσκεο T. || πᾶσι δ' J. 434. πόλιν D. || οἳ : ἡ P (supr. οἳ) :
 ἡ Lips. 435. καὶ DJPR Bar. Mor. : κέ Ω. 436. δ' αὖ PR Vr. A.

425. κατοίσεται, exactly Jacob's 'will bring down my grey hairs with sorrow to the grave.'

429. στενάχον πολίηται Agar (J. P. xxv. 314) on the ground that this is the more archaic form of the subst. The contrary seems to be the case. πολί-της is exactly similar in formation to αἰχμή-της, κορυφή-της, πρεσβύ-της (cf. also δόλι-της) while πολίτης can be explained only as due to the analogy of the more numerous substantives in -ήτης. πολίτης recurs also in O 558, η 131, ρ 206 and as a proper name; πολίτης only B 806—it is the regular late Ionic (Herodotean) form.

430. Compare Σ 316, Ω 747. According to Schol. T, Ar. read ἀθρόου for ἀδινού, but this must have been only an explanation.

431. For the exclamative nom. ἐγὼ see 477, which shews that the colon after

δείλη is right. βείομαι or βίωμα, see note on O 194. It is clearly a subj. here, cf. τί πάθω, lit. *what (life) am I to live?*—The variant τεκούσα perhaps deserves preference.

432. We should probably read with van L. σεῖ' ἀπο τεθνήωτος, *far away from thee in death*. ἀποθνήσκειν seems to be a late compound; it does not recur in Il. See however λ 424, μ 393, φ 33.

435. δειδέχατο, *used to welcome*, see note on Δ 4 and cf. η 71 λαὼν οἱ μὲν ῥα θεὸν ὡς εἰσρόωντες δειδέχαται μύθοισιν ὅτε στείχησ' ἀνὰ ἄστυ. καὶ is explicative of what precedes, as T 165 etc. The variant κε is intolerably flat.

437. It is not clear whether "Εκτορος is to be taken closely with ἄλοχος or with πέπυστο; the absence of a participle (θανόντος) is in favour of the former, though we have the simple gen. in θ 12 ὄφρα ξείνοιο πύθησθε.

δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσε.
 κέκλετο δ' ἀμφιπόλοισιν ἐνπλοκάμοις κατὰ δῶμα
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὄφρα πέλοιτο
 Ἴκτορι θερμὰ λοετρὰ μάχης ἐκνοστήσαντι,
 νηπίην, οὐδ' ἐνόησεν ὅ μιν μάλα τῆλε λοετρῶν 145
 χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
 κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου·
 τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς.
 ἢ δ' αὖτις δμῶησιν ἐνπλοκάμοισι μετηῦδα·
 "δεῦτε, δύνω μοι ἔπεσθον· ἴδωμ' ὅτιν' ἔργα τέτυκται. 150
 αἰδοίης ἐκυρῆς ὀπὸς ἔκλυνον, ἐν δέ μοι αὐτῇ
 στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γούνα
 πήγνυνται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσιν.
 αἶ γὰρ ἀπ' οὐατος εἶη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς

441. πορφύρεον JU¹: μαρμαρέην GHQ Harl. b, Par. d j, γρ. Schol. T.
 ἐρόα CPRS Ven. B. 443. πυρὴν Mosc. 2. : πέλοντο J. 449. αὖτις C.
 ἐνπλοκάμοις R. 450. ὅτιν': ὅτι DP: ἅτιν' U Vr. b ("ἄμεινον," Sch. T).
 451. ἔπος ἐμεῦ Vr. b.

441. See Γ 125-26, with notes there.
 ὀρόνα ἄνθη καὶ τὰ ἐκ χρωμάτων ποικίλματα
 Κύπριοι, Hesych. Θεσσαλοὶ μὲν τὰ πε-
 ποικιλμένα ζῶια. Κύπριοι δὲ τὰ ἀνθινὰ
 ἱμάτια· Αἰτωλοὶ δὲ τὰ φάρμακα, ὡς φησι
 Κλείταρχος· Ὁμηρος δὲ τὰ ῥόδα παρὰ τὸ
 ἄνω θορεῖν ἐκ τῆς γῆς, Schol. on Theokr.
 ii. 59—one of the few other passages
 where the word occurs (also Lykophron
 and Nonnos, and possibly Sappho's ποι-
 κιλόθρον); so that beyond these tradi-
 tions there is nothing to fix the sense
 of the word. Helbig *H. E.* 192-93
 suggests that the word must here be
 taken in a wide sense, *ornaments*, as
 vegetable patterns are not found in the
 oldest representations of figured dresses,
 the ornamentation being almost entirely
 'geometrical.' Studniczka, however, has
 shewn (p. 54) that this is too general
 a statement; there are a few cases of
 floral decoration on garments, e.g. on
 the François vase. ἔπασσε is a word of
 general import, and may mean that the
 patterns were actually inwoven. No
 reliance can be placed on the statement
 of the scholia that in Cyprus πάσσειν =
 ποικίλλειν.

448. ἐλελίχον, A 530. Here it seems
 to belong to ἐλελίξω, *quivered*. κερκίς is
 generally explained as the weaver's rod
 by which the threads of the woof were
 driven home (Lat. *pecten*); others take

it to mean *shuttle*, and so Eur. *Tro.* 198
 οὐχ ἰστοῖς κερκίδα δινέουσ'· ἐξαλλάξω.
 The word recurs in H. only c. 62 *χρυσέην*
κερκίδ' ὕφαινον. See note on Ψ 760.

450. The F is twice neglected. We
 might possibly adopt the variant ὅτι for
 ὅτιν', comparing κ 41 ἰδόμεθα ὅτι τὰδ'
 ἐστίν, X 73 πάντα . . ὅτι, and Σ 128
 (q.v.). These, however, differ by the
 important fact that in the latter the
 sing. and plur. joined as subject of the
 verb. ὅτι τὰδ' ἔργα τέτυκται would be
 possible, as then ὅτιν' would be part of
 the predicate. Hoffmann's translation,
 'what the facts are,' which he supports
 by Ω 354, is not likely to be accepted.
 Thus, if the F is to be restored, Hoff-
 mann's earlier conj. (adapted by Bekker)
 ἴδω τίνα deserves the preference. (For
 τίς virtually = ὅστις in indirect questions
 cf. Σ 192, Ω 197, ο 423 εἰρώτα . . τίς
 εἶη.) The F of ἴδωμι (or ἴδωμαι) may
 easily be restored by reading ἔπεσθε with
 Bentley.

452. πάλλεται ἀνὰ στόμα, exactly as
 we say 'my heart is in my mouth.'
 Cf. K 94.

454. Cf. Σ 272. From that passage
 Menrad would read ἐμοὶ for ἐμεῦ—cer-
 tainly a more natural constr., apart
 from the suspicious character of the
 contracted ἐμεῦ. ἔπος, *the thing which I*
say. The identification of a real thing

δείδω μὴ δὴ μοι θρασὺν Ἑκτορα διὸς Ἀχιλλεύς
 μούνον ἀποτμήξας πόλιος πεδίονδε δίηται,
 καὶ δὴ μιν καταπαύσῃ ἀγνηορίης ἀλεγεινῆς,
 ἢ μιν ἔχesk', ἐπεὶ οὐ πὸτ' ἐνὶ πληθυῖ μένεν ἀνδρῶν,
 ἀλλὰ πολὺ προθέσκε, τὸ ὃν μένος οὐδενὶ ἔκκων."

455

ὥς φαμένη μεγάραιο διέσσυτο μαινάδι ἴση,
 παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.
 αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἴξεν ὅμιλον,
 ἔστη παπτήνας' ἐπὶ τείχεϊ, τὸν δὲ νόησεν
 ἐλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι
 ἔλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν.
 τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν,
 ἦριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσε.
 τῆλε δ' ἀπὸ κρατὸς βάλε δέσματα σιγαλέοντα,

460

465

456. μόνον P. || πεδίοιο Vr. d. 458. πληθύϊ ACDGHPQRT : πλήθει S Mor. ||
 μέν' AGHPQRT : μένε D. 459. τὸ ὄν : τεὸν DH. 461. κραδί(ι) DQ
 Mosc. 2, γρ. X. 462. πύργων DJRU. 464 om. H^t. 468. βάλε Ar. PR :
 χέε QS : χέε αἱ κοινά, Ω.

with the words which name it is a common phenomenon of primitive psychology, and is indeed the foundation of the whole system of omens from words.

457. ἀγνηορίης ἀλεγεινῆς, the fatal pride which possessed him; an echo of Andromache's last words to Hector, δαιμόνιε, φθίσει σε τὸ σὸν μένος Z 407. So M 46 ἀγνηορίη δέ μιν ἔκτα, and II 753.

458. It will be seen that most MSS. read πληθύϊ (rather πληθῦ) μὲν' ἀνδρῶν. This may be defended from ἰλῶς Φ 318, but has no claim to supplant the text which is regular (II 526, Ω 108, ε 231 etc.; and see particularly λ 514-15 which are nearly identical with 458-59 here. The masc. οὐδέτις occurs only in these two passages).

—460. μαινάδι, mad woman, like μαυνομένη ἔκκυβα in similar circumstances, Z 389. The word has evidently none of the associations of *maenad*.

465. ἀκηδέστως, ruthlessly, and so Ω 417, like ἀκηδέες Φ 123. In Z 60 ἀκήδεσσοι has a passive sense.

466. ὀφθαλμῶ van L., rightly no doubt. See on E 659.

467. ἐκάπυσσε, ἄπ. λεγ., see on κεκαφῶτα E 698.

—468. It is by no means clear whether this line means that Andromache merely *lets fall* her head-dress involuntarily, or

tears it off as a sign of grief. χέε of the vulg. of course expresses the former view, but this does not seem consistent with τῆλε, which demands the stronger βάλε. Ar. himself thought that 468-72 would come better after 476; but the transposition would involve an awkward separation of *ἔειπε* from the actual words. It is not impossible to suppose that βάλε refers to the moment before the faint, by such a *ὑστερον πρότερον* as we occasionally find; if transposition were admitted, we might place 467 after 472. But this is not psychologically true or poetically effective—the faint should come at the moment of the shock. We must then, while reading βάλε, still refer it to the unconscious violence of her action even in the moment of fainting (cf. 406). δέσματα is a general name for the articles of the head-dress named in the following lines. Helbig (*H. E.* 219-26) explains these as follows. The ἄμμις is a metal diadem over the forehead, the στεφάνη of Σ 597: cf. χρύσαμμις of horses E 358 etc. and of the Muses, Hes. *Theog.* 916. κεκρύφαλος is a hood, or rather a high stiff cap, apparently of oriental origin. The κρήδεμνον is a sort of mantilla thrown over the head (App. G, § 11). The meaning of the πλεκτὴ ἀναδέσμη is doubtful; Helbig identifies it with a roll, apparently of

ἄμπυκα κεκρύφαλόν τε ἰδὲ πλεκτὴν ἀναδέσμην
κρήδεμνόν θ', ὃ ρά οἱ δῶκε χρυσῇ Ἀφροδίτῃ 470
ἡματι τῷ ὅτε μιν κορυθαίολος ἡγάγεθ' Ἴκτωρ
ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.
ἀμφὶ δέ μιν γαλόωι τε καὶ εἰνατέρες ἄλλες ἔσταν,
αἱ ἑ μετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
ἢ δ' ἐπεὶ οὖν ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, 475
ἀμβλήδην γοώουσα μετὰ Ἰρῳιῆσιν ἔειπεν·
"Ἐκτορ, ἐγὼ δύστηνος· ἦμ' ἄρα γεινόμεθ' αἴσῃ
ἀμφότεροι, σὺ μὲν ἐν Ἰτροίῃ Πριάμου κατὰ δῶμα,
αὐτὰρ ἐγὼ Θήβησιν ὑπὸ Πλάκῳ ὕληέσση
ἐν δόμῳ Ἡετίωνος, ὃ μ' ἔτρεφε τυτθὸν ἐοῦσαν, 480
δύσμορος αἰνόμορον· ὥς μὴ ὠφέλλε τεκέσθαι.
νῦν δὲ σὺ μὲν Ἀἶδαο δόμους ὑπὸ κεύθεσι γαίης
ἔρχεαι, αὐτὰρ ἐμὲ στυγερῶι ἐνὶ πένθεϊ λείπεις

470. Θ': ἐκ πλήρους τε, οὕτως ἅπασαι Did.: so D. 473. γαλόων D. ἔσταν: ἔσταν R: ἔσαν Par. j, γρ. A: ἔσαν J Harl. b, Vr. d A, γρ. X. 474. σφίσιν: σφῆς P: σφῆσιν C. || ἀπολέσθαι ἢ ὀλέσθαι Eust. 475. ἢ δ': ἀλλ' H. || ἄμπνυτο Ar. J Par. a². 476. γρ. γοώουσα X. || τρωιῆσιν: δαωῆ(ι)σιν DPR. 477. ἄρ ἐγεινόμεθ' H. γινόμεθ' G Vr. A. 478. κατὰ δῶμα: ἐνὶ οἴκῳ αἱ κοινότεραι (Did.), "Vat. 10." 479. οἱ ἄλλῃσι L. 480. ὅ: ὅς D²HQ. || ἐοῦσαν: ἐόντα C. 481. δύσμορον J Harl. a (supr. c), Mosc. 2: δύσμορε R. || αἰνόμορος U. (There seems from Did. to have been a variant δύσμορον αἰνόμορος: but the preceding readings merely exemplify the common tendency to assimilate neighbouring words) || ὠφέλλε P. 482. νῦν: πῶς H. μὲν: μὲν ῥ' ACJQU Ven. B Harl. a, Mor. Mosc. 2. ὑποκεύθεο T. 483. ἐνὶ: ἐν Vr. A.

some twisted stuff, which in Etruscan tomb-pictures is found in connexion with an obvious ἄμπυξ and κρήδεμνον, surrounding just such a high stiff cap as the κεκρύφαλος has been assumed to be. Studniczka (pp. 128-31) sees in the κεκρύφαλος a kerchief fastened on the head by a band round the hair, the ἀναδέσμη, identical with the μίτρα of the classical age. Of the two explanations Helbig's seems most consistent with a sudden pulling off; but we have no evidence that any Greek woman ever wore such a head-dress.

473. See Z 378.

474. ἀτυζομένην ἀπολέσθαι, *distraught even unto death*, to the point of perishing. The context evidently shews that the words imply no idea of self-destruction.

475. ἄμπνυτο, Ar. ἔμπνυτο, see on E 697.

476. ἀμβλήδην, *lifting up her voice*,

like ἀνεβάλλετο καλὸν αἰεῖδεν a 155, ὑποβλήδην, *interrupting* A 292 (Μονο). But ἀμβολάδην of the boiling cauldron (Φ 364) suggests rather *with a deep sob*: cf. also ἀνεέλετο T 314.

477. γεινόμεθ' for γενόμεθα with metrical lengthening (though γενόμεσθα is available); see note on K 71. αἴσῃ seems to be a locative use, like ἐν ἡμῇ I 319.

479. Cf. Z 396. This is the only case where this Θῆβη has a plur. form, but it naturally follows the example of its better known namesakes.

481. μή: van L. writes μή μ', perhaps rightly.

482. ὑπὸ κεύθεσι γαίης, a prepositional phrase used attributively with δόμοις, cf. 324, and Σ 244. ὑπὸ with dat. does not seem ever to be used of motion to a point under; δ 297 δέμν' ἐπ' αἰδοίσι θεμένας is clearly different.

χίρην ἐν μεγάροισι· πάϊς δ' ἔτι νήπιος αὐτως,
 ὃν τέκομεν σύ τ' ἐγὼ τε δυσάμμοροι· οὔτε σὺ τούτῳ 485
 ἔσσειαι, Ἔκτορ, ὄνειαρ, ἐπεὶ θάνες, οὔτε σοὶ οὔτος.
 ἦν περ γὰρ πόλεμόν γε φύγῃ πολύδακρυν Ἀχαιῶν,
 αἰεὶ τοι τούτῳ γε πόνος καὶ κήδε' ὀπίσσω
 ἔσσοντ'· ἄλλοι γάρ οἱ ἀπουρήσουσιν ἀρούρας.
 ἦμαρ δ' ὄρφανικὸν παναφήλικά παῖδα τίθησι· 490
 πάντα δ' ὑπερνήμυκε, δεδάκρυνται δὲ παρειαί,

484. δ' ἔτι: δέ τε RST: δέ τοι Q: δέ οἱ J. 485. κύ γ' J. || τούτου J: τοῦτο* D. 487-99 ἀθ. Ar. 487. ἦν γὰρ δὴ Δ (γρ. ἦν περ γὰρ) H²: ἦν περ γὰρ δὴ Q. || πόλεμόν τε PU Vr. d: πολέμου D². || φύγῃ Mor. Bar. 488. αἰεὶ P: ἐν ἄλλῳι ἄλλ' ἦτοι A. || τοι sm. H Par. j: περ J: δὴ Harl. b, Par. d. 489. ἀπουρήσουσιν CJU Ven. B Harl. a, Mosc. 2: ἀπουρί(ς)ουσιν Ar. Ω. 491. ὑπονήμυκε Harl. a, Mosc. 2: ὑπενήμυκε R (μνήμυκε R^m), γρ. P. || παρεία Ar. C Ven. B Harl. a (glossed οὐδετέρως) Mosc. 2, Par. h.

487. Ar. athetized 487-99 on the grounds that the destitution predicted is absurd for a son of the royal race while Priam and Hector's brothers are still alive; and that the whole passage is a commonplace on the sorrows of orphanage with no application to the case of Astyanax. Of the justice of this criticism there can be no doubt; but it is clear that the athetesis does not reach far enough. 500-4 are pointless, except as a contrast to the preceding picture of starvation; 506-7 are a very clumsy addition, and frigid in the extreme. On the other hand, it is not clear that 487-88 may not belong to the original passage; ἔσσαντ' (489) is a familiar touch of the interpolator, who is always anxious to supply a verb where it is not needed. 508 will follow 488 well enough. It will be noticed that the rejected passage contains ἀπαξ λεγόμενα of a sort quite unfamiliar in Epic poetry; ἀπουρήσουσιν, παναφήλικά, ὑπερνήμυκε, ὑπερώην, ἀμφιθαλής.

489. ἀπουρήσουσιν, *shall take away*, for ἀπο-φρή-σουσιν, fut. of the verb-stem ἀπο-φρα-, of which we have the aor. (see A 430), and perhaps the strong form in ἀπόερσε etc., see Φ 283. If this view (that of Ahrens and others, see van L. *Ench.* p. 379) is right, it follows that we must regard the supposed verb ἀπανρᾶν as a fiction and write ἀπεύραν (=ἀπ-έφρα-ν), -as, -a for ἀπηύρων, -as, -a, and ἀπεύρασαν for ἀπηύρων (pl.). If we do not accept this view, we must read ἀπουρίσσουσιν with Ar. (our MSS. are hardly capable of distinguishing the

two)=Attic ἀφοριούνται, *strangers shall fix the landmarks of his fields*, i.e. shall encroach upon them, the idea of robbery being only suggested by ἄλλοι. The analogy of a few compounds of ἀπό, e.g. ἀποτιμᾶν to *slight*, is hardly enough to justify the translation *remove the landmarks of his fields*.—For the frequency of disputes as to the boundaries of lots in the 'common field' see note on M 421.

490. παναφήλικά, apparently *cut off from his equals in years*; a strange phrase. The simple ἀφήλιξ is used by Herod. in quite another sense, *advanced in years*.

491. The wonderful form ὑπενήμυκε is entirely inexplicable. The scholia may speak for themselves: πάντα αὐτῷ καταπέπτωκε καὶ κατακέκλιται, παρὰ τὸ ἡμῶν ἐμήμυκα καὶ περισσὸν τὸ ν, ἢ πάντα αὐτὸν εἰς ἀνάμνησιν ἄγει τοῦ δυσφορεῖν (as if from μνήμη). (2) καταμέμυκε. κατεστύγνακε, κάτω βλέπει. ὁ δὲ Ἀρίσταρχος ἐπὶ τοῦ κατανένευκεν ἐκδέχεται. οἱ δὲ ἀντὶ τοῦ εἰς ἀνάμνησιν ἔρχεται τοῦ πατρός. The only reasonable sense is that given by ἡμῶν, of which the perf. with 'Attic' reduplication should be ἐμήμυκα. How the ν crept in it is beyond our power to say. Schulze (*Q. E.* p. 266) sees in it a metrical device to adapt the 'antispastic' word to the metre (cf. εἰλήλουθα etc., App. D, A 2); others would read ὑπ-ημ-ἡμυκε: then the first η must be due to the false analogy of words like ἡρ-ῆρειστο (temporal augment). The translation will be *in everything his head is bowed down*, he finds humiliation everywhere.

δενόμενος δέ τ' ἄνεισι παῖς ἐς πατρός ἐταίρους,
 ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·
 τῶν δ' ἐλεησάντων κοτύλην τις τυτθὸν ἐπέσχε·
 χεῖλεα μὲν τ' ἐδίην', ὑπερώϊην δ' οὐκ ἐδίηνε. 195
 τὸν δὲ καὶ ἀμφιθαλὴς ἐκ δαιτύος ἐστυφέλιξε,
 χερσὶν πεπληγῶς καὶ ὀνειδείοισιν ἐνίσσων·
 'ἔρρ' οὕτως· οὐ σός γε πατὴρ μεταδαίνυται ἡμῖν·
 δακρυόεις δέ τ' ἄνεισι παῖς ἐς μητέρα χήρην,
 Ἄστυνάξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρός 500
 μυελὸν οἶον ἔδεσκε καὶ οἶων πίονα δημόν·
 αὐτὰρ ὅθ' ὕπνος ἔλοι παύσαιτό τε νηπιαχεύων,

497. ἐνίσπων D⁸⁸ Vr. b A: ἄμεινον ἐνίπτων Sch. T. 498. οὕτως :
 οὗτος CDH. 499. ἐς : πρὸς Vr. A. 500. γούνατα (A suppr.) H.

492. The force of the preposition in ἄνεισι is not clear. Perhaps it may be used as in ἄν' ὄμιλον, ἀνὰ δώματα, γοίτη through, 'going the rounds,' as we might say; cf. φάτις ἀνθρώπου ἀναβαίνει § 29. Or it is possible that it may imply entering a house from the road; though for this there seems to be no analogy. In 499 it means simply returns. For ἐς used with a person cf. H 312 εἰς Ἀγαμέμνονα δῖον ἄγον, and Ψ 36.

494. ἐλεχσάντων is of course to be kept apart from τῶν: one of them, if they take pity. Cf. note on I' 138. ἐπέσχε, holds to his lip, as § 3.

495. ὑπερώϊην, palate, used also by Hippokrates and Aristotle.

496. ἀμφιθαλής, one who has both parents alive; cf. Ar. Aves 1737, Plat. Legg. 927 D. The word was closely connected in early days with the all-important idea of luck. It was thought that an orphan was proved by his misfortune to be no favourite of the gods; hence, acc. to the Schol. on Pind. O. iii. 60, the boy who led the Daphnephoria had to be ἀμφιθαλής. In Roman ritual *patrimi et matrimi* had similar privileges (e.g. Livy, 37. 3. 6; Tac. H. iv. 53). In modern Albania, at the baking of the marriage-loaf, 'the first to touch the dough must be a virgin who has both parents living, as well as brothers, the more the better: for such a one is considered lucky, however poor she may be, and she wishes the married couple equal luck' (von Hahn, Alb. Stud. i. 144). 'The same thought underlies the following phrase,

which an orphan will say to one whose parents are both alive, "You are lucky, you may well talk, the black ox has not yet trodden on you"' (ibid. p. 196, n. 9).

498. οὕτως is generally explained in a local sense, the correlative of the local ὦδε, indicating that which, though regarded as within the speaker's sphere, is the farther from him, and nearer to the person addressed; οὗτος being related to σύ as ὅδε to ἐγώ. It may thus be rendered 'go thy way.' Similar passages are § 218 ἀμφίπολοι στήθ' οὕτω ἀπόπροθεν, ρ 447 στήθ' οὕτως ἐς μέσσον. Ar., denying the local sense to ὦδε, doubtless did the same with οὕτως, and here with the additional reason that the adverb remained purely modal in later Greek. It is preferable so to take it here also, regarding it as virtually equivalent to αὐτως, sc. οὕτως ὡς ἔχεις, 'go as thou art,' without more ado. This is the sense in which it is used by Soph. Ant. 315 (where see Jebb's note) ἢ στραφεῖς οὕτως ἴω; Phil. 1067 ἀλλ' οὕτως ἀπει; and other instances from Attic writers which will be found in L. and S. It is however very tempting to adopt the variant οὗτος, the contemptuous vocative sense familiar in Attic, Be off, fellow! There is no instance of this in H., but in such a passage as the present this matters little. The passage seems to imply public *συνείτια*, which were regarded as peculiarly Doric. This would be very strong evidence of lateness.

500. The awkwardness with which the name of Astyanax is introduced is outdone six lines later.

εὐδесκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,
 εὐνήν ἐνι μαλακῇ, θαλέων ἐμπλησάμενος κῆρ.
 νῦν δ' ἂν πολλὰ πάθῃσι, φίλου ἀπὸ πατρὸς ἁμαρτών, 505
 Ἄστυάναξ, ὃν Τρῶες ἐπὶ κλησιν καλέουσιν.
 οἶος γάρ σφιν ἔρυσσεν πύλας καὶ τείχεα μακρά.
 νῦν δὲ σὲ μὲν παρὰ νηυσὶ κορωνίσιν, νόσφι τοκῶν,
 αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσωνται,
 γυμνόν· ἀτάρ τοι εἶματ' ἐνὶ μεγάροισι κέονται 510
 λεπτὰ τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
 ἀλλ' ἦτοι τάδε πάντα καταφλέξω πυρὶ κηλέωι,
 οὐδὲν σοὶ γ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεται αὐτοῖς,
 ἀλλὰ πρὸς Τρώων καὶ Τρωιάδων κλέος εἶναι."
 ὥς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες. 515

503. εὐδесκ' ἐν: εὐδесκε Q: εὐδескен Mosc. 2. 504. ἐνι: γρ. ἐν X.
 506. τρῶες: πάντες Mor. Bar. (γρ. τρῶες). 507. σφιν: μιν D. || πύλας:
 πόλιν Plato *Crat.* 392 E. 509. κορέσονται CPQRU Harl. a, Vr. d, Mosc. 2,
 Ven. B. 510. εἶματ' ἐνι: γρ. εἶματα ἐν X. || κέοντο H. 513. γ' om. D. ||
 ὄφελος: ὄφελος τ' Ven. B². || οὐ κεν κείσεται Q. || ἐγκείσεται J (*supr.* αι over τ).

504. θαλέων, *good cheer*; neut. plur., cf. δαῖτα θαλείαν. κῆρ seems to shew that it is used in the metaphorical sense, and does not refer to the marrow and fat. To judge from their views of a suitable diet for children, the authors of this passage and I 487–89 might be identical.

505. ἀπὸ . . ἁμαρτών, like σεῦ ἁφαρμαρτούσῃ Z 411.

506. Ἄστυάναξ, for the etymological introduction of the name cf. Z 402–3, with note there. The hyperbaton by which the name is put in the nom., as though it belonged to the principal clause, is curious; and is evidently not to be compared with the common idiom by which the subject of the rel. clause is made the object of the principal (*ἤιδεε ἀδελφεόν, ὡς ἐπονείτο*, etc.). It is easy enough to conjecture Ἄστυάναχθ', but this is no better.

509. αἰόλαι, *wriggling* rather than *variegated*; see on M 167.

510. κέονται, a form recurring also in λ 341, π 232. The verb has passed into the thematic conjugation. (See Schulze, *Q. E.* p. 436.)

513. ὄφελος, an accus. 'in apposition with the sentence,' i.e. expressing the sum of the action; see *H. G.* § 136. 4. The idea seems to be that, as Hector is not to be burnt with the garments, they will not go with him to the other world; his soul will wander naked on the hither side of the river (see App. L, § 8). Still, the ceremony will be a funeral rite to do him honour, and will at least console the survivors. Lehrs (*Ar.* p. 436) thinks that 510–14 contain two recensions, the first consisting of 510–1–2–3, the second of 510–1–3–4. But the preceding explanation obviates the necessity of this very artificial supposition. αὐτοῖς is very weak; Nauck conj. αὐτῖς, but αὐτός (Hoogvliet) is incomparably better.

INTRODUCTION

SCHILLER says that the man who has read the twenty-third book of the *Iliad* cannot complain that he has lived in vain. The justification of this somewhat exaggerated praise is to be sought in the wide range of human feeling which the book covers, from the questions of immortality called up by the vision of the dead Patroklos to the delight in living strength and stress of combat which inspires the games.

The first portion, the funeral (1-257), maintains throughout a high level of beauty and pathos. There is, however, at times a want of clearness in the narrative, which has given rise to suspicions. For instance, after the preparations in 24-34, we hardly expect to find Achilles taken away to supper by the chiefs, and the feast to his men forgotten, in spite of the *δορ-πήσομεν ἐνθάδε πάντες* of 11. Evidently 35-54 may be a later expansion: the lines have a suspicious resemblance to parts of T (e.g. 303-8). But the two books differ in their general view of the scene (see note on 13), and there can be little doubt that T is the later.

Another weakness in narrative will be found in 140 ff. We hear how the solemn procession of Myrmidons brings the body of Patroklos, sets it down, and "heaps up the wood" (139); we presume that the host is to join in the last rites where they "sit awaiting" (128). It is a surprise to hear that Achilles sends them all away, and that only a few mourners remain, and again "heap up the wood" (163), which has already been done. There can be no doubt that the scene gains in dignity if we omit at least 144-63, and keep the whole host present to the end. Possibly 140-63 may form the addition, marked by the return of the catchword *νῆεσσι ἔλθῃ* (Erhardt). But it is hard to see what can have been the motive for sending the army away.

It has generally been recognised that 184-91 are a later addition, and are unsuitable to this place, where there is no question of the dragging of Hector's body (see note there). Erhardt would reject also 178-83. 178-81 are mere repetitions, and the solemn farewell to Patroklos (177) at least should not be used more than once. 182-83 evidently go with the following passage to prepare the way for the ransoming of Hector.

To the errand of Iris objection has been also taken. Iris elsewhere is messenger of the gods, and does not act, as here, on her own account. There

is a touch of comedy in the feast of the Winds in the house of Zephyros. The journey of the gods to Aithiopia (206) is used elsewhere (in A and α) to explain why for a length of time they take no notice of human affairs. Here it is a mere empty phrase. We might cut out 198 ὥκέα . . . to 212 ἀπεβήσεται, reading οἱ for τοί, and so remove this difficulty. On the whole it must be said, however, that in this portion of the book there are no glaring flaws; and such difficulties as exist may if we prefer be put down to the poet's weakness in narration, rather than to expansion in the course of time. It is what we have learnt of the general character of the *Iliad* which makes the latter explanation more tenable.

The second part of the book, 257–897, opens in a way which seems to shew that it is added purely mechanically, and has no organic connexion with what precedes. It ends in the same way; the αὐτὰρ Ἀχιλλεύς of 257 is repeated in Ω 3, and may be a catchword marking the beginning and end of this most brilliant and famous episode. By far the largest part of it is devoted to the chariot-race, a piece of narrative as truthful in its characters as it is dramatic and masterly in description. The final scene between Menelaos and Antilochos may fairly rank among the most lifelike and delightful in the *Iliad*.

Here, however, we can again confidently point to later expansion. The most obvious of these additions is the long didactic speech of Nestor to Antilochos, 306 (or rather 303)–350. The unskilful manner in which this is thrust into the list of competitors is obvious. It is full of difficulties and obscurities of the most un-Epic sort; it bears no relation to the subsequent incidents of the race, and is quite of the stamp of the other didactic prosings put into Nestor's mouth—always with unfortunate results to the context.

Objection has been taken to the whole scene of the dispute between Idomeneus and Aias, 446–98, which can be cut out without injury to the context. It contains at least one very serious difficulty in 462–64 (see note), and the whole conception of the race-course is full of obscurity. At the same time it must be admitted that the scene is admirably conceived to vary the continuous description of the race by leading us to see it from the spectators' point of view as well as from the charioteer's.

Doubts have been thrown upon the presence of Meriones among the competitors. He alone of the five plays no individual part in the description, but merely starts fourth and arrives fourth. He, like Idomeneus who is honoured in 446–98, is one of the heroes who are evidently a somewhat late introduction into the *Iliad*, and plays a part in passages which seem composed for the Cretans' special benefit (e.g. in N); and in this book he is once before dragged in by head and shoulders in a passage where he could be well dispensed with (see 113, 124). If we attempt to cut him out entirely we are forced to make a change wherever five prizes are mentioned. One of these places, however, 614–15, can well be spared, as it introduces another Nestor-episode containing more than the usual share of unintelligible expressions. If 614–52 be omitted, then Meriones disappears with the athetesis of 351 and 528–31, and the expulsion of Μενέλαος . . . ἐλάννμεν (reading δονρικλυτός for δονρικλειτός) in 355–6—by which the disagreeable repetition of λάχ' ἐλάννμεν is avoided. The remaining

difficulty is the list of prizes in 269-70, and this may be got over by simply rejecting 270, for the ἀμφίθετος φιάλη reappears only in 616, which is already condemned.

Finally we may mention as worthy of consideration Erhardt's suggestion that the whole end of the race has been materially altered; that Eumelos was originally, as we expect after the praise of his skill in 289, the winner; and that he has been displaced by the rather awkward device of 382-400, in order to make room for Diomedes, who with Odysseus is the most favoured hero of one period of expansion—that to which we owe the existence of E.

With 798 we begin a long addition absolutely devoid of any poetical merit, and standing in the harshest contrast with its surroundings. The three contests contained in 798-883 rival each other in absurdity and obscurity, as is pointed out in the notes. The final scene, 884-97, has weaknesses of its own, but still does not incur so severe a sentence, and may stand with the original games.

After making these rather considerable deductions, the ἀθλα proper form a brilliant whole, the model for countless imitators, who have never succeeded in outdoing this source of all descriptions of sport. It remains to consider how the two parts of the book are related to each other and to the *Iliad* as a whole.

It has already been remarked that the Games are very loosely attached to the story both at beginning and end. The language is marked by the free use of the developed article, which would place the whole episode at quite as late a date as K (see 265, 267, 269, 275, 295, 303, 324-25, 336, 348, 376, 465, 525, 538, 656, 663, 702, 733, 842, 877). This conclusion is strengthened by the use of Odyssean words, ἀπόπροθεν 832, ἀλγυτεῖν (361, and Ω 407), ἀτέμβω (445, 834, see note on Δ 705), ἔγρον ἔλαιον (281), ἡεροειδέα πόντον (744), περιπλομένους ἐνιαυτοῖς (833). The digamma is neglected, but not so abundantly as to enable us to lay any great stress upon the fact.

We note too that the actors in many cases belong to the later strata—Epeios, Leonteus, Polypoites, Eumelos, Phoinix. On the other hand, the favour shewn to Odysseus, especially at the cost of the two Aiantes, is very marked, and may be a further link with the *Odyssey*. Erhardt remarks that the way in which the Salaminian Aias is defeated by the Lapith Polypoites (836 ff.) may well be a mark of influence exerted by the prominence of the Lapiths in Attic legend.

While the Games thus stand by themselves as very late, the Funeral coheres more closely in spirit and language with Ω. Both have Odyssean tendencies—observe the use of the formal Odyssean phrase ἐνθ' αὖτ' ἄλλ' ἐρόησε (140, 193), in a way which shews that it had already become no more than a stereotyped formula of transition, and see notes on 10 and 246. The general conclusion must be that the Funeral and Ω form a later conclusion to the *Iliad*, and that into this conclusion the still later Games have been somewhat mechanically incorporated; but that both came into existence long enough before the final redaction of the *Iliad* to leave time for a certain amount of further expansion under Attic influence. Here as elsewhere the process has been one of constant complicated growth. But what lends

especial interest to Ψ is the proof it gives that lateness is by no means evidence of badness. With two or three exceptions the whole of the book shews how the high inspiration of the Epos survived almost till the decline, and how in a somewhat different way "interpolators" might fairly claim to match their prototypes in originality and skill.

ΙΛΙΑΔΟΣ Ψ

ἄθλα ἐπὶ Πατρόκλῳ.

ὥς οἱ μὲν στενάχοντο κατὰ πόλιν· αὐτὰρ Ἀχαιοὶ
 ἐπεὶ δὴ νῆάς τε καὶ Ἑλλήσποντον ἵκοντο,
 οἱ μὲν ἄρ' ἐσκίδναντο ἐὴν ἐπὶ νῆα ἕκαστος,
 Μυρμιδόνας δ' οὐκ εἶα ἀποσκίδνασθαι Ἀχιλλεύς,
 ἀλλ' ὃ γε οἷς ἐτάροισι φιλοπτολέμοισι μετήυδα·
 “Μυρμιδόνες ταχύπῳλοι, ἐμοὶ ἐρίηρες ἐταῖροι,
 μὴ δὴ πῶ ὑπ' ὄχεσφι λυόμεθα μώνυχας ἵππους,
 ἀλλ' αὐτοῖς ἵπποισι καὶ ἄρμασιν ἄσσον ἰόντες
 Πάτροκλον κλαίωμεν· ὃ γὰρ γέρας ἐστὶ θανόντων.
 αὐτὰρ ἐπεὶ κ' ὀλοοῖο τεταρπώμεσθα γόοιο,
 ἵππους λυσάμενοι δορπήσομεν ἐνθάδε πάντες.”
 ὥς ἔφαθ', οἱ δ' ὠμῶξαν ὑολλέες, ἦρχε δ' Ἀχιλλεύς.

10

1. **ΣΤΟΝΑΧΟΝΤΟ** (I). 7 *sm.* II. **ὑπ'**: ἐπ' Q. 9. **ὃ**: τὸ Q. 10.
ἐπεὶ τ' L.

2. **ἐπεὶ**, for the scansion see X 379.

7. **ὑπ' ὄχεσφι**, apparently in an ablative sense, *from under*; *H. G.* § 156. It is perhaps possible to take the prepositional phrase as attributive to *ἵππους*, *the horses in the chariots*; but this is less likely.

9. **ὃ** may be a rel. even with *γάρ*, *which is the due*: see note on K 127, and the similar phrases in M 344, ω 190. But the phrase occurs five times with *τό*, and it is difficult not to believe that *ὃ* was here meant to be identical with *τό*. The relative use of the article and the similarity in Greek between the two stems (rel.) *hos* (ὅς ἢ ὃ) and (dem.) *sos* (ὁ ἢ τό) must have made such a confusion easy—at least when the use of the

article as a rel. had become archaic. See Delbrück *Gr.* v. p. 311, Brugmann *Græch. Gramm.* § 203 Anm.

10. **τεταρπώμεσθα γόοιο**, one of the phrases peculiar to Ψ (also 98), Ω (513), and the *Od.* (six times). The same is the case with the similar *ἔμερος γόοιο*, and *γόνον ἐξ ἔρον εἶην* Ω 227. The word no doubt expresses *satiety* (cf. *κορεσσάμεθα κλαίοντε* X 427), but certainly has not lost the sense of *satisfaction*. (In ο 400 *μετὰ γάρ τε καὶ ἀλγεσι τέρπεται ἀνὴρ* the idea is different, as the reference is to past sorrow—*hæc olim meminisse iuvabit*.) Schol. B quotes from Aischylos οἱ τοι στεναγμοὶ τῶν πόνων ἰάματα. So *est quædam flere voluptas*, Ovid *Trist.* iv. 3. 37.

οἱ δὲ τρὶς περὶ νεκρὸν εὐτρίχας ἤλασαν ἵππους
 μυρόμενοι· μετὰ δέ σφι Θέτις γόου ἵμερον ὤρσε.
 δεύοντο ψάμαθοι, δεύοντο δὲ τεύχεα φωτῶν

15

δάκρυσιν· τοῖον γὰρ πόθεον μῆστωρα φόβοιο.
 τοῖσιν δὲ Πηλεΐδης ἀδινοῦ ἐξήρχε γόοιο,
 χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἐταίρου·
 “χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισιν·
 πάντα γὰρ ἤδη τοι τελέω τὰ πάροιθεν ὑπέστην,
 Ἔκτορα δεῦρ' ἐρύσας δώσειν κυσὶν ὡμὰ δάσασθαι,
 δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσειν
 Τρώων ἀγλαὰ τέκνα, σέθεν καταμένοιο χολωθείς.”

20

ἦ ῥα καὶ Ἔκτορα δῖον ἀεικέα μῆδετο ἔργα,
 πρηνέα παρ λεχέεσσι Μενoitιάδαο τανύσας
 ἐν κοίῃσι. οἱ δ' ἔντε' ἀφωπλίζοντο ἕκαστος
 χάλκεα μαρμαίροντα, λύνον δ' ὑψηχέας ἵππους,
 καδ' ἰζον παρὰ νηὶ ποδώκεος Αἰακίδαο

25

14. γόου θέτις C. 18. ἐπ': ἀπ' G. || ἀνδροφόνους Ar. Ω: ἀνδροφόνου
 ap. Did. 20. τοῖ: σοι G. || τελέω H *supr.* 22. ἀποδειροτομήω Vr. d.
 26. ἕκαστοι GJST Harl. a, Vr. A, γρ. A. 27. λύνοντο δὲ μώνυχας ἵππους GQST
 Vr. A, γρ. A.

13. Cf. Ω 16 and note on X 396 for the practice of driving round the dead man's tomb. In T 211 the body of Patroklos was in the hut, ἀνὰ πρόθυρον τετραμμένος. Here it is evidently conceived as being out in the open, on the shore, where the Myrmidons and Achilles sleep round it.

14. Heyne suspects this line as a needless expansion; for Thetis is not among the Myrmidons. Cf. Σ 51.

15. *Spargitur et tellus lacrimis, sparguntur et arma*, Virg. *Aen.* xi. 191.

17-18 = Σ 316-17.

19. καί, even in Hades, where there is but little rejoicing indeed.

20. τελέω, better taken as a present than as a future; *already I am fulfilling*, i.e. this is an earnest of the complete fulfilment of my word. ὑπέστην, see Σ 334 ff., Φ 27-32, X 354.

21. ὡμὰ, σ 87 μῆδεα τ' ἐξερύσας δῶνι κυσὶν ὡμὰ δάσασθαι, where the neut. plur. is natural; cf. ὡμὸν βεβρώθεις Ἰπρίamon Δ 35. Here, where there is no subst. for it to agree with, it may either be due to the implied notion of κρέα (ὡμ' ἀποταμνόμενον κρέα ἔδμεναι X 347) which might be omitted when ὡμὰ δάσασθαι had coalesced into a single phrase; or

more probably it is analogous to the ordinary adverbial use of the neut. plur. as in ὀξεῖα κεκληγῶς, etc. The difference here evidently is that the adj. expresses a quality of the object of the verb, and does not qualify the meaning of the verb itself. But the logical inaccuracy though real is not unnatural. P. Knight and others regard 21-3 as an interpolation to explain what Achilles refers to, made up from Σ 336-37 with a reminiscence of σ 87. This is quite possible. Note the neglect of F in ἐρύσας (*Φέρυς* Schulze; see App. D, vol. i. p. 594).

24. The double acc. is evidently analogous to κακὸν ῥέζειν τινά (*H. G.* § 141), Ἔκτορα being governed by the complex of the verb with its acc. of the 'Internal Object.' The ἀεικέα ἔργα seem to imply no more than leaving the body naked and neglected—which is somewhat of an anticlimax after what has preceded.

27. ὑψηχέας, see on E 772. Here we have our choice of the variant λύνοντο δὲ μώνυχας ἵππους. The mid. is used of unyoking horses only in 7 and 11 above. The act. is the regular voice, even where a driver unyokes his own horses (e.g. E 776).

μυρίοι· αὐτὰρ ὁ τοῖσι τάφον μενοεικέα δαίνυ.
πολλοὶ μὲν βόες ἄργοι ὀρέχθεον ἄμφι σιδήρῳ
σφαζόμενοι, πολλοὶ δ' οἷες καὶ μηκάδες αἶγες·
πολλοὶ δ' ἄργιόδοντες ὕες, θαλέθοντες ἰλοφιή,
εὐόμενοι τανύοντο διὰ φλογὸς Ἰφαιίστοιο·
πάντῃ δ' ἄμφι νέκυν κοτυλήρυτον ἔρρεεν αἶμα.
αὐτὰρ τὸν γε ἄνακτα ποδώκεα Πηλεΐωνα

30

35

29. μενοειδέα R¹. 30-31 ἀθ. τινές Sch. T. 30. ἄργοι· ἡ ἄργῳ σιδήρῳ,
τῷ πολῳ Sch. T. 34. ἔρρεεν : ῥέειν D. 35. αὐτὰρ : αὐταρ ο Παρ. η.

29. μυρίοι, *very many*, see A 2. The actual number of Myrmidons is 2500 from II 168 ff. (a late passage however). τάφον δαίνυ (also γ 309) like γάμον δαίνυαι T 299, δ 3. τάφος never means tomb in H., only funeral.

30. ἄργοι λευκοί· ἀλλ' οὐ θύεται λευκά τοῖς τεθνεῶσι· ὄλλον γὰρ ἐκ τοῦ "ἐνθ' οἷν ἄρνεϊον ῥέζειν θῆλιν τε μέλαιναν" (κ 527) καὶ "οἷν ἱερενσέμεν οἷω παμέλαινα" (κ 524) Sch. T, who suggests ὅτι οὐ τῷ Πατρόκλῳ ἀλλ' εἰς τὸ δειπνον τῶν ζώντων τοὺς βόας ἔθνον. The remark has weight, especially as ἄργος is not a standing epithet of the ox as it is of the dog (obviously in another sense). The only other animal to which it is applied is the goose, ο 161, and there as well as here it may mean not so much *white* as *glistening*, 'sleek.' Cf. παῦρον ἄργαυτα Pind. O. xiii. 69. The variant ἄργῳ (σιδήρῳ) is evidently a mere conj. ὀρέχθεον, ἀπαξ εἰρημένον in H. and obscure in meaning. Three explanations are given by tradition: (a) κατὰ μίμησιν ἡχοῦ τραχέος πεποιήται τὸ ῥῆμα, ἀντὶ τοῦ ἔστενον ἀναιρούμενοι, Schol. T (so Hesych. Ap. Lex. etc.); *belloved upon* (when pierced by) *the knife*; (b) ἀναιρούμενοι ὠρέγοντο, ἦτοι ἐξετείνοντο, Eust. ἐξετείνοντο ἀποθνήσκοντες, ὡς τὸ "κέϊτο μέγας μεγαλωστί," Schol. T; *stretched themselves out, plunged*. This is sometimes compared with τανύοντο (33); but that word evidently means *were extended* on spits (of wood); if the same sense be assumed here, we shall have to suppose that spits of iron large enough to roast an ox were known in Homeric days, which is not likely; (c) οἱ δέ, διεκοπντο. ἀπὸ τούτου καὶ ἐρεγμός, ὁ ἀποκεκομμένος κύβητος, Schol. B and Eust. who quotes ε 83 θυμὸν ἐρέχθων (cf. also Ψ 317), *rending his soul*. Of these (b) seems the most defensible etymologically, ὀ-ρεχ-θέ-ω being related to ὀ-ρεγ- to stretch as γη-θέ-ω to γαF (see Curtius, 1th ii.

343). (a) is due to the similarity of ῥοχθέω to *rouer*, and in this sense Theokritos took the verb. θάλασσαν ἔα ποτὶ χέρσον ὀρεχθῆν xi. 43. Linguistically the connexion is at least improbable, as initial ρ in Greek implies a lost consonant (σρ or φρ-), while the δ- indicates an originally initial r. The connexion with ἐρείκω generally assumed for (a) is improbable on account of the root-vowel (*reik*, weak *rik*); and even if this were admitted it would require a purely passive sense for the active form. Schol. T has a curious note on the line, τινές ἀθετοῦσιν, ὡς οὐκ ὄντος σιδήρου τότε. Many atheteses would be needed to expel iron from the text in the later passages: cf. Δ 123. It may be noted that out of twenty-three places where iron is mentioned in the *Iliad* five are found in this book (see 177, 261, 834, 850). The present case is in harmony with the usual use, by which the metal is confined to tools of small size (see Helbig *H. E.* pp. 329-32). This and Σ 34 happen to be the only places where a *knife* of iron is mentioned.

32-3, see I 467-68.

34. ὅτι ψιλῶς προενεκτέον κοτυλήρυτον (i.e. κοτυλήρυτον, not κοτυλήρυτον), οὐ γὰρ ἀπὸ τῆς ῥύσεως ἀλλ' ἀπὸ τοῦ ἀρῆσαι. Ἀρίσταρχος πολὺ, ὥστε κοτύλῃ ἀρῆσασθαι (deep enough to be taken up in cups), An. This explanation is needlessly artificial. It is more natural to suppose that the blood of the victims was caught in cups and then poured out, so as to make it a direct gift from the mourner to the dead. Blood is given to the shades as a food to strengthen them in the curious ritual of Odysseus' journey to Hades, κ 535 ff., λ 89, 96, 153, etc. Cf. Eur. *Hee*. 534 ff. (Neoptolemos sacrificing Polyxena) ὦ παῖ Πηλέως, πατήρ δ' ἐμὸς, δέξαι χοῆς μοι τάσδε κληητηρίους, νεκρῶν ἀρωγοὺς· ἐλθέ δ', ὡς πῖσις μέλαινα κόρης ἀκραίφνης αἶμα. See App. L. § 8.

εἰς Ἀγαμέμνονα δῖον ἄγον βασιλῆες Ἀχαιῶν,
 σπουδῇ παρπεπιθόντες, ἑταίρου χαόμενον κῆρ.
 οἱ δ' ὅτε δὴ κλισίην Ἀγαμέμνονος ἴξον ἰόντες,
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσαν
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, εἰ πεπίθιοιεν 40
 Πηλεΐδην λούσασθαι ἄπο βρότον αἱματόεντα.
 αὐτὰρ ὃ γ' ἡρνεῖτο στερεῶς, ἐπὶ δ' ὄρκον ὁμοσσεν·
 “οὐ μὰ Ζῆν', ὅς τίς τε θεῶν ὑπατος καὶ ἄριστος,
 οὐ θέμις ἐστὶ λοετρὰ καρήματος ἄσσον ἰκέσθαι,
 πρὶν γ' ἐνὶ Πάτροκλον θέμεναι πυρὶ σῆμά τε χεῦναι 45
 κείρασθαί τε κόμην, ἐπεὶ οὐ μ' ἔτι δεύτερον ὦδε
 ἴξετ' ἄχος κραδίην, ὄφρα ζωοῖσι μετείω.
 ἄλλ' ἦτοι νῦν μὲν στυγερῇ πειθώμεθα δαιτί·
 ἦῶθεν δ' ὄτρυνον, ἀναξ ἀνδρῶν Ἀγάμεμνον,
 ὕλην τ' ἀξέμεναι παρὰ τε σχεῖν ὅσσ' ἐπεικὲς 50

38. ἴξον D: ἴζον G. 39 om. Pap. μ¹. || κέλευσε(ν) DGHJPRU Par. b d f j
 (supr. α) and ap. Did. 40. ἀμφιπεριστῆσαι J. 42. ὃ γ': ὃ DQ Pap. μ, Vr. b d. ||
 στερεῶς: στυγερῶς PQR: στερρῶς Mor. 45. γ': τ Pap. μ¹. || χεῦσαι CGJPR.
 46. κείρεσθαι H. || οὐ μ' ἔτι: οὐδέ με H: ἐν ἄλλωι οὐ τί με A. 48. ἄλλ'
 ἦτοι: ἀλλά γε δὴ D. Νῦν μὲν: μὲν Νῦν G Par. j: "μὲν" Νῦν R. || πεισώμεθα
 Ar. Ω: τερπώμεθα Pap. μ² and ap. Did.: τερπώμεθα "Vat. 1." 49. δ':
 δέ τ' R. 50. τ' om. PR. || ὅς(ς) CD (p. ras.), γρ. X: ὡς Ω.

36. εἰς Ἀγ., to the hut of A., as H 312.

37. σπουδῇ, hardly, as A 562, etc.

40-1. Compare Σ 344-45.

43. The use of ὅς τις with a definite particular antecedent is almost unique, and is rendered stranger by the addition of the generalising τε which is nowhere else joined to ὅς τις. Even in E 175 and ρ 53, the only other cases where ὅς τις refers to a particular antecedent, the use is intelligible, as there the actual person is unknown to the speaker, and may thus be thought of as one of an indefinite number. The line, however, is evidently an old formula. The meaning may be "Zeus, or by whatever name the highest of the gods is to be called"; cf. Aisch. Ag. 160 Ζεὺς, ὅστις ποτ' ἐστίν' (Monro); and so Eur. H. F. 1263 Ζεὺς, ὅστις ὁ Ζεὺς, Tro. 885 ὅστις ποτ' εἰ σὺ δυστόπαστος εἶδέναι, Ζεὺς. Grashof has ingeniously conj. ὅς τ' ἐστὶ, the objection to which is, apart from the absence of authority, that in similar phrases ἐστίν is regularly omitted (e.g. N 313, II 271). See however Hymn. Ven. 37 ἡνὸς . . ὅς τε μέγιστός τ' ἐστὶ, κτλ.

46. For the shaving of the hair as a sign of mourning cf. note on 135. μ', i.e. με as A 362.

47. μετείω, see note on H 340, and App. D, c 3.

48. πεισώμεθα, cf. 645 γήραϊ λυγρῶι πείθεσθαι. The phrase is not very exact, as 'the feast' must mean 'the necessity of eating.' But this seems hardly ground enough for concluding that the line is a reminiscence of Θ 502 (=I 65) πεισώμεθα νυκτὶ μελαίνῃ (cf. H 282 ἀγαθὸν καὶ νυκτὶ πιθέσθαι). There is a peculiar appropriateness when Achilles speaks of food as an inevitable power. The variant τερπώμεθα is quite out of place in his mouth. Compare η 216 οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο, σ 53 ἀλλὰ με γαστήρ ὄτρυνει κακοεργός, whence Peppmüller conj. γαστρί for δαιτί here.

49. ὄτρυνον: ὄτρυνε Bentley.

50. ἀξέμεναι, aor. as usual. For ὅς nearly all mss. give ὡς. This is probably merely a reminiscence of the phrase ὡς ἐπεικὲς which so often ends a line, e.g. 537. If an independent reading it

νεκρὸν ἔχοντα νέεσθαι ὑπὸ ζόφον ἡερούεοντα,
ὄφρ' ἦτοι τοῦτον μὲν ἐπιφλέγῃ ἀκάματον πῦρ
θάσσον ἅπ' ὀφθαλμῶν, λαοὶ δ' ἐπὶ ἔργα τράπωνται."

ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο.

ἔσσυμένως δ' ἄρα δόρπον ἐφοπλίσσαντες ἕκαστοι 55

δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

οἱ μὲν κακκείοντες ἔβαν κλισίηνδε ἕκαστος,

Πηλεΐδης δ' ἐπὶ θινὶ πολυφλοίσβοιο θαλάσσης

κεῖτο βαρὺ στενάχων πολέσιν μετὰ Μυρμιδόνεσσιν 60

ἐν καθαρῶι, ὅθι κύματ' ἐπ' ἡϊόνος κλύζεσκον.

εὖτε τὸν ὕπνος ἔμαρπτε, λύων μελεδήματα θυμοῦ,

νῆδυμος ἀμφιχυθείς· μάλα γὰρ κάμε φαίδιμα γυνῖα

"Ἐκτορ' ἐπαΐσσων προτὶ Ἴλιον ἡνεμόεσσαν·

ἦλθε δ' ἐπὶ ψυχῇ Πατροκλῆος δειλοῖο, 65

πάντ' αὐτῶι μέγεθός τε καὶ ὄμματα κάλ' εἵκνυα

καὶ φωνήν, καὶ τοῖα περὶ χροῖ εἴματα ἔστο·

52. ἐπιφλέγει TU Bar.

54. μάλα μὲν: μάλλον R: μὲν μάλα P: μάλα J.

55. ἐφοπλίσσαντο D. 58. γρ. οἱ μὲν δὴ κείοντες, X. κλισίηνδε: οἰκονδε I:

κλισίησεν Q. 61. ὅθι: οἱ δὴ Syr.: ὅτι δὴ D. ἐπ': ἀπ' Pap. μ, Vr. A.

ἡϊόνας Pap. μ², Vr. b d.; κλύζεσκον CJ Harl. a, King's Par. h (A *supr.*: διχῶς A^m):

ἐκλύζεσκον Lhrs.: τινὲς ἐπέκλυζον T (perhaps a gloss). 64. προτὶ P. 66.

κάλ': μάλ' Q. f. καλὰ οἰκνύα H.

would require the omission of the next line, which is needless enough; but even then *ὅσσα* would be better. In favour of leaving out 51 is the use of *νέεσθαι* = *go* simply; see on Φ 48.

55. For *ἐφοπλίσσαντες* Bentley to save the *F* of *ἕκαστοι* would read *ἐφοπλίσσαντο* with D, omitting the next line, which may well have been interpolated from the other passages where it precedes 57 (A 468, etc.). Moreover the act. *ἐφοπλίσσαι* is used only of preparing for others, the mid. of preparing for one's self: see Θ 503, I 66 (van L.).

58. Cf. A 606.

62 = ν 56; cf. ψ 342 ὅτε οἱ γλυκὺς ὕπνος λυσιμελὴς ἐπόρουσε, λύων μελεδήματα θυμοῦ. ὕπνος ἔμαρπτε, also Ω 679. The apodosis begins with 65.

63. νῆδυμος ἀμφιχυθείς as Ξ 253.

64. "Ἐκτορ'" = Ἐκτορι, as *ἐπαΐσσειν* takes the dat., Κίρκηι κ 322, μοι ξ 281. and cf. O 579, P 725. *τείχος, μόθον ἐπαΐζει* (M 308, H 240) seem rather different. *προτὶ* is used pregnantly with

the acc., *assailing Hector* (till he came) *even unto Ilios*.

65. ἦλθε δ' ἐπὶ ψυχῇ, a phrase occurring four times in the Odyssean *νέκνυα* (λ 84, 90, 387, 467). The *ἐπὶ* is more significant there, as the phrase is not used of the first ghost, but only of those which succeed, closely following upon one another. But *ἐπελθεῖν* is often used like our *come upon*, of unexpected approach (e.g. K 40, O 84, T 91, Ω 651), which is evidently expressed here. See also note on *ἐπιφαίνεσθαι* P 650.

66. This (apart from the spurious ε 337) is the only place where we cannot read *FeFικνύα* for *εἵκνυα*. The word here may represent *Feκνύα*, on the false analogy of *Feδνύα*, which mss. almost invariably turn into *εἰδνύα* (see note on A 365). Brandreth puts a colon after 65 and reads *εἰFeFικτο*, *Fick καλὰ FeFoίκει*. *αὐτῶι*, the real (living) man. The thought here implied gives the reference to *τοῖα*, such as the living man wore.

67. *περὶ χροῖ εἴματα ἔστο*, another Odyssean phrase (four times).

στῇ δ' ἄρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπεν·
 “εὗδεις, αὐτὰρ ἐμεῖο λελασμένος ἔπλευ, Ἀχιλλεῦ.
 οὐ μὲν μεν ζώνοντος ἀκήδεις, ἀλλὰ θανόντος·
 θάπτέ με ὅττι τάχιστα· πύλας Ἀΐδαο περήσω.
 τῇλέ με εἵργουσι ψυχαί, εἶδωλα καμόντων,
 οὐδέ μέ πω μίσγεσθαι ὑπὲρ ποταμοῖο ἔωσιν,
 ἀλλ' αὐτως ἀλάλῃμαι ἀν' εὐρυπυλὲς Ἀΐδος δῶ.
 καὶ μοι δὸς τὴν χεῖρ', ὀλοφύρομαι· οὐ γὰρ ἔτ' αὖτις

70

75

68 *om.* H. 69. ἐμοῖο PQ Bar. Vr. b. 70. μεν: με C. || ἐκήδεις P¹.
 71. περῆσαι G. 73. πῶ: πῶς G: προ J. || μίγεςθαι H. 75. καί: εἴ H. ||
 αὖτις CL.

69. λελασμένος ἔπλευ like λελασμένον ἔμμεναι N 269.

70. ἀκήδεις, i.e. ἀκήδες, imperf.; see on Ξ 427. The present is of course to be supplied with ἀλλὰ θανόντος.

71. For the construction of this line see X 129-30. περήσω added asyndetically = ὅπως περήσω, but the archaic parataxis can dispense with the subordinating relative adv. The subj. itself indicates will; 'I will pass the gates of Hades' means 'I bid you let me pass them.' 97-98, Z 340, X 418 are precisely similar in the addition of the subjunctive to the imper. Cobet, offended by the 'immanis hiatus,' would read θάπτε μ' ὅπως ὤκιστα (M. C. 370). This receives some, but by no means convincing, support from the line of Theognis, φόντα δ' ὅπως ὤκιστα πύλας Ἀΐδαο περήσαι: the hiatus is allowable at the end of the first foot. It would be much less harsh if, with van L., we put the stop after με, taking ὅττι τάχιστα with the following words, but with the exception of Δ 193 ὅττι τάχιστα always stands at the end of a clause.

72. The need of funeral rites to give access to the underworld (followed by Virg. *Aen.* vi. 327 ff.) differs from Elpenor's story in λ 51-83; for he, though unburied, is not separated from the shades by the river. So in ω 186 ff. the ghosts of the suitors come among the shades while their bodies are still uncared for (see App. L, § 9). On account of this discrepancy Nitzsch was inclined to athetize 72-74. But we have no right whatever so to manipulate the evidence. On this point, as on so many others, the Homeric poems represent differences of age and place. εἵργουσι,

read (μ') ἐέργουσι. καμόντων, see on Γ 278.

73. The river is presumably the Styx, as in Θ 369; though the crossing of the river, so prominent in the later Hades legends, is not elsewhere alluded to as necessary to the departed. (Acheron, Pyriphlegethon, and Kokytos in κ 513 are evidently later additions to the Styx.) It is possible, however, that ποταμός may be Okeanos, which Odysseus has to pass in λ 13-23, and the souls of the suitors in ω 11-14, in order to reach Hades. ἔωσιν, i.e. (ποταμοῖ') ἐάουσιν.

74. It is not easy to see how, if the soul has not passed the πύλας Ἀΐδαο, it can be said to wander ἀν' εὐρυπυλὲς Αἴδος δῶ (see App. L, § 9). The phrase recurs in λ 571, and may there, as here, be taken to mean only the threshold of the realm of Hades; for Odysseus does not penetrate farther than this. Döderlein took it closely with the preceding line, regarding ἀλλ' αὐτως ἀλάλῃμαι as a parenthesis. This avoids the difficulty, but is very harsh and artificial. The form εὐρυπυλὲς for εὐρύπυλον is irregular.

75. ὀλοφύρομαι was taken by Ar. as aor. subj., following the imper. as in 71; give me that hand, let me (=that I may) lament. It is more commonly taken as pres. indic. in pregnant sense, I wail (to thee)=I beseech thee. For this cf. B 290 ὀδύρονται οἰκόνδε νέεσθαι. τῆν, apparently deictic, like ἡ τε κόμη τό τε εἶδος Γ 55. If we take it to mean, thing, as in Attic, it would be a very late use (see H. G. p. 231). It is of course easy to read either ἦν or σὴν—the former for choice, as more likely to be corrupted.

νίσσομαι ἐξ Ἀΐδαο, ἐπὶν με πυρὸς λελίχῃτε.
οὐ μὲν γὰρ ζωοί γε φίλων ἀπάνευθεν ἐταίρων
βουλὰς ἐζόμενοι βουλευόμεν, ἀλλ' ἐμὲ μὲν κῆρ
ἀμφέχανε στυγερή, ἣ περ λάχε γεινόμενόν περ·
καὶ δὲ σοὶ αὐτῷ μοῖρα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 80
τείχει ὑπο Τρώων ἐνγηγνέων ἀπολέσθαι.
ἄλλο δέ τοι ἐρέω καὶ ἐφήσομαι, αἶ κε πίθῃαι·
μὴ ἐμὰ σὼν ἀπάνευθε τιθήμεναι ὅστέ, Ἀχιλλεῦ,
ἀλλ' ὁμοῦ, ὡς ἐτράφημεν ἐν ὑμετέροισι δόμοισιν,

76. νίσσομαι GH²PRS: νείσσομαι Syr.: νείσσομαι Q: ηἵεσομαι Pap. μ: νείσσομαι Mose. 2, γρ. X: νεῖομαι Harl. a: νίσσομαι Ω. || ἐπὶν: ἐπεὶ Vg. A. 77. μὲν γὰρ: γὰρ ἐπὶ Aischines contra Tim. § 149, γρ. A, and ἐν τισὶ τῶν πολιτικῶν Didl. 79. ἀμφέλαχε T (ἀμφέχανε lemma). 81. τείχε' L: τεῖχιν DU. || εὐηφενέων Aphi. Rhianos. || After this Aischines adds μαρνάμενον θηίοις ἐλένης ἐνεκ' ἡυκόμοιο. 82. καὶ κτλ.: εὐ δ' ἐνὶ φρεὶ βάλλεο σῆσιν Aisch. || αἶ: εἶ Mor. Bar. πῖοιο Q. 83. τισόμεναι PR: τισέμεν Q: τισόμεν' J: τισόμεν' U. 84. ἐτράφημεν: ἐτράφην περ A (γρ. ἐτράφην) DHST Vg. A Harl. b d, γρ. X: ἐτράφην Q. || ὑμετέροισι Q. || ἀλλ', ἵνα πέρ σε καὶ αὐτὸν ὁμοῖν γαῖα κεκεύσθῃ. χρυσέω ἐν ἀμφιφορεῖ τὸν τοι πόρε πότνια μήτηρ. ὡς ὁμοῦ ἐτράφμεν περ ἐν ὑμετέροισι δόμοισιν Aisch.

76. νίσσομαι, a pres., not necessarily with fut. sense; by translating *I come back no more* we see how closely the two are connected. The idea that νίσσομαι is pres., νίσσομαι fut., seems to have no foundation. Cf. N 186. The variant νέομαι will represent νέομαι, with lengthening in first arsis. Observe the pathetic effect of the verb which, with its derivative νόστος, is regularly used of happy returning home, as though from banishment.

77-91 are quoted by Aischines with large variations (see App. Crit.), which give us a valuable glimpse into the popular texts of his day. For 84, which happens to be quoted as in our texts by Plato, Aischines has three lines which are in all respects worse; grammar and thought are alike confused, and ἀμφιφορεῖ is a non-Epic form for -ῆι. Generally speaking the quotation—the longest from H. in any classical writer—may console us for the loss of these corrupt texts, and warn us against setting ourselves too high an ideal in restoring fragments of new lines such as we find in the oldest papyri. The fortunate coincidence of the citation from Plato answers once for all the suggestion that our present vulgate was made up by Alexandrian critics from these 'prae-Aristarchean' texts.

79. ἀμφέχανε, κατέφαγε καὶ κατέπιε. Schol. B. γεινόμενόν περ, αὐτὴν γενεὴν, cf. K 71, T 128. Zenodotos of Mallos (see N 731) concluded from this line that Homer was a Chaldaean (i.e. astrologer)!

81. Εὐηφενέων, read εὐηφενέων; see on A 427. But the reading with γ is as old as Aischines. The line added by him seems to be a reminiscence of I 327. 339.

83. τισόμεναι, see note on K 34.

84. Both ms. variants, ἐτράφμεν and ἐτράφην περ, are apparently wrong. The shortening of the ε of the augment before πρ is quite without a parallel in H.; such a license is found only under different and well-marked conditions: H. G. § 370. Buttman's conj. ὡς τράφόμεν περ is therefore almost certainly right, the other two variants being designed to get rid of the intrans. aor. ἐτράφον, which must have become unfamiliar in very early times: a fact which has produced ms. variations, though less important ones, in B 661 (where see note), Φ 279. The conj. receives some support from the quotation in Aischines. Buttman's conj. ὡς δ' ὁμοῦ ἐτράφόμεν περ, which is also possible, but less likely to have given rise to the ms. readings. ὡς of course corresponds to ὡς 91.

εὐτέ με τυτθὸν ἔοντα Μενόϊτιος ἐξ Ὀπέντος 85
 ἤγαγεν ὑμέτερόνδ' ἀνδροκτασίης ὑπο λυγρῆς,
 ἥματι τῷ ὅτε παῖδα κατέκτανον Ἀμφιδάμαντος
 νήπιος, οὐκ ἐθέλων, ἀμφ' ἀστραγάλοισι χολωθείς·
 ἐνθά με δεξάμενος ἐν δώμασιν ἵπποτα Πηλεὺς
 ἔτρεφέ τ' ἐνδυκέως καὶ σὸν θεράποντ' ὀνόμηνεν· 90
 ὥς δὲ καὶ ὅστέα νῶϊν ὁμῇ σορὸς ἀμφικαλύπτει
 χρύσεος ἀμφιφορέυς, τὸν τοι πόρε πότνια μήτηρ."
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "τίπτέ μοι, ἡθείη κεφαλῇ, δεῦρ' εἰλήλουθας
 καὶ μοι ταῦτα ἕκαστ' ἐπιτέλλεαι; αὐτὰρ ἐγὼ τοι 95
 πάντα μάλ' ἐκτελέω καὶ πείσομαι ὥς σὺ κελεύεις.

86. ὑμέτερόνδ' : ὑμέτερον Q : ὑμέτερον δῶ Vr. A : ἡμέτερόνδ' DJ (T¹ ?). ||
 ἀλγεινῆς U (*supr.* ὑπὸ λυγρῆς, also U¹). 87. ἀμφιδάμαντα JQ : ἱφιδάμαντος
 Harl. a. 88. νήπιον DQR (*supr.* c) Vr. d. || ἀστραγάλοιο Par. a². || αἱ πλείους
 τῶν κατ' ἀνδρα ἀμφ' ἀστραγάλῃσι ἐρίσσας Did. 89. δεξάμενος P¹. 90.
 ἔτρεφέ A^mGJPQSU Aischines : ἔτρεφ' C (*om.* τ' ?) : ἔτραφέ Ω. 92 ἀθ. Ar. :
 ἐν πάσαις οὐκ ἦν ὁ στίχος, T. 94. ἡθείη : Χαμαιλέων γρ. ὡ θεΐη A. 95. τοι :
 σοι Q Vr. A. 96. ὥς cῦ : ὥς με PR, ἐν ἄλλῳ A.

87. This is an instance of exile for unpremeditated homicide in place of the commutation by fine, which seems to have been the usual practice in Homeric times (see I 632-36). That exile was also familiar, however, we know from Ω 480-81 (see also *J. H. S.* viii. pp. 124-25). We do not know enough to say how the two penalties were chosen in particular cases (here, for instance, we do not know whether Amphidamas was akin to Patroklos or no); but it is evident that of the two exile was the earlier. The idea seems to be introduced here in order to reconcile A 765 ff., where Patroklos is living in Peleus' house, with Σ 324 ff., where Achilles promises Menoitios to bring his son 'back to Opus,' from which we naturally suppose that he started.

88. The game of *knuckle-bones*, so popular in later Greece, is mentioned only here in H.

90. ἐνδυκέως, *kindly* (cf. ἀδευκής, *harsh*), occurs elsewhere in *Il.* only in Ω; it is very common in *Od.* ἔτρεφε, not ἔτραφε, which is intrans. The only trans. aor. is ἔθρεψα.

92. ἀθετεῖται, *ὅτι εἰ σορὸν δέδωκεν, ἦν ἐν ἄλλῳ λάρνακα καλεῖ* (Ω 795), *πρὸς τί*

καὶ ἀμφιφορῆα; μετενήνεκται οὖν ἐκ τῆς δευτέρας νεκρίας (ω 74) . . τὸ γὰρ οἴκοθεν ἐπάγεσθαι δυσοιώνιστον, An. ἐν πάσαις δὲ οὐκ ἦν ὁ στίχος, Schol. T. The decision that the line is interpolated from ω is unquestionably right. There the ἀμφιφορέυς for the funeral of Achilles is brought after his death by Thetis; here we must understand that she gave it him when leaving for the war—an act of incredible ill-omen. Besides, the σορός or λάρναξ can hardly have been identical with an ἀμφιφορέυς. It may be noticed that this last objection does not apply to the quotation from Aischines given above, though the interpolation of the ἀμφιφορέυς is as early as his day; it is doubtless due to the fame acquired by this vessel in later mythology. The scholia tell us, after Stesichoros, that it was a gift from Hephaistos to Dionysos, who passed it on to Thetis in return for her protection recorded in Z 136.

94. ἡθείη, προσφώνησις νεωτέρου πρὸς πρεσβύτερον, Schol. A. Patroklos was older than Achilles, see A 787 and Plato, *Sympr.* 180 A. Χαμαιλέον γράφει "ὡ θεΐη κεφαλῇ"· γελοῖον δὲ ἐπὶ νεκρῷ τὸ ὡ θεΐη· δίο ἢ διπλή, An.

ἄλλα μοι ἄσπον στῆθι· μίνυνθά περ ἀμφιβαλόντε
ἄλλήλους ὀλοοῖο τεταρπώμεσθα γόοιο.”

ὥς ἄρα φωνήσας ὠρέξατο χερσὶ φίλησιν,
οὐδ' ἔλαβε· ψυχὴ δὲ κατὰ χθονὸς ἤυτε καπνὸς 190
ᾧχετο τετριγυῖα. ταφῶν δ' ἀνόρουσεν Ἀχιλλεὺς
χερσὶ τε συμπλατάγησεν, ἔπος δ' ὀλοφυδνὸν ἔειπεν·

“ὦ πόποι, ἣ ρά τι ἔστι καὶ εἰν Ἀΐδαο δόμοισι
ψυχὴ καὶ εἰδωλον, ἀτὰρ φρένες οὐκ ἐνὶ πάμπαν·
παννυχίῃ γάρ μοι Πατροκλῆος δειλοῖο 195

ψυχὴ ἐφεστῆκει γοώσά τε μυρομένη τε,
καὶ μοι ἕκαστ' ἐπέτελλεν, ἔϊκτο δὲ θέσκελον αὐτῷ.”

ὥς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἕμερον ὥρσε γόοιο·
μυρομένοισι δὲ τοῖσι φάνη ῥοδοδάκτυλος ἠώς
ἀμφὶ νέκυν ἐλεεινόν. ἀτὰρ κρείων Ἀγαμέμνων 110

97. ἀμφιβαλόντες CJPRSTU Harl. a, Mose, 2, Vr. d : ἀμφιχυθέντες Harl. a *supr.*

98. ὀλοοῖο : ἐν ἄλλωι κρυεροῖο A. 102. συμπλατάγηεν S Lips. Mor. Vr. b A.

δ' : τ' Syr. D. || ὀλοφυδρὸν Lips. 103. τι PQR Vr. A : τις Ω. εἶν : ἐν U¹.

104 ἀθ. Aph. ? || αὐτὰρ CJ. || πάμπαν : γρ. πᾶσαι T. 106. ἐφεστῆκει Ar.

AQT : ἐφίστηκε Syr. : ἐφείστηκε D : ἐφειστήκη J : ἐφειστήκει Ω. || γρ. γοάουσα X.

107. ἔεικτο H : ἔϊκτο Q. 108. ὑφ' : ἐφ' Aristotle *Rhet.* i. 11, Q. 109. φάνη

κτλ. : μέλας ἐπὶ ἔσπερος ἦλθε (= a 423) Plut. *Mor.* 114 E. 110. αὐτὰρ CJ.

97. In the sense *embracing* ἀμφιβαλεῖν elsewhere always has χεῖρας, which has to be supplied here. ἄλλήλους is best taken with it as governed by the preposition (like ἀμφιχυθεὶς πατέρ' ἐσθλόν, π 214), though the division of the line would *prima facie* refer it to τεταρπώμεσθα. But this mid. aor. is never elsewhere used transitively.

101. τετριγυῖα, the voice is as weak a copy of the living voice as is the εἰδωλον of the αἰτὸς. The idea is carried out in α 6-10 (of the souls of the slain suitors), ὥς δ' ὅτε νυκτερίδες μυχῷ ἀντροῦ θεσπεσίῳ τρίζουσαι ποτέονται . . ὥς αἱ τετριγυῖαι ἀμ' ἦσαν. Similarly in *Hamlet*, 'The sheeted dead Did squeak and gibber in the Roman streets.' For similar ideas among modern savages cf. Tylor, *Primitive Culture*, i. 452.

103. The interest of this line to students of historical psychology is obvious, especially to the school of anthropologists who find in dream-appearances of the dead—which often have a peculiar vividness—the origin of the belief in life after death. A full discussion of it will be found in App. L, §§ 12-14. τι

has very respectable authority, and must have been the reading Propertius had before him when he wrote *sunt aliquid manes*. The meaning required is not to be got from the vulg. τις, *there is some soul and wrath in Hades*; the right sense is that of the text, *the soul is something even in Hades*; it is not entirely annihilated. For hiatus after τι compare E 465, Ω 593, θ 136, ι 339, κ 246, and the common τι ἢ (τίῃ).

105. γάρ refers to the clause ἣ ρά τι . . εἰδωλον, the intervening words being parenthetical.

107. Various emendations have been proposed to save the F of ἕκαστα : πάντ' Bentley, ἅπαντ' Brandreth. τὰ ἕκαστα Fick (cf. ταῦτα ἕκαστα 95), καὶ μ'οι ἐπέτελλε ἕκαστα Hoffmann. But we must beware of making the text more antique than it ever was. θέσκελον, Γ 130.

109. Here again we have a quotation with a large variation from Plutarch, who as a professed antiquarian seems to have cherished a preference for 'præ-Alexandrine' texts, though in his day the present vulgate was long established.

οὐρήας τ' ὄτρυνε καὶ ἀνέρας ἀξέμεν ὕλην
 πάντοθεν ἐκ κλισίων· ἐπὶ δ' ἀνὴρ ἐσθλὸς ὀρώρει,
 Μηριόνης θεράπων ἀγαπήνηρος Ἰδομενῆος.
 οἱ δ' ἴσαν ὕλοτόμους πελέκεας ἐν χερσὶν ἔχοντες
 σειράς τ' εὐπλέκτους· πρὸ δ' ἄρ' οὐρήες κίον αὐτῶν. 115
 πολλὰ δ' ἄναντα κάταντα πάραντά τε δόχμιά τ' ἦλθον.
 ἀλλ' ὅτε δὴ κνημοὺς προσέβαν πολυπίδακος Ἴδης,
 αὐτίκ' ἄρα δρῦς ὑψικόμους ταναήκει χαλκῶι
 τάμνον ἐπειγόμενοι· ταὶ δὲ μεγάλα κτυπέουσai
 πίπτον. τὰς μὲν ἔπειτα διαπλήσσαντες Ἀχαιοὶ 120
 ἔκδεον ἡμίονων· ταὶ δὲ χθόνα ποσσὶ δατεῦντο
 ἐλδόμεναι πεδίοιο διὰ ῥωπήϊα πυκνά.

111. τ' *om.* κατὰ πολλὰ τῶν ἀντιγράφων Schol. A. || **ἈΞΕΜΕΝ** : **ἘΞΕΜΕΝ** G. 112. κλισίων DGHJQU : κλισέων AS. 117. κρηνοὺς JU^m Harl. a, and *ap.* Eust. | πολυπιδάκου DST Par. a² and *ap.* Did. 118. ταναήκει J. 120. διαπλήσσαντες Syr. and *ap.* Did. : διαπλήσσαντες Par. b c : ἔτεροι δὲ διαρρήσσαντες Eust. : γρ. διατμήγοντες, X. 121. ἡμίονους D. 122. ἐλκόμεναι D (κ *p. ras.*) Q.

112. ἐπὶ . . ὀρώρει, *watched*, as γ 471, § 104 ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο (-ται). The verb is to, be conn. not with ὀρ- to rise, but with οὔρος, ἐπίουρος, τιμάουρος, root ὀρ from *For* (ὀράω) which must have lost the *F* at a very early date—so early that the reduplicated perf. could be formed exactly as if the initial vowel were primitive. In fact the formation seems to shew that confusion with ὀρ-νυμι had already begun. Other traces of this use of the verb are to be found in Hesych. ὄρει· φυλάσσει and ὄρεϊα· φυλακτήρια (also in a Cretan inscr., see Schulze *Q. E.* p. 17 note).—Fick rejects 112–13 and 123–24; the thrusting in of Meriones and Idomeneus is at least needless, and looks like a special attempt to give prominence to Cretan heroes as in X.

116. The three curious adverbs are ἀπαξ λεγόμενα in Greek—evidently 'nonce-words' formed for the sake of the jingle on the analogy of ἔσαντα and ἔναντα, and meaning no more than ἀνά, κατά, παρά. The first two have, however, the corresponding adjectives ἀνάντης and κατάντης in classical Greek. Uphill, downhill, along-hill, and across will give the sense—we need not inquire too closely into the difference between the last two. The line has attained a fame, perhaps beyond its merits, as an imitation of the sound of the stamping feet.

118. Gerlach suggests that the special mention of *oaks* may be significant, as

the ritual use of that wood is found both among Greeks and Germans. The latter acc. to Tacitus burnt their famous dead *certis lignis*. It is safer to see no more than an allusion to the fact that, if we may judge from modern times, the forests of the Troas were almost exclusively of oaks. 'The road from Bounarbashi to Alexandria Troas leads through an almost uninterrupted forest of these [valonea] oaks,' Barker Webb in Schliemann *Ilios* p. 116, where three other species are mentioned.

120. διαπλήσσαντες, *splitting*; οὗτως Ἀρίσταρχος, ἄλλοι δὲ "διαπλίσσαντες" διὰ τοῦ ι, Did. This is evidently in allusion to § 318 ἐν δὲ πλίσσαντο πόδεςσιν of the ambling gait of mules; but it could hardly be used of men. (Heyne with Schol. T takes it to mean *setting their feet apart*, εὖ διαβάτες, for the effort.)

121. δατεῦντο, *tore up* in the violence of their efforts, as T 394. The explanation of the scholia ἐμέριζον βαδίζουσαι, *measured by their paces*, is gratuitously artificial and does not suit the Homeric use of the verb.

122. ἐλδόμεναι with gen., *eager for* (to reach) the plain, as E 276, ε 210, § 42. Cf. ἐπειγόμενος Ἄρης etc., *H. G.* § 151 c. The variant ἐλκόμεναι πεδίοιο *dragging across the plain* would be worth consideration, were it not for the restricted use of the mid. ἔλκεσθαι, which is used only of *pulling out* with the hand (one's own hair or sword).

πάντες δ' ὑλοτόμοι φιτροὺς φέρον· ὥς γὰρ ἀνώγει
 Μηριόνης θεράπων ἀγαπήνορος Ἰδομενῆος.
 καδ' δ' ἄρ' ἐπ' ἀκτῆς βῆλλον ἐπισχερώ, ἐνθ' ἄρ' Ἀχιλλεύς
 φράσσατο Πατρόκλῳ μέγα ἥριον ἥδ' οἱ αὐτῷ. 126
 αὐτὰρ ἐπεὶ πάντῃ παρακάββαλον ἄσπετον ὕλην,
 εἴατ' ἄρ' αὖθι μένοντες ἀολλέες. αὐτὰρ Ἀχιλλεύς
 αὐτίκα Μυρμιδόνεσσι φιλοπτολέμοισι κέλευσε
 χαλκὸν ζώνινσθαι, ζευξάι δ' ὑπ' ὄχεσφιν ἕκαστον 130
 ἵππους· οἱ δ' ὄρνυντο καὶ ἐν τεύχεσσι νύκτον,
 ἂν δ' ἔβαν ἐν δίφροισι παραιβάται ἡνίοχοί τε.
 πρόσθε μὲν ἵππῃες, μετὰ δὲ νέφος εἶπετο πεζῶν,
 μυρίοι· ἐν δὲ μέσοισι φέρον Πάτροκλον ἑταῖροι.
 θριξὶ δὲ πάντα νέκυν καταείνουν, ἥς ἐπέβαλλον 135
 κειρόμενοι· ὅπιθεν δὲ κάρη ἔχε διὸς Ἀχιλλεύς
 ἀχρύνεμος· ἔταρον γὰρ ἀμύμονα πέμπ' Ἀϊδόςδε.
 οἱ δ' ὅτε χῶρον ἵκανον ὅθι σφισι πέφραδ' Ἀχιλλεύς,

125. καδ' : καὶ P. 127. παρακάβαλον GRSTU^t Syr. Harl. a, Mosc. 2.
 περικάββαλον Q : περικάμβαλον Vr. A. 129. κέλευε CQ Mor. Bar. : μετηύδα
 Vr. b. 130. χαλκῷ Vr. A and ap. Eust. || δ' : ε' A (supr. δ') CHST Syr.
 131. ὄρνυντο PR : ὄτρυνον Lips. 132. ἂν : ἐν L. || ἐν : ἂν D. || παραιβάται
 L Lips. Mosc. 2. 133. μετὰ : μέγα Q. 134. ἑταῖρον J. 135. καταείνυσαν
 Ar. "Vat. 1" : καταείλυσαν ἐν τισι (Did.), Vr. A Par. f. 136. ἔχε : ἐχέσε ST.
 137. γὰρ : δ' ἄρ J¹ (?). || αἶδος δῶ HJ Syr. Vr. b, Par. e, and ἄλλοι Sch. A.
 138. ἵκανον : ἵκοντο A (γρ. ἵκανον) H.

126. ἥριον, *barrow*, also in later prose and poetry. Der. unknown.

131. ἐν τεύχεσσι νύκτον as K 251. The verb is used also with ἐς, χ 201, ω 498, and κατὰ τεύχεα Δ 222.

132. παραιβάται, here only; παρ-βέβας is used in a different sense in A 522 (see note there). It is used as here of the fighting man in the chariot by Eur. and Xen. (see Lex.).

135. καταείνουν, *clothed*, a hyperbolic expression. The variant καταείλυνον wrapped up comes to the same thing, cf. Φ 319 εἰλίσσω ψαμάθοισιν. The form εἶνν- for ἐννν- (Fes-νν) is late Ionic (ἐπείνυσθαι Herod.) and is not found again in Il., though εἰμένος is very near. The long stem in fact occurs only in ἐννυσθαι, ἐννυντο, three times and twice respectively in *Od.* As between the thematic -εἶννον and non-thematic -εἶνυσαν there seems to be little choice; but in the similar ὀννν- we have the non-thematic ἀπώμνν once only (β 377)

against six instances of thematic forms (ὤμννε, -ον); while ὀννννι takes thematic forms in the imperf. active non-thematic in the mid. For the custom of cutting off locks of hair and laying them on the corpse cf. 141 and δ 198. The women of Albania still cut off their hair at the death of a near relative—but not, it would seem, the men (von Hahn, *Alb. Stud.* i. 150). A part cut straight from the living body represents the whole man, who thus offers himself as an escort to the shades. So when the witch got possession of a fresh-cut hair or nail-paring she had the victim in her power. For other instances of the custom see Tylor, *Prim. Culture* ii. 364; Rohde, *Psyche*, p. 16; Frazer, *Paus.* iv. p. 136.—In 135–39 and 166–70 we have two sequences of five purely dactylic lines, the longest in the *Iliad*. If any effect is consciously aimed at, it is that of the marching, not the galloping or dancing, rhythm. See on Z 511.

κάτθεσαν, αἶψα δέ οἱ μενοεικέα νήεον ὕλην.
 ἐνθ' αὐτ' ἄλλ' ἐνόησε ποδάρκης δῖος Ἀχιλλεύς· 140
 στὰς ἀπάνευθε πυρῆς ξανθὴν ἀπεκείρατο χαίτην,
 τὴν ῥα Σπερχειῶι ποταμῶι τρέφε τηλεθόωσαν·
 ὀχθήσας δ' ἄρα εἶπεν ἰδὼν ἐπὶ οἴνοπα πόντον·
 “Σπερχεῖ, ἄλλως σοί γε πατὴρ ἡρήσατο Πηλεὺς 145
 κείσέ με νοστήσαντα φίλην ἐς πατρίδα γαῖαν
 σοὶ τε κόμην κερέειν ῥέξειν θ' ἱερὴν ἐκατόμβην,
 πεντήκοντα δ' ἔνορχα παρ' αὐτόθι μῆλ' ἱερεύσειν
 ἐς πηγάς, ὅθι τοι τέμενος βωμός τε θυῖεις.
 ὥς ἡρᾶθ' ὁ γέρων, σὺ δέ οἱ νόον οὐκ ἐτέλεσσας.
 νῦν δ', ἐπεὶ οὐ νόμαί γε φίλην ἐς πατρίδα γαῖαν, 150
 Πατρόκλῳ ἥρωϊ κόμην ὀπάσαιμι φέρεσθαι.”
 ὥς εἰπὼν ἐν χερσὶ κόμην ἐτάροιο φίλοιο
 θῆκεν, τοῖσι δὲ πᾶσιν ὑφ' ἴμερον ὥρσε γόοιο.
 καὶ νῦ κ' ὀδυρομένοισιν ἔδυ φάος ἡελίοιο,
 εἰ μὴ Ἀχιλλεύς αἶψ' Ἀγαμέμνονι εἶπε παραστάς· 155

139. ΠΗΛΕΟΝ Mose. 2. Eust. 143. εἶπε πρὸς ὃν μεγαλήτορα θυμὸν Q Vr. b.
 144. ἡράσατο Q. 147. αὐτόφι PRSTU Par. a c e g: αὐτίκα D, γρ. Par. a,
 ἐν ἄλλῳ A: αὐτοῖ Vr. b. 148. πατὴρ J. βουνός P (βωμός P^m). 152 om.
 D^t Lips.^t 153. ὑφ': ἐφ' H. 154 om. J.

140. This is a characteristically Odyssean phrase, recurring in *Il.* only in 193 below.

141. Compare Aisch. *Cho.* 6-7 πλόκαμον Ἰνάχῳ θρεπτήριον, τὸν δεύτερον δὲ τὸνδε πενθητήριον, where the mourning lock and nurture lock are distinct. The πλόκαμος θρεπτήριος was usually cut off on 'coming of age.' Achilles still wears it because he left his home while quite young. Cf. Pausan. i. 37. 3 ἀγάλματα δὲ ἐπὶ τῷ ποταμῶι, Μνησιμάχης, τὸ δὲ ἔτερον ἀνάθημα κειρομένου οἱ τὴν κόμην τοῦ παιδὸς ἐπὶ τῷ Κηφισῶι. καθεστάναι δὲ ἐκ παλαιοῦ καὶ τοῖς πᾶσι τοῦτο Ἕλλησι τῇ Ὀμήρῳ τις ἂν τεκμαίροιο ποιήσει, ὃς τὸν Πηλέα εὖξασθαι φησι τῷ Σπερχειῶι κερεῖν ἀνασωθέντος ἐκ Τροίας Ἀχιλλέως τὴν κόμην. See also viii. 20. 3; 41. 3, and for further instances, ancient and modern, Frazer's note on the last passage. The scholia shew that the meaning of the act was quite obscure to the authorities on which they are based.

144. ἄλλως = μάτην as the scholia observe, quoting Eur. *Med.* 1030, Ar. *Equ.* 11; the usage is common in Attic prose as well as poetry. Fick refers the word in this sense to *ἄλιος = ἡλεός, Aeol.

ἄλλος, see note on O 128. It may here be referred to the ordinary use of ἄλλος, *in other wise* than what proves to be the reality; but it is equally likely that from passages like this a confusion between the two words was established.

147. παρ' αὐτοῖσι, see note on M 302. ἔνορχα, τέλεια, 'males without blemish' of the Jewish ritual. ἱερεύσειν ἐς πηγάς, cf. λ 35 τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα ἐς βόθρον. The phrase may imply an actual dropping of the victims into the water, cf. Φ 132, but need not necessarily mean more than that the blood is allowed to run in.

148. πηγάς, here *waters*, as often in later Greek (e.g. Aisch. *Pers.* 311), not *sources*; for Phthia lies only on the lower part of the Spercheios (W.-M. on Eur. *Hercl.* 390). This of course does not apply to X 147, as ἀνάσσουσι proves.

151. ὀπάσαιμι, the opt. expresses a wish, representing a more deferential mood than ὀπάσω, 'I should like to give it,' 'may I be allowed to give it' (cf. H. G. § 299 d). φέρεσθαι, *to go its way*, a pleonastic use, see note on Φ 120.

154. For the use of the dat. with ἔδυ cf. B 413. The line recurs π 220, φ 226, cf. ψ 241.

“ Ἀτρεΐδῃ, σοὶ γάρ τε μάλιστα γε λαὸς Ἀχαιῶν
 πείσονται μύθοισι· γόοιο μὲν ἔστι καὶ ἄσαι,
 νῦν δ’ ἀπὸ πυρκαϊῆς σκέδασον καὶ δεῖπνον ἄνωχθι
 ὄπλεσθαι· τάδε δ’ ἀμφὶ πονησόμεθ’ οἷσι μάλιστα
 κήδεός ἐστι νέκυς· παρὰ δ’ οἱ τ’ ἀγοὶ ἄρμι μενόντων.” 160

αὐτὰρ ἐπεὶ τό γ’ ἄκουσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 αὐτίκα λαὸν μὲν σκέδασεν κατὰ νῆας εἵσας,
 κηδεμόνες δὲ παρ’ αὐθι μένον καὶ νῆεον ὕλην,
 ποίησαν δὲ πυρὴν ἐκατόμπεδον ἔνθα καὶ ἔνθα,
 ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν ἀχνύμενοι κῆρ. 165

156. γάρ: μέν CDHJPRU Harl. a, Vr. b, Mosc. 2. : τε: γε D. 159. τὰ
 δέ τ’ G. || ἀμφιπονησόμεθ’ U. 160 followed in Pap. λ by a line containing
]εμονεσσεκθ[. 161. τό γ’: τόδ’ Vr. A. 162 followed in Pap. λ by a line
 containing]αντεκατα κλιας κ[(supr. ci over ia). 163. ἡγεμόνες Vr. A.
 παρ’ αὐθι: καταυθι Pap. λ. 164. ἐκατόμπεδον (H supr.) LRS (Lips. supr.):
 ἐκατόνπεδον P. 165. Pap. λ has] — — []εκρο[: the faint letters marked
 — — are read αλυ by Grenfell-Hunt, πατ by van L. : The line is followed by
 another containing]αταχερσιναιμσα[.

156. σοὶ . . μύθοισι, cf. A 150 τοι
 . . ἐπέεσσιν, which differs, however, be-
 cause the weak τοι may be regarded as
 virtually a possessive, *thy* words. This
 cannot be the case with σοί, which is
 in apposition with μύθοισι by a sort of
 ‘whole-and-part’ figure. λαὸς . . πεί-
 σονται, as B 278, etc.

157. γόοιο . . ἄσαι, the connexion is
 ‘they may, for me (καί), take their fill
 of lament; but for the moment,’ etc.;
 i.e. I do not wish to cut their mourning
 short, but now is not the time for it.
 The idea is expanded in T 155 ff. (T 171
 = 158; for ὄπλεσθαι see on T 172).

159. ἀμφὶ πονησόμεθ’, not ἀμφιπονη-
 σόμεθ’ as La R. and others write, on
 account of the caesura. ἀμφί is adverbial,
all round expressing carefulness, as in
 ἀμφὶ μάλα φράζεσθε Σ 254, just our ‘look
 at the question all round.’ Cf. v 307,
 where ἀμφιπονεῖτο may equally well be
 ἀμφ’ ἐπονεῖτο.

160. κήδεος = κήδειος, a *family grief*;
 the notion of *grief*, which prevails in the
 subst. (see N 464), is in the adj. develop-
 ing that of *family tie*, though always
 in connexion with mourning. So κηδε-
 μόνες (163) = *kindred mourners*. For
 the double form of the adj. cf. χρύσεος
 by χρύσειος. But the dropping of the ι
 (after passing into a semi-vowel) is
 curious where it does not form part of
 an original diphthong; the primary
 form being κηδεσ-ιo-s. It is thus subject

to the same suspicion as ὠκεία, βαθέη
 (from ὠκεΐα, βαθέγη). Some, acc. to
 Herodianos, regarded it as a gen., ‘is
 a matter of *grief*,’ but this predicative
 use of the gen. is Latin rather than
 Homeric (*H. G.* § 148). οἱ τ’ ἀγοί, sc.
 εἰσίν, οἱ being the rel. Ar. (καὶ σχεδὸν
 ἅπαντες, Did.) understood the letters to
 stand for οἱ ταγοί, but apart from the
 hardly Homeric use of the article the
 word ταγός does not occur in H., and
 where it is found in Attic it always has
 ᾱ. (We have τᾱγοῦχος however, Aisch.
Eum. 296.) The fragment of an addi-
 tional line in Pap. λ has been variously
 restored; ἡδ’ οἱ κηδεμόνες· σκέδασον δ’
 ἀπὸ λαὸν ἅπαντα, or van L.’s οἱ δ’ ἄρα
 κηδεμόνες σκεδασάντων λαὸν ἅπαντα
 will give something like the original, unless
 160 ended differently.

162. The added line in Pap. λ is
 evidently κάπνισσάν τε κατὰ κλισίας καὶ
 δεῖπνον ἔλοντο (= B 399).

161. ἐκατόμπεδον, not ἐκατόμποδον
 as some editors read, in deference to
 the supposed demands of analogy. πεδ-
 is the original weak stem (G. Meyer *Gr.*
 § 10, n. 3), as we see from πεζύς, ἀργυρό-
 πεζα, Lat. *ped-*, as well as from inscrip-
 tions and the best ms. tradition of Pindar
 and Herod. The temple at Athens
 which preceded the Parthenon was called
 the ἐκατόμπεδον.

165. The restoration of the added line
 in Pap. λ is not clear. κατὰ χερσίν

πολλά δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βοῦς
 πρόσθε πυρῆς ἔδερὸν τε καὶ ἄμφεπον· ἐκ δ' ἄρα πάντων
 δημόν ἐλὼν ἐκάλυψε νέκυν μεγαθύμος Ἀχιλλεύς
 ἐς πόδας ἐκ κεφαλῆς, περὶ δὲ δρατὰ σώματα νήει.
 ἐν δ' ἐτίθει μέλιτος καὶ ἀλείφατος ἀμφιφορῆας, 170
 πρὸς λέχεα κλίνων· πίσυρας δ' ἐριαύχενας ἵππους
 ἐσσυμένως ἐνέβαλλε πυρῇ μεγάλα στεναχίζων.
 ἐννέα τῷ γε ἄνακτι τραπέζῃς κύνες ἦσαν·
 καὶ μὲν τῶν ἐνέβαλλε πυρῇ δύο δειροτομήσας,
 δώδεκα δὲ Τρώων μεγαθύμων υἱέας ἐσθλοὺς 175
 χαλκῷ διηϊόν· κακὰ δὲ φρεσὶ μῆδετο ἔργα.
 ἐν δὲ πυρὸς μένος ἦκε σιδήρεον, ὄφρα νέμοιτο·
 ὣιμωξέν τ' ἄρ' ἔπειτα φίλον δ' ὀνόμηνεν ἑταῖρον·
 “χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισι·
 πάντα γὰρ ἦδη τοι τετελεσμένα ὥσπερ ὑπέστην. 180
 δώδεκα μὲν Τρώων μεγαθύμων υἱέας ἐσθλοὺς
 τοὺς ἅμα σοὶ πάντας πῦρ ἐσθίει· Ἔκτορα δ' οὐ τι
 δώσω Πριαμίδην πυρὶ δαπτέμεν, ἀλλὰ κύνεσσιν.”
 ὥς φάτ' ἀπειλήσας· τὸν δ' οὐ κύνες ἀμφεπένοντο,
 ἀλλὰ κύνας μὲν ἀλαλκε Διὸς θυγάτηρ Ἀφροδίτη 185

169. **δρατὰ** : τὰ πολλὰ τῶν ὑπομνημάτων **δρετά**, Did. 172. **πυρὶ** CPSU
 Vr. b d. || **μεγάλως** P. || **στοναχίζων** CD (p. ras.) JL (P¹?). 173-74 *om.* D^e.
 174. **πυρὶ** CPU. 178. **ὣμωξεν** δ' R. || **φίλον** τ' CDQ. 180. **τετελεσμένα**
ὥσπερ ST Syr. Par. a² e f, ἐν ἄλλω Δ : **τελέω** τὰ πάροιθεν Ω. 182. **τι** : τοι CR.
 184. **ἀμφεπένοντο** J.

ἀμυσάμενοι or -ήσαντο agrees with Ω 165 (κόπρος) τήν βα κυλινδόμενος καταμήσατο χερσὶν ἑήσι. Van L. completes καὶ κονίην . . ἀμυσάμενοι κεφαλῇφι, but the καὶ joining the two participles is not satisfactory. Perhaps καὶ κονίην κατὰ χερσὶν ἀμήσαντ' αἰθαλόεσσαν (cf. Σ 23).

166 = I 466, q.v.

168. See App. L, § 7.

171. **κλίνων** evidently implies the pointed amphora, meant to be stuck into the ground or leant against a wall. This practice survived in the Attic funeral *λήκυθοι*, small pointed jars ranged round the bier of the dead.

176. Compare Φ 19. It is not to be supposed that by the word **κακὰ** the poet means to pass any ethical criticism on his Achilles. Such a judgment would be quite against the Epic style (see note on T 463). The word means only that what he did was ill work for his victims; in H 478 **κακὰ μῆδετο μητιέτα** Ζεὺς there

is certainly no moral condemnation of Zeus.

177. **σιδήρεον**, *relentless*, cf. P 424, T 372, X 357. **νέμοιτο**, *feed upon*, B 780.

179-80 = 19-20, but for the change to **τετελεσμένα ὥσπερ** from **τελέω τὰ πάροιθεν**, which circumstances seem to demand. The recurrence of most MSS. to the former phrase may be due both to a reminiscence and to the desire to avoid the hiatus.

184-91 are rejected by Fäsi and Düntzer, chiefly because they anticipate the events of the next book—the dragging of Hector in 187 and the ransoming which is indicated by the *πρίν* of 190. Other difficulties are the appearance of Aphrodite, who nowhere else has any special regard for Hector, the effect apparently attributed to the oil of preventing the skin from being torn, and the curious idea that the spot on which

ἡματα καὶ νύκτας, ῥόδουεντι δὲ χρίεν ἐλαίῳ
 ἀμβροσίῳ, ἵνα μὴ μιν ἀποδρύφῃ ἐλκυστάζων.
 τῷ δ' ἐπὶ κνάνεον νέφος ἤγαγε Φοῖβος Ἀπόλλων
 οὐρανόθεν πεδίουδε, κάλυψε δὲ χῶρον ἅπαντα,
 ὅσσον ἐπεῖχε νέκυς, μὴ πρὶν μένος ἡελίοιο 190
 σκῆλει' ἀμφὶ περὶ χροᾶ ἵνεσιν ἠδὲ μέλεσσιν.
 οὐδὲ πυρὴ Πατρόκλου ἐκαίετο τεθυηῶτος·
 ἔνθ' αὖτ' ἄλλ' ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·
 στὰς ἀπάνευθε πυρῆς δοιοῖς ἡρᾶτ' ἀνέμοισι,
 Βορέηι καὶ Ζεφύρῳ, καὶ ὑπίσχετο ἱερὰ καλὰ· 195
 πολλὰ δὲ καὶ σπένδων χρυσέῳ δέπαϊ λιτάνευεν
 ἐλθέμεν, ὅφρα τάχιστα πυρὶ φλεγεθόιατο νεκροί,

186. χρείσεν H. 191. σκῆλει' (σκῆλει) ADT Syr.: σκύλει J: σκῆλη(i) Ω.
 192. καίετο CGJPRSTU Harl. a, Vr. A. || ΤΕΘΗΝΩΤΟΣ JPRSU (A *supr.*):
 ΤΕΘΗΕΩΤΟΣ Ω. 195. ὑπίσχετο ACPRTU: ὑπέσχετο Ω. || This line is followed
 in Pap. λ by one ending [νεκαταρην (?). 196. χρυσῷ J. || ἐλ(λ)ιτάνευεν DH.
 197. ἐλθεῖν CJTU Harl. a, Mosc. 2, Vr. A, γρ. A. || πυρῇ J Mosc. 2, Harl. a.
 νεκρόν CGJPRSTU Syr. Harl. a.

Hector's body lies should be hidden, though no such miracle is noticed in Ω 15 ff. On the other hand, von Christ remarks that the emphatic Πατρόκλου in 192 implies that some one else has been the subject of the preceding lines. The appearance of Aphrodite does not imply any *special* regard; she acts with Apollo because these two are the leading patrons of Troy. The cloud in 188 is perhaps a way of saying that Phoibos, as sun-god, prevents the sun from shining on the body, and does not oblige us to suppose that the poet conceived a dense fog as filling the hut. The case then is not very strong except against 187, which is indefensible; but the lines, with their unexplained anticipations of Ω, rather interrupt than help the narrative, and would be better away.—ἀμφεπένοντο, see note on Φ 203.

186. ἡματα καὶ νύκτας, this order of words is found only here and κ 142; elsewhere night always comes first. ῥοδούεοντι may mean only *fragrant*; or there may be an allusion to the ancient idea that oil of roses was an antiseptic; see Pausan. ix. 41. 7 τὸ δὲ ἐκ τῶν ῥόδων ποιούμενον (μύρον), εἰ καὶ ἀγάλματα εἰργασμένα ὕλῳ χρυοῖς, ῥύεται καὶ ταῦτα σπηπδόνος. As with λειριδεις H. uses the adj., though the substantive from

which it is derived is not mentioned in the poems, but makes its first appearance in Greek literature in the *Hymn to Demeter*.

187. ἀποδρύφῃ seems to be an aorist, δρύπτω being the only known form of the pres. It does not recur in Greek. The pres. would, however, suit the sense better, as the dragging is a continuous action.

191. Fick remarks that for σκῆλει' we should read σκέλει', the regular form from σκέλλω, as there is no trace of a pres. σκάλλω. The mistake may have arisen from misunderstanding a primitive ΣΚΕΛΕΙ. ἀμφὶ περί, adverbial, ἵνεσιν being a loc. dative to be taken with χροᾶ, *the flesh upon the sinews*.

195. Βορέηι, see on I 5. For the new line in Pap. λ Ludwich conjectures πολλὰ μὲν εὐχόμενος μάλα τοῖς ὤτρυνε κατ' ἀρῆν. But the state of the fragment is such that to judge from the facsimile (in Grenfell and Hunt, *Greek Papyri* II. Pl. iii.) Menrad's ἀρνῶν πρωτογόνων ῥέξεν κλειτὴν ἐκατόμβην is by no means impossible.

197. If there were any authority for the trans. use of φλεγεθόιατο, the variant νεκρόν would be preferable to νεκροί, as it would be natural that the body of Patroklos alone should be noticed.

ὕλη τε σεύαιτο καήμεναι. ὠκέα δ' Ἴρις
 ἄραιον αἶουσα μεταγγελος ἦλθ' ἀνέμοισιν.
 οἱ μὲν ἄρα Ζεφύριοι δυσαέος ἀθρόοι ἔνδον 200
 εἰλαπίνην δαίνυντο· θέουσα δὲ Ἴρις ἐπέστη
 βηλῶι ἐπι λιθέωι. τοῖ δ' ὥς ἴδον ὀφθαλμοῖσι,
 πάντες ἀνήϊξαν κάλεόν τέ μιν εἰς ἐέκαστος·
 ἡ δ' αὖθ' ἔξεσθαι μὲν ἀνήγατο, εἶπε δὲ μῦθον·
 "οὐχ ἔδος· εἶμι γὰρ αὐτίς ἐπ' Ὀκεανοῖο ῥέεθρα, 205
 Αἰθιόπων ἐς γαίαν, ὅθι ῥέζουσ' ἐκατόμβας
 ἀθανάτοισι, ἵνα δὴ καὶ ἐγὼ μεταδαίσομαι ἱρῶν.
 ἀλλ' Ἀχιλεὺς Βορέην ἠδὲ Ζέφυρον κελαδεῖνόν
 ἐλθεῖν ἄραται, καὶ ὑπίσχηται ἱερὰ καλά,
 ὄφρα πυρὴν ὄρσητε καήμεναι, ἦι ἔνι κείται 210
 Πάτροκλος, τὸν πάντες ἀνασπενάχουσιν Ἀχαιοί."

198. τε σεύαιτο (Ar.?) Syr., ἐν ἄλλωι Α: τεσεύαιτο Ρ: τ' ἐσσεύαιτο AGQ
 (supr. ε) RST (Par. b g supr.): τ' ἐσσεύετο D²L Par. g¹: τ' ἐς(c)εύατο CHJU
 Harl. a, Mosc. 2 (supr. οἱ over α) Par. b¹ h: τ' ἐσσεύοντο D¹. | ὕλην τ' ἐσσεύοντο
 (τε σεύαιτο Heyne) ap. Didl. || ὠκέα δ': ὠκα δε Par. λ. 200-02 om. Vr. b.
 201. ὑπέστη HQS. 202. τοῖ δ': οἱ δ' Q. 204. αὐθ': αὐ Syr. || εἶπέ τε
 PRST Syr. Vr. A. 205. αὐθεις CGQ: αὐθι Α (γρ. αὐθις) H. || ἐπ': ἀπ' G. ||
 ῥοάων C. 206. ἐς γαίαν: γρ. ἐς θάμον, ὡς αἱ ἀπὸ τῶν πόλεων, Didl. || ῥέζουσ'
 Mosc. 2. 209. ὑπίσχετο Lips.

198. The variants τ' ἐσσεύαιτο and τ' ἐσσεύατο are relics of an original τε σεύαιτο. This verb is always treated metrically as if it began with a double consonant, and this was expressed graphically. ἐσσεύατο is evidently the correction of a grammarian who was offended that an aor. opt. should have what he thought was an augment. If Heyne is right in conjecturing that there was a variant ὕλην τε σεύαιτο, it would mean *start the wood a-burning*; the aor. is both trans. and intrans. This would naturally go with νεκρόν in 197. For ὠκέα δ' Ἴρις Bentley conj. ὠκα δὲ Ἴρις, which is strikingly confirmed by the reading of Pap. λ. But it is clear that the name, though it probably had the F, lost it at a very early period. The only passage which requires it is Θ 409 (=Ω 77, 159); in all other cases where a hiatus precedes, it is in the diaeresis after the first or fourth foot. The very common ὠκέα Ἴρις at the end of a line is rather an argument against the F; for ὠκέα is a most suspicious form for ὠκέα (ὠκέα), and practically without analogy. It would seem that we should rather read ὠκέι Ἴρις. (It would, however,

then follow that the wrong form ὠκέα had crept in early enough to enable it to be introduced here.) In E 353, 365, the F is inadmissible; cf. also A 27. This is the only case where Iris goes on an errand without being sent by a god.

200. Ζεφύριοι ἔνδον, like Διὸς ἔνδον T 13. Zephyros is invariably spoken of as a stormy and dangerous wind in H., except in δ 567, where its coolness is alluded to. It must be admitted that this scene falls below the dignity of its surroundings; there is an unmistakable touch of humour in the party of the winds and their behaviour to the goddess. This may be an intentional relief to the gloom of the funeral, or may possibly betray the hand of an interpolator.

205. οὐχ ἔδος, cf. A 648. For ῥέεθρα C has ῥοάων, a possible reading, see Γ 5.

206. For the feasts of the gods in Aithiopia cf. A 423. We must suppose that Iris heard Achilles from Aithiopia, and has come thence.

207. μεταδαίσομαι ἱρῶν, *share the sacrificial feast*. Properly μεταδαινῶμαι = *dine among* (X 498), and ἱρῶν is a sort of abl. gen., *on the sacrifices*, the constr. being that of μεταλαμβάνειν etc.

ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπεβήσето, τοὶ δ' ὀρέοντο
 ἡχῇ θεσπείῃ, νέφεα κλονέοντε πάροιθεν.
 αἶψα δὲ πόντον ἵκανον ἀήμεναι, ὦρτο δὲ κῦμα
 πνοιῇ ὑπο λιγυρῇ· Τροίην δ' ἐρίβωλον ἰέεσθην, 215
 ἐν δὲ πυρῇ πεσέτην, μέγα δ' ἴαχε θεσπιδαῆς πῦρ.
 παννύχιοι δ' ἄρα τοί γε πυρῆς ἄμυδις φλόγ' ἔβαλλον
 φυσῶντες λιγέως· ὁ δὲ πάννυχος ὤκυν Ἀχιλλεύς
 χρυσεῦν ἐκ κρητῆρος, ἔχων δέπας ἀμφικύπελλον,
 οἶνον ἀφυσσόμενος χαμάδις χέει, δεῦε δὲ γαίαν, 220
 ψυχὴν κικλήσκων Πατροκλῆος δειλοῖο.
 ὥς δὲ πατὴρ οὐ παιδὸς ὀδύρεται ὅστέα καίων,
 νυμφίου, ὅς τε θανὼν δειλοὺς ἀκάχησε τοκῆας,
 ὥς Ἀχιλεὺς ἐτάριοιο ὀδύρετο ὅστέα καίων,
 ἐρπύζων παρὰ πυρκαϊὴν ἀδινὰ στεναχίζων. 225

212. ἀπεβήκατο DJR Bar. Harl. a *Lips.*¹ Vr. b: ἀνεβήκατο S. 213
 πνοιῇ ὑπὸ λιγυρῇ νέφεα κλονέοντες ὅπισθεν Pseudo-Plut. 129. 18. 216
 πυρὶ CDPQSU Syr. Vr. A. 219. χρύσειον R. || κρατῆρος J. || ἔχων JPRSTU
 ἐν ἄλλωι Δ: ἐλὼν Ω. 220. ἀφυσσόμενος (Δ *supr.*) DG: ἀφυσσάμενος Ω.
 || χεῖε G. 222. ὀδύρετο Q. 223. ὥς τε D. 224. This is preceded in
 Plut. A by χρῶσεν[δε] γυναικα μυχοῖ σαλαμοιο νέοιο] ἀρη[το]νδετ[ο]κευσι γόν
 καὶ πένητος ἔσθκεν]; cf. P 36-7. The second line is quoted in this place by Plut.
Ums. ad Ap. 30, p. 117 c, adding also μοῦνος τηλύγετος, πολλοῖσιν ἐπὶ κτεάτεσσιν
 (see I 482). 225. παρὰ: περὶ Q. || στεναχίζων CP.

213. κλονέοντε, as T 492.

214. The use of the infin. ἀήμεναι is far from clear. The sense seems to require ἀήμενοι, which is actually found in *Ap. Lec.* The infin. can hardly be defended by phrases like βῆ ἵεναι, ὦρτο πέτεσθαι, etc., where the infin. represents the beginning of an action (*stepped to go, started to fly, etc.*), cf. γ 176 ὦρτο δ' ἐπὶ λιγὺς οὔρος ἀήμεναι. We can only understand *they came to the sea so as to blow upon it*.

216. A comparison of M 177, 441, O 597, T 490 shews that θεσπιδαῆς has no peculiar significance here as indicating the divine power which has raised the flames. It is a standing epithet of πῦρ, evidently based on the habit which fire has of overcoming all human efforts.

217. ἀμυδις may either mean *in concert*, or, with ἔβαλλον, *beat the flame together* by blowing from different sides. If the former is preferred, φλόγ' ἔβαλλον seems rather bare—'beat upon, lit. threw at, as though the blasts were missiles,' Monro.

220. The pres. ἀφυσσόμενος, indicating a series of acts, is preferable to ἀφυσσά-

μενος. Cf. Γ 295, K 579. For the same reason ἔχων (219) is better than ἔλάν.

221. ὅτι δωδεκασύλλαβος καὶ ἐκ σπονδείων, An. It is not legitimate to conclude that any particularly solemn effect is aimed at; for in the first place the original forms were certainly Πατροκλέφας and possibly ὀφέλοιο; and in the second there is no lack of solemnity in dactylic lines—see note on I 35.

223. νυμφίου, cf. η 65 ἄκουρον· νυμφίον ἐν μεγάρῳ, μίαν οἶον παῖδα λιπόντα. We may conclude from this that a man was called νύμφιος, *bridegroom*, after his marriage until he had a son; until he had thus provided for the continuance of his house he retained the name which indicated that his marriage had not yet attained its fulness. That a father should thus be deprived of male descendants at the moment when he might reasonably expect them would naturally add to the poignancy of his grief.

225. ἐρπύζων evidently expresses the weary movement of a broken-hearted man. The verb is used again only of Odysseus (ν 220) and Laertes (α 193) with the same connotation.

ἦμος δ' ἑωσφόρος εἴσι φόως ἑρέων ἐπὶ γαίαν,
 ὃν τε μέτα κροκόπεπλος ὑπεῖρ ἄλα κίδναται ἥως,
 τῆμος πυρκαϊὴ ἐμαραινέτο, παύσατο δὲ φλόξ.
 οἱ δ' ἄνεμοι πάλιν αὖτις ἔβαν οἰκόνδε νέεσθαι
 Θρηϊκίον κατὰ πόντον· ὁ δ' ἔστενεν οἴδματι θύων. 230
 Πηλεΐδης δ' ἀπὸ πυρκαϊῆς ἐτέρωσε λιασθεῖς
 κλίνθη κεκμηώς, ἐπὶ δὲ γλυκὺς ὕπνος ὄρουσεν.
 οἱ δ' ἀμφ' Ἀτρεΐωνα ἀολλέες ἠγερέθοντο·
 τῶν μιν ἐπερχομένων ὁμαδος καὶ δούπος ἔγειρεν,
 ἔξετο δ' ὀρθωθείς καὶ σφεας πρὸς μῦθον ἔειπεν. 235
 "Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαϊῶν,
 πρῶτον μὲν κατὰ πυρκαϊὴν σβέσατ' αἴθοπι οἴνωι
 πᾶσαν, ὅπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
 ὁστέα Πατρόκλοιο Μενoitιῶδαο λέγωμεν

227. ὑπὲρ R. 229. αὖθις CQ. || ἕκαστος (*surpr.* νέεσθαι) Mor. Bar. 230.
 κατὰ: μετὰ A *surpr.* || οὐίωv AT: οὐίωv PmR. 232. κεκμηκώς P Harl. a,
 Mor. Vr. A. 234. ἔγερεν Vr. A (γρ. ἔγειρεν): ὄρωρεν C. 235. σφας R.
 236. ἀτρεΐδαι Harl. a, Mosc. 2. 237. αἴσωπα οἶνον D.

226. *ἑωσφόρος* is not an Epic but an Attic form; and if correct is a proof of the lateness of this passage. The only Epic form for *ἑως* is *ἥως* (*ἡφώς*), and the synzesis is very violent (Pindar I. iv. 24 has *Ἄωσφόρος* as a dactyl however). Hence Menrad (p. 170) conj. *εὔτ' ἡσφόρος* εἴσι, and is followed by Fick (*αὔσφορος*), and others. (Similarly in Hes. *Theog.* 381 Rzsch corrects *τίκτ' ἡσφόρον* for *τίκτεν ἑωσφόρον* of MSS.) The change is less arbitrary than it appears, for we find the sequence *εὔτε . . . τῆμος* with asyndeton also in ν 93 *εὔτ' ἀστήρ ὑπερέσχε φαάντατος, ὅς τε μάλιστα ἔρχεται ἀγγέλλων φάος ἡοῦς ἠριγενείης, τῆμος δῆ, κτλ.* Brandreth conj. *ἦμος δ' ἀστήρ εἴσι*, supposing that *ἑωσφόρος* is a gloss which has crept into the text; this has been again conjectured by Peppmüller, van L., and finally Agar. *εἰαί*, cf. X 27; *φόως ἑρέων*, B 49.

227. Much speculation as to the place of origin of the Homeric poems has been based upon this line and Ω 13, which seem always to be taken to mean that to the poet the sun rises out of the sea; so that he must have lived on an eastward coast. But there is nothing of the sort in the words; the dawn *spreads over* the sea to any observer on the shore, whether he looks N., E., S., or W. The

addition of *ἡόνας* in Ω 13 is enough to prove this; evidently the dawn cannot *rise out of* sea and land at once. To a dweller by the sea the glinting of the early light on the waves is naturally the most prominent phenomenon of dawn. Θ 1 = Ω 695 *Ἡὼς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν* would of course on the same system prove that the poet did not live on the sea at all. Compare T 1, where Dawn 'arises from the streams of Ocean,' a very different matter from rising from the sea.

230. *Θρηϊκίον κατὰ πόντον*, on their way to their home in Thrace; I 5 (see note). *οἴδματι οὐών*, Φ 234.

232. *ἐπὶ . . . ὄρουσεν*, *leapt upon him*, a strong metaphor to express the overwhelming power of sleep on the worn-out man. So also ψ 343 (see note on 62).

233. A new day begins. *οἱ ἀμφ' Ἀτρεΐωνα*, see on I 146.

237. The practice of quenching the pyre with wine was common in Rome as in Greece; the provision *NE-SVMPTVOSA-RESPERSIO* is mentioned by Cicero (*Legg.* ii. 24) among those which were borrowed by the XII. Tables from the laws of Solon. See also Virgil, *Aen.* vi. 226. It was an innovation on the primitive use of milk for ritual purposes. The law of Numa was (Plin. xiv. 88) *VINO-ROGVM-NE-RESPARGITO*.

εὖ διαγιγνώσκοντες· ἀριφραδέα δὲ τέτυκται· 240
 ἐν μέσση γὰρ ἔκειτο πυρῇ, τοὶ δ' ἄλλοι ἄνευθεν
 ἐσχατῇ καίοντ' ἐπιμίξ, ἵπποι τε καὶ ἄνδρες.
 καὶ τὰ μὲν ἐν χρυσῇ φιάλῃ καὶ δίπλακι δημῷ
 θείομεν, εἰς ὃ κεν αὐτὸς ἐγὼν Ἄϊδι κεύθωμαι.
 τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα, 245
 ἀλλ' ἐπεικέα τοῖον· ἔπειτα δὲ καὶ τὸν Ἀχαιοὶ
 εὐρύν θ' ὑψηλὸν τε τιθήμεναι, οἳ κεν ἐμεῖο
 δεῦτεροι ἐν νήεσσι πολυκλήϊσι λίπησθε.
 ὥς ἔφαθ', οἳ δ' ἐπίθοντο ποδώκεϊ Πηλεΐωνι.
 πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἶθοπι οἶνωι, 250
 ὅσσον ἐπὶ φλόξ ἦλθε, βαθεῖα δὲ κύππεσε τέφρῃ·

240. διαγιγνώσκοντες AL Syr. 243 om. U^t. 244 om. R^t. ἐγὼ CIP
 Vr. A Par. d j: ἐν ἄλλω ἰῶν A. ἄϊδος Mose. 2. κλεύωμαι Ar. A (τὰς δὲ
 κεύωμαι, οὐκ εὖ, Sch. T). 247. θ' m. l. ὑψηλά T. ἐμεῖο GIP Vr. d.
 248. δεύτερον D. 250. κατὰ: γὰρ P. πυρκαϊάν l. 251. δὲ: τε A
 supr.) D. || ἐν ἄλλω κύππεσεν ὕλη A.

243. The φιάλη seems to be the same as the ἀμφιφορεῖς (the spurious) 92: for ἀμφίθετος in 270, 616 in all probability means two-handled (see Helbig, *H. E.* p. 365 note). In any case it can have borne no resemblance to the shallow saucer-like φιάλη of classical art, for such a vessel is quite unsuitable for keeping bones in, nor could it be used on the fire as the Homeric could—see ἀπύρωτος, 270. The practice of keeping the ashes of the dead in jars is common in several classes of ancient tombs in Italy (Helbig, l.c.). δίπλακι δημῷ, a double layer of fat to keep out air and moisture.

244. "Ἀϊδι κεύωμαι, cf. μητρὸς δ' ἐν Ἄϊδου καὶ πατρὸς κεκευθότου Soph. *Ant.* [911], παρ' Ἀϊδαί κεύων *Aj.* 635, ὁ δὲ θανὼν κεύθει κάτωθεν γῆς *O. T.* 968. Were not the act. in H. always used transitively, it would be tempting on the analogy of these passages to read κεκύθωμι: Bentley's κεκίθωμαι may be right. The local use of "Ἀϊδι seems to indicate a later origin; see on A 3. A has the curious variant κλεύθωμαι, which acc. to An. was supported by Ar. and explained ἀντὶ τοῦ κελεύθωμαι, οἶον πορεύωμαι. This may perhaps have been to avoid the purely local use, as with it Ἄϊδι might be personal. But except in Hesych. there is no other trace of such a verb. A further mentions a variant ἰῶν for ἐγὼς, perhaps with the same object.

246. τοῖον qualifying an adj. or adverb is found elsewhere only in *Chl.* (θάμα τοῖον a 209; σιγῇ τοῖον δ' 776, η 30: θάνατος . . ἀβληχρὸς μάλα τοῖος λ 135. ψ 282: πέλαγος μέγα τοῖον γ 321; κερδαλέον δὴ τοῖον ο 451; σαρδάνιον μάλα τοῖον υ 302). In all these cases the general intention seems to be to leave the qualification to the hearer, as in our colloquial 'as much as you like,' or 'ever so'—either because the speaker does not care, or because he wants to hint that he cannot find a word strong enough. Here the sense is 'as *seemly* as you will—but not extravagant.' The same seems to be the case with σιγῇ, but the other passages clearly imply that the adjective is to be vaguely intensified. Compare the use of πόσον Δ 130 (with note). ἔπειτα, after my death.

247. τιθήμεναι, infin. for imper. of 2nd person, as is shown by λίπησθε. For the form see 83. Ἀχαιοί may be taken as a voc., or better as a nom. in apposition with the subject of the imper. (ἐμεῖς). ἐμεῖο δεύτεροι, *behind me*. The constr. with gen. is found also in Herod. i. 23 κισσάρωδον τῶν τότε ἐόντων οὐδενὸς δεῖτερον, and occasionally in later Greek, always in the metaphorical sense, *inferior*.

251. βαθεῖα is best taken as part of the predicate, *where the ash had fallen deep*.

κλαίοντες δ' ἐτάριοιο ἐνῆεός ὅστέα λευκὰ
 ἄλλεγον ἐς χρυσέην φιάλην καὶ δίπλακα δημόν,
 ἐν κλισίῃ δ' ἐνθέντες ἐάνωι λιτὶ κάλυψαν.
 255
 τορνῶσαντο δὲ σῆμα θεμειλιά τε προβάλοντο
 ἀμφὶ πυρήν· εἶθαρ δὲ χυτὴν ἐπὶ γαίαν ἔχευαν,
 χεύαντες δὲ τὸ σῆμα πάλιν κίον. αὐτὰρ Ἀχιλλεὺς
 αὐτοῦ λαὸν ἔρυκε καὶ ἵζανεν εὐρὺν ἀγῶνα,
 νηῶν δ' ἔκφερ' ἄεθλα, λέβητάς τε τρίποδάς τε
 ἵππους θ' ἡμιόνους τε βοῶν τ' ἴφθιμα κάρηνα
 260
 ἠδὲ γυναικάς ἐυζώνους πολλίον τε σίδηρον.
 ἵππευσιν μὲν πρῶτα ποδώκεσιν ἀγλά' ἄεθλα
 θῆκε γυναικα ἄγεσθαι ἀμύμονα ἔργ' εἰδυῖαν
 καὶ τρίποδ' ὠτῶντα δυωκαικεκοσίμετρον

253. σύλλεγον Mor.: ἔλλεγον Vr. A. 254. ἐς κλισίην Vr. A. || κλισίῃ(ι)
 HPR: κλισίῃ(ι) Ω. Δ' ἐνεθέντες PR: δὲ ἐέντες Ω. 255. θεμέλια Q. || τε:
 δὲ A (supr. τ) R. 256. ἔχευαν Lips.¹ 259-61 ἀθ. Ar. Aph. 260. ο' om. T.
 262. ἵππευσιν: τινὲς ἵπποισι Sch. T. || ἀγλαὰ δῶρα T.

254. The mound is evidently only a cenotaph; the bones are not to be laid in it, like those of Hector who is in his own land, but are kept in the hut to be taken with those of Achilles to Thessaly. The reading **ἐν κλισίῃ δ' ἐνεθέντες** is on the whole preferable to the vulg. **ἐν κλισίῃσι δὲ θέντες**. The corruption is a very easy one (cf. **ἐφθέγγατο** for **ἐκφθέγγατο** Φ 213); and though the generalizing plur. is quite possible where only one hut is meant, yet it gives an unsuitable colour of indifference (almost 'some hut or other').

255. **τορνῶσαντο**, *made round* (ε 249). i.e. drew the circle of the mound. **θεμειλία**, a circle of upright stones forming a facing to the foot of the mound (hence **προβάλοντο**). We have an excellent specimen of this construction in the circle of upright stones surrounding the site of the graves at Mykene, and evidently intended as the revetment of a tumulus which has since disappeared (Tsountas-Manatt, pp. 108 ff.). Compare also Herodotus' description of the tomb of Alyattes, i. 93 *ἡ κρηπίς μὲν ἐστὶ λίθων μεγάλων, τὸ δὲ ἄλλο σῆμα χῶμα γῆς*.

257. **κίον** looks like an imperf., they were going when Achilles stopped them. In Ω 801 it is, in the same connexion, an aor., and so all the forms found in H. may be (κίων, κτείν are the traditional accents, and no pres. indic. κίω, etc., is

ever found before Aisch. *Cho.* 680). It is not unlikely that before the addition of the funeral games this line was continued by Ω 3, αὐτὰρ Ἀχιλλεὺς being the catchword just as in A 664-762. Then **κίον** gains its usual force.

258. **ἀγῶνα**, *assembly*, see O 428.

259-61 were athetized by Ar. and Aph., but the scholia give no explanation. Probably they were considered tautological, as the objects are all mentioned again in the following lines, while other prizes subsequently given are omitted here. Only one horse (265), one mule (268), and one ox (750) subsequently appear. And no doubt the application of **ἐκφερε** to the larger animals in 260-61 was objected to, just as Schol. A on 263 objects to the application of **ἀγεσθαι** to a tripod.

260. **ἴφθιμα**, A 3. **κάρηνα**, I 407: *bourn . . capita*, Virg. *Aen.* v. 61.

262. With **ἵππευσιν** the first part of the compound **ποδώκεσιν** must be taken to have lost its significance. The variant **ἵπποισιν** avoids this difficulty, but makes the next line rather absurd.

263. Cf. I 128. **γυναικα ἄγεσθαι**, *hiatus illicitus*. Either Bentley's conj. **γυναικ' ἀγαγέσθαι** or Heyne's **γυναικά τ'** is probably right.

264. **ὠτῶντα**, *with handles*, see Σ 378. The correct form is doubtless **ὠατόντα**, as Heyne conjectured. This adj. is

τῶι πρώτῳ· ἀτὰρ αὖ τῶι δευτέρῳ ἵππον ἔθηκεν 265
 ἐξετέ· ἀδμήτην, βρέφος ἡμίονον κυέουσιν·
 αὐτὰρ τῶι τριτάτῳ ἄπυρον κατέθηκε λέβητα
 καλόν, τέσσαρα μέτρα κεχανδότα, λευκὸν ἔτ' αὐτως·
 τῶι δὲ τετάρτῳ θήκε δύω χρυσοῖο τάλαντα,
 πέμπτῳ δ' ἀμφίθετον φιύλῃν ἀπύρωτον ἔθηκε. 270
 στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 “Ἀτρεΐδῃ τε καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί,
 ἱππῆας τὰδ' ἄεθλα δεδεγμένα κείτ' ἐν ἰγῶνι.
 εἰ μὲν νῦν ἐπὶ ἄλλῳι ἀεθλεύοιμεν Ἀχαιοί,
 ἢ τ' ἂν ἐγὼ τὰ πρῶτα λαβὼν κλισίῃνδε φεροίμην· 275
 ἴστε γὰρ ὅσον ἐμοὶ ἀρετῇ περιβάλλετον ἵπποι·
 ἀθάνατοί τε γάρ εἰσι, Ποσειδάων δὲ πόρ' αὐτὸς
 πατρὶ ἐμῷ Πηλῆϊ, ὃ δ' αὖτ' ἐμοὶ ἐργυράλιξεν.
 ἀλλ' ἦτοι μὲν ἐγὼ μενέω καὶ μώνυχες ἵπποι·
 τοίου γὰρ κλέος ἐσθλὸν ἀπώλεσαν ἡνίοχοιο, 280
 ἡπίου, ὃ σφῶϊν μάλα πολλάκις ὕγρον ἔλαιον

265. ἀτὰρ αὖ: αὐτὰρ CR: αὐτὰρ αὖ III. 271. ἔθηκεν P (ἔειπεν P^{ms}).
 272. ἀτρεΐδῃ PQR Syr.: ἀτρεΐδα Lips. ἡ ἀριστῆες παναχαιῶν DT Harl. a, Cant.
 Mosc. 2, Vr. b, γρ. A. 273 om. Syr. ἱππῆας: τῶν ἐς ἱππεύει A. τὰ τ' II.
 δεδεγμένα καὶ δεδεχμένα Ar. διχῶς. 277. αὐτὸς R Vr. A: αὐτοὺς Ω. 280.
 κλέος: σθένος DGJFQRSTU Syr. Harl. a, γρ. A. 281. ὃ: ὅς A (I) *supr*.
 GJPTU Syr. Harl. a, and *ap*. Did.

quoted from Kallimachos, and is found also in Simonides, *fr.* 245. In *δυωκαίει-κοσίμετρον* the μέτρον is evidently a definite fluid measure, cf. 268, 741. Hultsch identifies it with the Phoenician standard, the *satón*.

266. ἀδμήτην seems to imply that an unbroken spirit was a recommendation to the heroic cavalier. Naber and C. Nauck have pointed out that we may equally well read ἐξετέα *δημητήν*, and it would no longer be susceptible of breaking. In 655 we have the same phrase with the addition of ἢ τ' ἀλγίστην *δαμάσασθαι*, which is most naturally taken as exegetic of ἀδμήτην, and meaning that this is the hardest age for breaking. If we read *δημητήν* there, the line must mean that the mule is the hardest of animals to tame; this is possible, but less Homeric.

267. ἄπυρον = ἀπύρωτον 270, see on I 122.

268. κεχανδότα, an anomalous form for *κεχονδότα*, for which see note on Ω

192. αὐτως, as *it was*, i.e. in its natural brightness.

269. For the small value of the Homeric talent see App. I, § 28.

273. Whether we read *δεδεγμένα* or *δεδεχμένα*, the use of the verb *awaiting* is unusual as applied to inanimate things. Schol. T mentions a variant *ἱππεύσει*, with which *δεδεγμένα* was taken as from *δέκνυμι*, on the analogy of the Herodotean (not Epic) forms *ἔδεξα*, *ἐδέχθην* (but see X 435).

274. ἐπὶ ἄλλῳι, *hiatus illicitus*. Fick follows Bothe in reading ἄλλῳι ἔπ'.

277. αὐτὸς is evidently superior to *αὐτοὺς*, and was conj. by Döderlein (cf. Ω 499). This is the only passage in H. where Poseidon is brought into any special relation with the horse; see on Θ 433, Ψ 307, 584.

280. κλέος ἡνίοχοιο, *glory of* (consisting in) a *charioteer*. The well-supported variant *σθένος* will be another form of the familiar periphrasis with *βίη*.

281. Cf. O 185 ff.

χαιτάων κατέχευε, λοέσσας ὕδατι λευκῶι.
 τὸν τῷ γ' ἑσταότες πευθείετον, οὔδεϊ δέ σφι
 χαῖται ἐρρηδέσθαι, τὼ δ' ἑστατον ἀχυνμένω κῆρ.
 ἄλλοι δὲ στέλλεσθε κατὰ στρατόν, ὅς τις Ἀχαιῶν 285
 ἵπποισιν τε πέποιθε καὶ ἄρμασι κολλητοῖσιν."
 ὥς φάτο Πηλεΐδης, ταχέες δ' ἵππῆες ἔγερθεν.
 ὦρτο πολὺ πρῶτος μὲν ἄναξ ἀνδρῶν Εὐμήλος,
 Ἀδμήτου φίλος υἱός, ὃς ἵπποσύνη ἐκέκαστο·
 τῷ δ' ἐπὶ Τυδείδῃς ὦρτο κρατερὸς Διομήδης, 290
 ἵππους δὲ Τρωιοὺς ὕπαγε ζυγόν, οὓς ποτ' ἀπήυρα
 Αἰνείαν, ἀτὰρ αὐτὸν ὑπεξεσάωσεν Ἀπόλλων.
 τῷ δ' ἄρ' ἐπ' Ἀτρεΐδῃς ὦρτο ξανθὸς Μενέλαος
 διογενής, ὑπὸ δὲ ζυγὸν ἤγαγεν ὠκέας ἵππους,
 Αἴθην τὴν Ἀγαμέμνονέν τὸν ἐόν τε Πόδαργον· 295
 τὴν Ἀγαμέμνονι δῶκ' Ἀγχισιιάδης Ἐχέπωλος
 δῶρ', ἵνα μὴ οἱ ἔποιθ' ὑπὸ Ἴλιον ἡνεμόεσσαν,
 ἀλλ' αὐτοῦ τέρπειτο μένων· μέγα γάρ οἱ ἔδωκε
 Ζεὺς ἄφενος, ναίεν δ' ὃ γ' ἐν εὐρυχόρῳ Σικυῶνι·

283-84 *om.* Syr.^t 284. ἐρρηδέσθαι PR: ἐρεῖρέσθαι Q: ἐρρηράσθαι Harl. a.
 285. ἄλλοι δέ: ἄλλ' ἄγε δὴ PQR. 287. ἔγερθεν Ar. GJPR Harl. a b d,
 Par. b²: ἄγερθεν Ω. 288. πρότερος C. 289. εὐδμήτου Q: ἀδρήστου D. ||
 ἵπποσύνη R. 290. δ' *om.* PR. 291. δέ: τὲ P. 293. ἐπ': ὑπ' Vr. A.
 299. ἄφενον P.

283. ΠΕΥΘΕΙΕΤΟΝ, formed from the noun-stem *πενθεσ-* (*πενθεσ-ιω*), cf. *τελείω*, *νικέω*. For the rest of the couplet compare P 436-40. *ἐρρηδέσθαι*, *rest on the ground*, cf. *οὔδε ἐπέσθη* H 145 etc.

285. *κατὰ στρατόν* goes with *ἄλλοι*, *the rest of you throughout the host take place*. Nikanor preferred to join it with the following words, which is more natural in sense, but against the order. The variant *ἀλλ' ἄγε δὴ* perhaps deserves preference over the vulg. *ἄλλοι δέ*.

287. As usual tradition confuses *ἔγερθεν* *bestirred themselves* and *ἄγερθεν* *gathered*. Here there is little to choose between the two, but the text is supported by *ὦρτο* 288 and *ἀνέστησαν* 886. Ar. took *ταχέες* as predicative, = *ταχέως*, but it may be an epithet like *ποδώκεσιν* 262.

288. Cf. H 162. Eumelos is named elsewhere only in the Catalogue, B 714 f., 763 ff. For *πρῶτος μὲν* Bentley conj. *πρώτιστα* (*Ἔναξ*).

291. See E 323 ff., Θ 108. The severe wound received by Diomedes in Λ is henceforth forgotten.

297. *δῶρα*, the use of the plur. is harsh; cf. T 268. For payment in lieu of personal service see note on N 669. Schol. A drily remarks, after Plutarch, *χρησιμώτερον ἐνόμιζε πολεμικὸν ἵππον ἢ ἀσπράτεντον ἄνδρα λαβεῖν*.

299. The city of Sikyon or Sekyon (see B 572) lay in a fertile plain between the Peloponnesian mountains and the Corinthian gulf; it was only in the time of Demetrios Poliorketes (303 B.C.) that it was removed to the slopes of the hills (see Frazer, *Paus.* iii. 43 ff.). The great wealth of Echeolos is due to the richness of his soil. Hence *εὐρυχόρῳ*, *with spacious dancing places*, properly the epithet of a town. But it seems early to have been confused with *εὐρύχωρος*, or at least to have dropped the significance of its second element; when applied to Ἑλλάς (I 478) or Elis (δ 635) it can hardly mean more than *spacious*, and in this sense it is used by Pindar (P. viii. 55) and Euripides (*Bacch.* 87) in the phrase *εὐρυχόρους ἀγῶνας*: see also Pindar O. vii. 18 Ἀσίας εὐρυχόρου, P. iv. 43 Λιβύας εὐρ.

τὴν τόθ' ὑπὸ ζυγὸν ἤγε μέγα δρόμον ἱκανόωσαν. 300
 Ἀντίλοχος δὲ τέταρτος ἐντρίχας ὀπλίσαθ' ἵππους,
 Νέστορος ἀγλαὸς υἱὸς ὑπερθύμοιο ἄνακτος
 τοῦ Νηληϊάδαο· Πυλοιογενεές δέ οἱ ἵπποι
 ὠκύποδες φέρου ἄρμα. πατὴρ δέ οἱ ἀγχι παραστὰς
 μυθεῖτ' εἰς ἀγαθὰ φρονέων νοέοντι καὶ αὐτῶι· 305
 "Ἀντίλοχ', ἦτοι μὲν σε νέον περ ἔοντ' ἐφίλησαν
 Ζεὺς τε Ποσειδάων τε, καὶ ἵπποσύνας ἐδίδαξαν
 παντοίας· τῷ καὶ σε διδασκέμεν οὐ τι μάλα χρεώ·
 οἶσθα γὰρ εὖ περὶ τέρμαθ' ἐλίσσμεν· ἀλλὰ τοι ἵπποι
 βύρδιστοι θέειν· τῷ τ' οἶω λοίγι' ἔσσεσθαι. 310
 τῶν δ' ἵπποι μὲν ἔασιν ἀφάρτεροι, οὐδὲ μὲν αὐτοὶ
 πλείονα ἴσασιν σέθεν αὐτοῦ μητίσασθαι.
 ἀλλ' ἄγε δὴ σύ, φίλος, μῆτιν ἐμβάλλεο θυμῶι
 παντοίην, ἵνα μὴ σε παρεκπροφύγησιν ἄεθλα.
 μῆτι τοι δρυτόμος μέγ' ἀμείνων ἦε βίβηφι· 315
 μῆτι δ' αὖτε κυβερνήτης ἐνὶ οἴνοπι πόντῳ

300. ΤΟΘ' (1), ἐν ἄλλῳ A: ποθ' G: ὅ γ' Ω. μέγα: μετὰ H. ἱκανόωσαν
 AD Syr. (ῆ) ἀνεῖ τοῦ σ, U^m): ἱκανόωσαν Ω. 303. ΠΥΛΟΙΟΓΕΝΕΕC ΔΗJU Syr.:
 ΠΥΛΗΓΕΝΕΕC Ω: τινὲς παλαιγενεέC Sch. T. 306. ἔΟΝΤΑ ΦΙΛΗΣΑΝ D. ἔφίλησε HQ.
 307. καὶ ἀσάνατοι θεοὶ ἄλλοι Harl. b. 1: ἐδίδαξε(ν) Ar. AU Par. e. 308. καί:
 ΚΕ(Ν) GHJQRS. χρῆ J: χρέων Q Cant. Vr. A. 309. ΤΕΡΜΑΘ' DJU:
 ΤΕΡΜΑΤΑ R: ΤΕΡΜ' P: ΤΕΡΜΑΤ' Ω (reading ἐλίσσμεν). 310. Τ': Κ' P Harl. a.
 Mosc. 2: Γ' Syr. 311. ἀφάρτεροι Vr. b. οὔτε μὲν P^r Vr. b: οὐδὲ ΚΕΝ Q:
 οὐ ΓΕ ΜΙΝ R. 316. ἐΝΙ: ἐπὶ Vr. A.

300. ἱκανόωσαν, see note on P 572. It should be read also in θ 288 for ἰσχ-. and may possibly have survived in the ἱκανασθ of Heronidas vii. 26. It is fully recognized by Hesych., Suidas, and *Et. Mag.* ΤΟΘ' is evidently preferable to ὅ γ', which has probably slipped in from the preceding line.

303. ΠυλοιογενεέC as B 54. The variant παλαιγενεέC is evidently suggested by ἀτέμνονται νεότητος 445.

304. ὠκύποδες· ὅτι κοινότερον κατα- κέχρηται τῷ ἐπιθέτῳ· ἐπιφέρει γοῦν "βάρ- διστοι θέειν" (310), An. The use of the ῥιθμικὸν ὄργανον, though very harsh, hardly justifies Bentley's conj. λευκό- ποδες.

305. εἰς ἀγασά is best taken with μυθεῖτο as in I 102, leaving φρονέων to point the antithesis with νοέοντι.

307. ἐδίδαξαν, Ar. preferred ἐδίδαξε, on the ground that Poseidon alone had to do with horsemanship. This is obviously untenable here, the fact being

that Poseidon has no special connexion with the horse in H. (see on 277), and teaches the Neleid race useful arts only because he is their ancestor. Zeus is probably joined with him as having a general interest in διογενεῖς βασιλῆες (cf. T 192) and being the ultimate source of all divine gifts.

309. ΤΕΡΜΑΤΑ, the *meta*, 333. 358. Bentley conj. ΤΕΡΜΑ (*Feλίσσμεν*).

310. ΛΟΙΓΙΑ, A 518. οἶω for οἶε i- rare; hence Ahrens would read τῷ οἶω. Menrad τό γ' (*therefore*) οἶω (Syr. has τῷ γ' οἶω). But see Φ 533. τ' may be for τοι.

311. ἀφάρτεροι, the adjectival form occurs only here. Compare τῶν ἀφαρ εἰσι πόδες Theogn. 716. The origin of the word is still obscure; it hardly seems likely that the meaning *fleet* should have developed from the adverbial *straightway*.

314. παρεκπροφύγησιν, *slip past*, although accompanying the successful competitors in the race.

νῆα θοὴν ἰθύνει ἐρεχθομένην ὁ ἰέμοισι·
 μήτι δ' ἡνίοχος περιγίνεται ἡνιόχοιο.
 ἄλλος μὲν θ' ἵπποισι καὶ ἄρμασιν οἷσι πεποιθὼς
 ἀφραδέως ἐπὶ πολλὸν ἐλίσσεται ἔνθα καὶ ἔνθα,
 ἵπποι δὲ πλανώνται ἀνὰ δρόμον, οὐδὲ κατίσχει·
 ὃς δέ κε κέρδεα εἰδῆι ἐλαύνων ἥσσανας ἵππους,
 αἰεὶ τέρμ' ὁρόων στρέφει ἐγγύθεν, οὐδέ ἐ λήθει
 ὅππως τὸ πρῶτον τανύσῃ βοέοισιν ἰμάσιν,

320

317. ἐριχθομένην Apio Par. c g : σπερχομένην Orion Anth. i. 23 : ἐργομένην
 μρ. Schol. A (Did. ?). 318. περιγίνεται LQ Syr. 319. πέποιθε(ν) JU Par. B,
 and κατὰ τινας Eust. 323. ἐγγύει S. 324. τὸν πρῶτον AC Bar. : τοι πρῶτον
 Mosc. 2. || τανύσει Q.

317. ἐρεχθομένην, else only in the metaphorical sense, θυμὸν ἐρέχθων ε 83, δδύνησιν ἐρεχθομένην Hymn. Ar. 358. The der. is unknown, cf. on ὀρέχθων 30.

319. ἄλλος μὲν, like A 636 ἄλλος μὲν μογέων ἀποκινήσασκε . . Νέστωρ δέ, κτλ.; virtually = 'an ordinary man.' It emphasizes by anticipation the contrast with the crafty driver. The mss. generally have ἀλλ' ὅς: but that is a difference of interpretation, not really one of reading: the two forms were a matter of discussion among the ancient critics. With the rel. it is impossible to get a good sense; 321 cannot be taken as apodosis, as it is evidently a mere expansion of 320. We are driven either to suppose that the apodosis is suppressed altogether as sufficiently implied in the whole rel. sentence 319-21; or to adopt πέποιθε for πεποιθὼς (which has the appearance of a conj.); or to take ὃς μὲν demonstratively with Ar., for which there is no Homeric parallel. With all these there is the further difficulty that ἀλλά, instead of marking a contrast, as it should, has to introduce a mere development of the previous thought.

320. Carelessly wheels wide to right and left, i.e. in making the turn he pulls his horses first one way and then the other, thus covering a great deal of needless ground (ἐπὶ πολλόν). This is the proper sense of ἔνθα καὶ ἔνθα: as the race appears to take place only out and in (see on 373) the phrase can hardly mean at both ends of the course (Agar in J. P. xxv. 316 ff.). It is clear from 309, 466 that ἐλίσσειν implies the actual turn; there is no use of the word which would justify the translation *swerve* (in the straight). It is opposed

to στρέφει ἐγγύθεν (323). For πολλόν Bentley conj. πολλά, van Herwerden πολύ.

321. ἀνὰ δρόμον, all over the course: the words may include the turn as well as the straight.

323-24. This couplet contains several difficulties. The sense of τανύσει is clear from II 375 τανύοντο δὲ μώνυχες ἵπποι, 475 ἐν ῥυτῇσι τάνυσθεν: we see that, as horses at full speed stretch themselves, so the driver who causes them to do so is said to stretch them, just as in modern racing speech. But the relation of ὅππως is far from clear. Mouro takes οὐδέ ἐ λήσει as parenthetical, forming a clause by itself as in A 561, K 279 (Ω 563 ?). Then we must take ὅππως as = ὥς, 'just as he has pulled them straight.' To this there are serious objections. In the first place ἀλλά (325) is in opposition to the negative in οὐδέ, which therefore covers the intervening clause; 325 becomes meaningless when οὐδέ ἐ λήθει is taken out of the sentence. Again, the instances of ὅππως with subj., not in the indirect constr., are very rare; the only instances seem to be ὅππως ἐθέλῃσι (of Zeus) howsoever he will, α 349, ζ 189 (cf. ὅππως κεν ἐθέλῃσιν T 243). This would require us to translate 'however he has stretched them at first'—i.e. 'however badly he starts, he drives well afterwards,' which is hardly the sense required. If ὅππως is to be joined in this way to στρέφει, we should at least read τάνυσεν, cf. ἔρξον ὅππως ἐθέλεις. But in any case this use of ὅππως is very rare, and the gain from assuming it is not enough to induce us to give up the ordinary explanation, according to which it introduces as usual an indirect question after οὐδέ ἐ λήθει (which virtually = φράζεται):

ἀλλ' ἔχει ἀσφαλῆως καὶ τὸν προύχοντα δοκεύει. 325
 σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδέ σε λήσει.
 ἔσθηκε ξύλον αὖθις ὅσον τ' ὄργυι' ὑπὲρ αἴης,
 ἢ δρυὸς ἢ πεύκης· τὸ μὲν οὐ καταπύθεται ὄμβρῳ·
 λάε δὲ τοῦ ἐκίτερθεν ἐρηρέδαται δύο λευκῶ
 ἐν ξυνοχῆσιν ὁδοῦ, λείος δ' ἱππόδρομος ἀμφί· 330
 ἢ τευ σῆμα βροτοῖο πάλαι κατατεθνηῶτος,
 ἢ τό γε νύσσα τέτυκτο ἐπὶ προτέρων ἀνθρώπων·
 καὶ νῦν τέρματ' ἔθηκε ποδάρκης διὸς Ἀχιλλεύς.
 τῶι σὺ μάλ' ἐγχρίμψας ἐλάαν σχεδὸν ἄρμα καὶ ἵππους.

326 *om.* Vr. b. || ἀριζήλεις R: ἀριθλήεις P. | λήθει Q. 327. ἐν τισιν ὄργυι'
 ἐνὶ γαίῃ Did. || γαίης DQ. 329. τοῦ: τοῦδ' L. 330. ΞΥΝΟΧΗCΙΝ:
 ἢ ΞΥΛΟΧΗCΙΝ Um. || ἀμφὶ PR. 331. ΚΑΤΑΤΕΘΝΗΩΤΟΣ (A *supr.*) JPORU Cant.
 Mor. Vr. A: κατατεθνηῶτος Ω. 333. ποδώκης S. Ἀρίσταρχος γρ. ἢ σκῖρος
 ἔην, νῦν αὖ θέτο τέρματ' Ἀχιλλεύς Did. (v. Ludw. *ad loc.*): acc. to Eust. this
 line took the place of 332-33. 334. ἐγχρίψας DJS Harl. a, Mor. Mose. 2. Vr. A:
 ἐγχρεῖψας Q: ἐγχριφθεῖς PR.

he is not forgetful how to stretch his horses at the first; i.e. he does not leave it to them to 'make their own pace,' but from the very start controls them (ἔχει ἀσφαλῆως). οὐδέ σε λήθω thus takes up and continues the sentence in 649, and perhaps Ω 563. For λήθω followed by a rel. clause cf. P 626, and ν 92 λελασμένος ὅσα πεπόνθει.—Heyne would reject 324 as a gloss to give a complement to λήθει.

325. τὸν προύχοντα, apparently 'the leading competitor,' as it can hardly be meant to apply to either horse of the pair. The use of the article with the part. is in any case late (Γ 138).

326. *σημα*, sign; but it seems to refer rather to a mental note which Antilochos is to make than to the actual *τέρμα* itself. The regular Homeric word would be *ἄλλο*. The line seems to be taken without thought from λ 126, where Teiresias tells Odysseus of a 'sign,' in the proper sense, which he is to encounter. In any case *σημα*, monument, in 331 is quite different. The whole passage is hopelessly obscure, and can only be explained by the violent assumptions (1) that Nestor has private information of the course which Achilles means to fix (in 358); and (2) that he happens to know that the ground near the *τέρματα* is smooth, so that Antilochos may drive boldly; the other competitors being ignorant of the course will have to approach the turn more cautiously.

328. An irrelevant line, and totally unlike Homer. It appears from Aristotle (*Poet.* xxv., *Soph. El.* iv. 8) that the critics of his day held it to be unnatural that a stump of wood should not rot, and 'solved the difficulty' by reading *οὐ* for *οἷ*, 'part of it decays.' This must mark the low water of Homeric criticism.

329. ἐρηρέδαται, *lean against it*, to support it.

330. ἐν ΞΥΝΟΧΗCΙΝ ὁδοῦ *at the joinings of the road*, whatever that may mean; whether a place where two roads meet (then why not *δὲδω*?, or where the two 'laps' of the *διὰ* join (why not *δρόμον*?). *ἱππόδρομος*, ground fit for horses; a strange use. It evidently cannot mean a regular racecourse, as the doubt expressed in the following line shews.

331. Heyne observes—and the remark seems still to hold good—that there is no evidence whatever in antiquity for wooden posts having been used for sepulchral monuments.

333. Ἀρίσταρχος γράφει "ἢ σκῖρος ἔην, νῦν αὖ θέτο τέρματ' Ἀχιλλεύς." σκῖρον δὲ τὴν ῥίζαν διὰ τὸ ἐστιάσθαι, Schol. T: a quite incredible statement.

334. ἐγχρίμψας, trans. as in the other famous *locus classicus* on the chariot race, *Soph. El.* 721 *ἐχρίμπτ' αἰεὶ σύρωγα*. The verb implies only *bringing near*, and does not involve, though of course it is consistent with, the idea of actual contact.

αὐτὸς δὲ κλινθῆναι εὐπλέκτωι ἐνὶ δίφρῳ 335
 ἦκ' ἐπ' ἀριστερὰ τοῖν· ἀτὰρ τὸν δεξιὸν ἵππον
 κένσαι ὁμοκλήσας, εἷζαί τέ οἱ ἡνία χερσίν.
 ἐν νύσσηι δέ τοι ἵππος ἀριστερὸς ἐγχιρμφθῆτω,
 ὥς ἂν τοι πλήμνη γε δοάσsetαι ἄκρον ἰκέσθαι
 κύκλου ποιητοῖο· λίθου δ' ἀλέασθαι ἐπαυρεῖν, 340
 μή πως ἵππους τε τρώσης κατά θ' ἄρματα ἄξης·
 χάρμα δὲ τοῖς ἄλλοισιν, ἐλεγχείη δὲ σοὶ αὐτῷ
 ἔσσεται· ἀλλά, φίλος, φρονέων πεφυλαγμένος εἶναι.
 εἰ γάρ κ' ἐν νύσσηι γε παρεξέλασηισθα διώκων,
 οὐκ ἔσθ' ὅς κέ σ' ἔλῃσι μετάλμενος οὐδὲ παρέλθῃ, 345
 οὐδ' εἴ κεν μετόπισθεν Ἀρίονα δῖον ἐλαύνου,
 Ἄδρηστος ταχὺν ἵππον, ὃς ἐκ θεόφιν γένος ἦεν,
 ᾗ τοὺς Λαομέδοντος, οἷ ἐνθάδε γ' ἔτραφεν ἔσθλοί·"

335. κλινθῆναι δὲ καὶ αὐτὸς Plato *Ion* 537 A. || εὐζέστωι D Plato *l.l.* || εὐζέστωι ἐπὶ δίφρου Xen. *Symp.* iv. 6. 338. ἐγχιρμφῆτω DJPQRU Vr. b A. 339. ἄν : μύ Plato *Ion* 537 B. || πλήμνη L *Lips.* (P¹ ?). 342. ἐλεγχείη : ἀεικίη Ap. *Lex.* 10. 30. 343. ἔσσεται : τινὲς δίχα τοῦ τ (ἔσσαι) Sch. T. 345. παρέλθῃ(i) R : παρέλθῃ Ω. 346. Ἀρίονα AHPR (ἐν τισι τῶν ἀντιγράφων Eust.) : ἀρεῖονα Ω (οἱ πλείους καὶ ἀκριβέστεροι, Eust.). || δῖον : γρ. πῶλον U. 348. γ' ἔτραφεν : τέτραφεν DGJSU Harl. a b, Par. a b d f h j : τράφεν Q¹ : τρέφεν H : γ' ἔτρεφεν C (*supr.* α) : (ἐνθάδ') ἔτραφεν Vr. A.

335. εὐπλέκτωι, only here of the chariot (and so εὐπλεκέας 436) in place of the common εὐζέστος. The word may refer to a woven floor to the car, see on E 727. εὐζέστος shews that the body of the chariot itself was of wood, not of basket-work like the Egyptian chariots.

336. τοῖν, the horses. But Heyne's conj. τοῖον (to be taken with ἦκα) can hardly be wrong. See on 246. Again compare Soph. *El.* 721 δεξιὸν τ' ἀνείσσειραιον ἵππον εἰργε τὸν προσκείμενον.

339. ἄκρον must be taken substantively, the extreme surface of the νύσσα, see on T 229. κύκλου is gen. after πλήμνη. The order of the words is hardly Homeric.

340. This line is well illustrated by the catastrophe of the race in the *Electra*.

343. πεφυλαγμένος, on the watch.

345. παρέλθῃ has practically no MS. authority, but considering what our MSS. are we may regard -οι and -ηι as interchangeable. The text is undoubtedly the natural construction. If we read παρέλθῃ we can no longer take the two verbs together, as, though οὐκ ἔσθ' ὅς is followed by the opt. in X 348, the

change of mood would be intolerably harsh. We must therefore make οὐδὲ παρέλθῃ the beginning of a fresh sentence; there is no man that shall catch thee; neither (i.e. much less) could he pass thee, even if, etc. The omission of κε with παρέλθῃ is exactly paralleled by T 321 οὐ μὲν γάρ τι . . πάθοιμι, οὐδ' εἴ κεν . . πυθοίμην.

346. This horse, *Adrasti vocalis Arion* (Prop. ii. 34. 37), was a favourite character in the Theban cycle, but is quite outside the Homeric myth-world. He was endowed with reason and speech, and was connected with the Arkadian worship of Poseidon and Demeter under equine forms; Paus. viii. 25. 5, where quotations from the *Thebais* and *Antimachos* are given. He was also woven into the Herakles-myths, *Scut. Herc.* 120, etc. MSS. vary between Ἀρίονα and Ἀρεῖονα: the local form at Thelpusa was Ἐρίων (Head, *Hist. Numorum*, p. 382).

348. See T 221. The line has all the appearance of an interpolation. Notice the developed article with the gen. The last half seems to be modelled on Φ 279.

ὡς εἰπὼν Νέστωρ Νηληϊῆος ἄψ' ἐνὶ χώρῃ
 ἔξετ', ἐπεὶ ὦι παιδὶ ἐκάστου πείρατ' ἔειπε. 350
 Μηριόνης δ' ἄρα πέμπτος ἐύτριχας ὠπλίσαθ' ἵππους.
 ἂν δ' ἔβαν ἐς δίφρους, ἐν δὲ κλήρους ἐβίλυντο·
 πᾶλλ' Ἀχιλεὺς, ἐκ δὲ κλήρος θύρε Νεστορίδαν
 Ἀντιλόχου· μετὰ τὸν δὲ λάχε κρείων Ἐὐμήλος,
 τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος, 355
 τῷ δ' ἐπὶ Μηριόνης λάχ' ἐλαυνέμεν ὕστατος αὐτε
 Τυδείδης, ὃχ' ἄριστος ἐὼν, λάχ' ἐλαυνέμεν ἵππους.
 στὰν δὲ μεταστοιχί, σήμηνε δὲ τέρματ' Ἀχιλλεύς
 τηλόθεν ἐν λείῳ πεδίῳ· παρὰ δὲ σκοπὸν εἶσεν
 ἀντίθεον Φοῖνικα, ὅπῃονα πατρὸς ἐοῖο, 360
 ὡς μεμνώετο δρόμου καὶ ἀληθείην ὑποσείποι.

352. ἂν : ἐς P. 352-57 om. Vr. b. 355. δουρικλειτός H : δουρικλυτός (δουρὶ κλυτός) Ω (δουρικλειτός appears to be a conjecture of Barnes, but may possibly come from S Cant.). 356. ὕστατον C. 358. μεταστοιχί A : μεταστοιχί U : μεταστοιχὸν D : μεταστοιχέι Ω. σήμερις T Vr. b A : σήμερις S. 361. μεμνώετο Harl. a, Mosc. 2 : μεμνοῖτο H *supr.* || δρόμους Ar. *El. Mag.* 578. 54.

The γε is even more out of place here than there. Here also D and others have τέτραφεν (for τέτραφον? It can hardly be meant to come from τετράφην). Buttman's conj. ἔτραφον is doubtless the right form.

350. πείρατα, the sum, like μέθον τέλος II 83.

352. ἐν, into a helmet; see II 176, 182. Cf. Soph. *El.* 709 σtάντες δ' ὅθ' αὐτοῦς οἱ τεταγμένοι βραβῆς | κλήρους ἐψηλαν καὶ κατέστησαν δίφρους.

358. μεταστοιχί, in line; Antilochos naturally takes the inside (left-hand) place. Ar. and the other ancient critics took it to mean in file; ὅτι ἀντὶ τοῦ ἐπὶ στίχων· οὐ γὰρ ἀπὸ ταύτου τέρματος ὥσπερ ἐπὶ τῶν δρομέων ἡ ἄφρασις γίνεται· διὸ καὶ κληροῦνται περὶ τῆς στάσεως. οὐ δεόντως οὖν ἐπὶ τῶν δρομέων μετάκειται ὁ στίχος ἐντεῦθεν (757), An. Such an arrangement seems so absurd as to be incredible, especially as the race is run on the open plain (ἐν λείῳ πεδίῳ), with a narrow place at one point only (419), so that there is no excuse in want of room.

360. The appearance of Phoinix, late comer though he is in the *Iliad*, might be excused in so late an episode, if he were more than a dumb person and appeared again in the sequel. As it is, various critics have rejected the line.

not without reason. Others, with more justification, have extended their condemnation to 359-61. The appointment of the σκοπός, Phoinix or not, is useless. If we read δρόμου in 361 with mss., and understand merely that he is to 'keep the running in mind' and see fair play, he evidently ought to appear in the sequel when a question of fairness is actually raised (566 ff.), but is referred, not to a σκοπός, but to the ordeal of an oath. If with Ar. we read δρόμους, and understand that he is merely to count the laps, we have the difficulty that there seems to be only one lap (see 373). Either way the lines seem indefensible. Possibly they were added by some one who concluded that there were several laps, with δρόμους, which was then altered to δρόμου by those who held this interpretation of 373 wrong.

361. μεμνώετο, a 'ghastly' form acc. to Fick, but perhaps defensible in a late passage, as derived from μεμνήετο with metathesis of quantity; cf. μεμνώετο, μεμνώετο in Xen. (-ωι=-ηοι-). μεμνήεμεν Ω 745 points to Bekker's μεμνήετο here (found also in Ar. *Plut.* 991). Krates (*El. Mag.* 579. 1) read μεμνοῖτο (or μέμνοιτο), which agrees with the variant μεμνοῖμεν in Ω 745, and leads to a form μέμνοσαι, otherwise unknown (*H. G.* § 27). The difference of case is not decisive as

οἱ δ' ἅμα πάντες ἐφ' ἵπποιον μάστιγας ἄειραν,
 πέπληγόν θ' ἱμάσιν ὁμόκλησάν τ' ἐπέεσσιν
 ἔσσυμένως· οἱ δ' ὦκα διέπρησσον πεδίοιο 365
 νόσφι νεῶν ταχέως· ὑπὸ δὲ στέρνοισι κονίη
 ἴστατ' αἰρομένη ὥς τε νέφος ἡὲ θύελλα,
 χαῖται δ' ἐρρώοντο μετὰ πνοιῇσι ἀνέμοιο.
 ἄρματα δ' ἄλλοτε μὲν χθονὶ πῖλνατο πονλυβοτείρῃ,
 ἄλλοτε δ' ἀΐξασκε μετήορα· τοῖ δ' ἐλατῆρες 370
 ἔστασαν ἐν δίφροισι, πάτασσε δὲ θυμὸς ἐκάστου
 νίκης ἱεμένων· κέκλοντο δὲ οἷσιν ἕκαστος
 ἵπποις, οἱ δ' ἐπέτοντο κονιόντες πεδίοιο.
 ἀλλ' ὅτε δὴ πύματον τέλεον δρόμον ὠκέες ἵπποι
 ἄψ ἐφ' ἁλὸς πολλῆς, τότε δὴ ἀρετὴ γε ἐκάστου

362. ἅμα GJPRQTU, γρ. A: ἄρα Ω. || ἵπποισι(ν) PRS Vr. A Harl. b, Par. a d f j.
 364 om. Ut. 368. πολυβοτείρῃ DJT Vr. A¹. 369. τοῖ: τῇ Cant. 370.
 ἔσταν S. 373. τέλεον δρόμον: δρόμον ἔτρεχον C. 374. ἐφ' Ar. Ω: ἀφ'
 (A supr.) TU Harl. a, Mosc. 2, Par. b and aī πλείους, καὶ μήποτε λόγον ἔχει Did. ||
 γε: τε T Vr. b.

between *δρόμου* and *δρόμους* (see last note); though the gen. is far commoner in H., there are a few instances of the acc.; see Z 222, I 527, ξ 168, ω 122, and compare note on E 818.

362. ἅμα, vulg. ἄρα, a much weaker reading. See *El.* 711 οἱ δ' ἅμα | ἵπποις ὁμοκλήσαντες ἡρίας χεροῖν | ἔσεισαν, where the dual *χεροῖν* 'each with his two hands' is parallel to *ἵπποιον* here, *each on his pair of horses*.

363. *ἱμάσιν*, *undantia lora Concussere iugis* Virg. *Aen.* v. 146. The *i-* is long in thesis, as K 475, φ 46, ψ 201 (in arsis Θ 544); see Schulze *Q. E.* 181, 466.

364. ὦκα, *without delay*, is here to be distinguished from *ταχέως*, *fleetly*.

366. *εὐέλλα*, cf. *ἀέλλα*, of dust, N 334, and *κονίσταλος ἀέλλης* Γ 13.

367. *μετὰ πνοιῇσι*, *among (upon) the blasts of the wind*; not identical with the more usual *ἅμα πν.*, for that would imply that the manes were blown away. In β 148 τῷ (αἰετῷ) δ' ἐπέτοντο μετὰ πν. ἄν. (the only other instance of the phrase) *ἅμα* would be better. ἐρρώοντο, A 529.

368. *Iamque humiles, iamque elati sublime videntur Aera per vacuum ferri atque adsurgere in auras*, Virg. *G.* iii. 108-9.

373. *πύματον δρόμον*, *the last part of the course*, i.e. that after the turn. The total silence as to any previous laps prevents our translating 'the last lap,' and the race must have been a simple *διανλος*. The course stretched straight inland over the plain (*ἐν λείῳ πεδίῳ* 359), so that ἐφ' ἁλός means *towards the sea*, see Γ 5. The variant ἀφ' ἁλός is probably a conjecture to suit the theory that the course was entirely inside the fortification, from the wall to the sea and back again. This theory is attributed to Ar. by Eust. If this is right Ar. must have taken ἐφ' ἁλός (as he read) to mean *by the side of the sea*, i.e. just at the turn. But the supposition is inconsistent with the whole tenor of the description; even if the wall were conceived far enough from the sea to admit of an open course—estimated by Ar., on grounds which we cannot guess, at five stadia in length—the words *ἐν λείῳ πεδίῳ* and *νόσφι νεῶν* give sufficient refutation. The fact is that in the whole description the existence of the wall is completely ignored.—It will be noticed that no mention is made of the actual turn, in spite of the stress laid on it by Nestor. It is barely alluded to in 462.

φαίνεται, ἄφαρ δ' ἵπποισι τάθη δρόμος· ὦκα δ' ἔπειτα 375
αἱ Φηρητιάδαο ποδώκεες ἔκφερον ἵπποι.
τὰς δὲ μετ' ἐξέφερον Διομήδεος ἄρσενες ἵπποι
Τρώιοι, οὐδέ τι πολλὸν ἄνευθ' ἔσαν, ἀλλὰ μάλ' ἐγγύς·
αἰεὶ γὰρ δίφρου ἐπιβησομένοισιν εἵκτην,
πνοῇ δ' Εὐμήλοιο μετάφρενον εὐρέε τ' ὦμω 380
θέρμετ'· ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην.
καὶ νῦ κεν ἢ παρέλασσ' ἢ ἀμφήριστον ἔθηκεν,
εἰ μὴ Τυδέος υἱὲ κοτέσσατο Φοῖβος Ἀπόλλων,
ὅς ῥά οἱ ἐκ χειρῶν ἔβαλεν μάστιγα φαεινὴν.
τοῖο δ' ἀπ' ὀφθαλμῶν χύτο δάκρυα χwoμένοιο, 385
οὔνεκα τὰς μὲν ὄρα ἔτι καὶ πολλὸν μᾶλλον ἰούσας,
οἱ δ' εἰοὶ ἐβλάφθησαν ἄνευ κέντροιο θέοντες.

375. (ἄφαρ) δ': δέ οἱ T. 376. ποδώκεος P. 378. οὐδ' ἔτι K' T' Vr. b.
379. δίφρῳ A *supr.* 382. παρέλας(c)εν H' P' Vr. A.

375. Here, as elsewhere, there is difficulty in translating ἄφαρ *straightway* (see note on A 418), for there is no definite point of time for it to refer to; at best we must suppose that πύματον δρόμον implies the turn, and that ἄφαρ means 'directly they had turned.' It seems better to recognize once more a vaguely intensifying sense, 'the pace was forced *indeed*.' For τάθη δρόμος in this sense see 758.

376. Φηρητιάδαο, Eumelos, B 763. ἔκφερον intrans., *shot out of* 'the ruck.' So 759, and γ 496 ὑπέκφερον ὡκίεες ἵπποι.

378. Τρώϊοι, see E 222.

379. ἐπιβησομένοισιν, see on E 46. The form must be future here, as in A 608 αἰεὶ βαλέοντι εἰοκῶς (a very late passage), though the use without a verb of motion is against the Homeric rule. The translation 'seemed to have mounted' is hardly compatible with αἰεὶ.

381. θέρμετο agrees only with the more distant subject; see on Φ 611. καταθέντε, *leaving their heads upon his very body*, a strong hyperbole. ὁμοῦ γὰρ ἄμφω νῶτα καὶ τροχῶν βάσεις ἤφριζον, εἰσεβάλλον ἵππικαὶ πνοαὶ *El.* 718-19; *inescunt spumis platuque sequentium* *Virg. G.* iii. 111.

382. ἀμφήριστον is best taken as neut., 'made it a dead heat'; the object being a vague notion, 'the state of things' (*H. G.* § 161). It is possible but less natural to make it masc. (sc. *made him*, Eumelos, *disputed* in his

victory). Cf. *Virg. Aen.* v. 325 *transcat clapsus prior ambiguntque relinquat*.

383. The partiality of Apollo for the horses of Eumelos is explained by the fact that he himself had bred them; B 766. Thus the horse is at least as closely connected with Apollo as with Poseidon.

387. οἱ δ' εἰοί, so Ptol. of Askalon; vulg. οἱ δέ οἱ, which is taken in the same sense, *those of his*. But though the dat. οἱ is constantly to be translated by *his*, it could hardly be used to represent the emphatic pronoun, *his own* opposed to those of another. In 500 οἱ δέ οἱ is quite possible, for the emphasis is on ἵπποι, not οἱ. The κέντρον is evidently identical with the μάστιξ of 384. This most likely indicates a whip, or perhaps rather a goad, like that represented on the Burgon amphora, where the driver holds in his hand a long rod, evidently meant to be represented as pliant, bearing at the end two little points of the shape and size of arrow-heads. Such an implement would doubtless prove an efficient means of exhortation, combining the advantages of the whip and the spur. The significance of the word *μαστιγεται* used in T 171 of the lion's tail with the sharp bone at the end is thus greatly enhanced. The ancient Oriental type of whip is more like the modern, a short handle with an actual lash; see for instance the Assyrian chariot in *Helbig. H. E.* p. 134, and the Phoenician, p. 136.

οὐδ' ἄρ' Ἀθηναίην ἐλεφηράμενος λάθ' Ἀπόλλων
 Τυδεΐδην, μάλα δ' ὦκα μετέσσυτο ποιμένα λαῶν,
 δῶκε δέ οἱ μάστιγα, μένος δ' ἵπποισιν ἐνήκεν. 390
 ἡ δὲ μετ' Ἀδμήτου υἱὸν κοτέουσα βεβήκει·
 ἵππειον δέ οἱ ἦξε θεὰ ζυγόν· αἱ δέ οἱ ἵπποι
 ἀμφὶς ὁδοῦ δραμέτην, ῥυμός δ' ἐπὶ γαίαν ἐλύσθη.
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη, 395
 ἀγκῶνάς τε περιδρύφθη στόμα τε ῥινάς τε,
 θρυλίχθη δὲ μέτωπον ἐπ' ὀφρύσι· τῷ δέ οἱ ὅσσε
 δακρυόφι πλησθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.
 Τυδεΐδης δὲ παρατρέψας ἔχε μώνυχας ἵππους,
 πολλὸν τῶν ἄλλων ἐξάλμενος· ἐν γὰρ Ἀθήνῃ
 ἵπποις ἦκε μένος καὶ ἐπ' αὐτῷ κῦδος ἔθηκε. 400
 τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης εἶχε ξανθὸς Μενέλαος.

390 om. H. 391. μετ': κατ' Mor. || κοτέουσα βεβήκει (A^m) DHJQSTU
 Harl. a, Mose. 2, Vr. b A: κοτέουσ' ἐβεβήκει Ω. 392. ἦξε: ῥᾷξε Vr. A. 393.
 ἐλύθη CP¹ Vr. b. 396. μέτωπον: πρόσωπον Ap. Lex. 88. 21. 400. ἔθηκε:
 ἔδωκε CPR. 401. δ' ἄρ': γὰρ J.

It is from the combination of whip and goad that the use of *μάστιξ* in the Tragedians must be explained; e.g. the two points make clear the διπλὴ μάστιξ διλογχός αἴτη of *Agam.* 642 (see particularly for other cases Verrall's note on *Sept.* 595). The word is presumably der. from *mas* root of *μαίωμαι*, *to touch*, the regular Homeric word of *touching* *up* horses (see E 748, P 430). The only difficulty in the way of explaining the *μάστιξ* as a rod rather than a lash proper is the use of *ἰμάσθλη* (*ῥαδινὴ* Ψ 582) in the same sense. This might appear to imply a thong of leather; cf. also *ἵμασεν ἵππους μάστιγι λιγυρῇ* Λ 531. The weight of this argument is removed by the epithet *χρυσεῖη* in Θ 43, N 25. The explanation doubtless is that the Oriental form of whip with a lash was also known to the Greeks, and that a word properly referring to it only was also generically extended to their own type. The words *κλινε μάστιγα ποτὶ ζυγόν* in 510 well suit the long rod, but could not be used of the Assyrian whip with a handle not two feet long.

388. *ἐλεφηράμενος*, *cheating*, a word which recurs in H. only in τ 565, of the deceitful dreams which come through the gate of ivory (*ἐλέφας*). The only other instance of the word in Greek

appears to be Hesiod *Theog.* 330 *ἐνθ' ἄρ' ὃ γ' οἰκείων ἐλεφαίρετο φῶλ' ἀνθρώπων* (of the Nemean lion), evidently in the sense *ravaged*. The origin of the word is unknown. Τυδεΐδην is of course governed by *ἐλεφ.*, *Ἀθηναίην* by *λάθε*.

392. *ἦξε* (also in τ 539), a late form for *ἔφαξε*, but possibly original in so late a book; we may read either *ἵππειόν Φοι ἔφαξε* with Heyne, or better *ἵππειον δέ F'(oi) ἔφαξε* with van L.

393. The horses are harnessed only by the yoke, without traces. *ἀμφὶς ὁδοῦ*, '*sideways from the road*,' Buttm. But Grashof objects that there was no definite path for them to swerve from, and takes *ἀμφὶς* adverbially, '*ran apart (separately) on their way*'; the gen. *ὁδοῦ* being the same as in *θέεν πεδίοιο, πρήσσειν ὁδοῖο* (Ω 264). So also Helbig, *H. E.* 146, n. 4. *ἐλύσθη*, see Ω 510 *ἐλυσθεῖς*, and ι 433 *λασίην ὑπὸ γαστέρ' ἐλυσθεῖς*. It must be referred to *ἐλύω, εἰλύω* = *vol-v-o* (Curtius, *Et.* no. 527), though all three passages '*violate*' the *F*. This, however, is the case with almost all forms of the root (Knös, *Dig.* p. 72). The meaning must be *swerving* to the ground, though this is rather different from the ordinary sense.

397 = P 696, where see note.

Ἀντίλοχος δ' ἵπποισιν ἐκέκλετο πατὸς ἑοῖο·
 “ἔμβητον καὶ σφῶϊ· τιταίνεται ὅττι τάχιστα.
 ἦτοι μὲν κείνοισιν ἐρίζεμεν οὐ τι κελεύω,
 Τυδείδew ἵπποισι δαΐφρονος, οἷσιν Ἀθήνη
 νῦν ὠρεξε τάχος καὶ ἐπ' αὐτῷ κῦδος ἔθηκεν·
 ἵππους δ' Ἀτρεΐδαο κιχάνετε, μὴ δὲ λίπησθον,
 καρπαλίμως, μὴ σφῶϊν ἐλεγχεῖν καταχεύη
 Λῖθη θήλυς ἐοῦσα· τί ἦ λείπεσθε, φέριστοι;
 ὧδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένοι ἔσται·
 οὐ σφῶϊν κομιδὴ παρὰ Νέστορι ποιμένι λαῶν
 ἔσσεται, ἀντίκα δ' ὕμμε κατακτενεῖ ὀξεί χαλκῶι,
 αἶ κ' ἀποκηδήσαντε φερώμεθα χεῖρον ἄεθλον.
 ἀλλ' ἐφομαρτεῖτον καὶ σπεύδεται ὅττι τάχιστα·
 ταῦτα δ' ἐγὼν αὐτὸς τεχνήσομαι ἡδὲ νοήσω,
 στενωπῶι ἐν ὁδῶι παραδύμεναι, οὐδέ με λήσει.”
 ὥς ἔφαθ', οἱ δὲ ἄνακτος ὑποδδείσαντες ὁμοκλήν
 μᾶλλον ἐπιδραμέτην ὀλίγον χρόνον· αἶψα δ' ἔπειτα

402. ἔῤος D¹. 404. μὲν: γὰρ (*supr.* μὲν) PR: μὲν γὰρ L Vr. A.
 405-06 ἀθ. Ar. 406. ἔδωκεν CL: ἔ**κεν P (ἦν in ras.). 407. κιχάνετον H
 Vr. A. ἢ λήψουσέ P¹ (?) R Pap. μ. 408. καταθεῖν Q Harl. a. 410. μὴν:
 μὴ οὐ Q. 411. ἐν τισι βιοτή Did. 412. κατακτανεῖ Vr. A. 414. ἐφομαρ-
 τεῖτον Par. j (*supr.* ο): Ar. διχῶς. 417. ὁμοκλήσαντες ἀπειλήν C. ὑποδείσαντες
 Ar. GS *Lips.* 418. ἐπεδραμέτην DR.

403. ἔμβητον, a word which recalls our familiar ‘go in and win,’ though the latter is no doubt pugilistic, ‘close with your man.’ The origin of the expression here is not so clear; the meaning evidently is *spurt*. This, for one who is behind his competitors, is expressed by ἐμβῆναι, as by ἐξάλλεσθαι (399) for one who is level with (among) them. Cf. ἔμβα= hasten, Eur. *El.* 113, Ar. *Ran.* 377, *Ecol.* 478.

405-6. ἀθετοῦνται οἱ δύο· πῶς γὰρ τὸ ἐκ τῆς Ἀθηνᾶς γενόμενον οἶδεν ὁ Ἀντίλοχος; καὶ τὸ “Τυδείδew ἵπποισι” <περισσόν. καὶ γὰρ ἄνευ τούτου> δῆλον ὅτι περὶ <τῶν ἵππων> τοῦ Διομήδους ἐστὶν ὁ λόγος. An. (completed by Friedländer). These grounds are insufficient; the poet is not troubled by such trifles as Antilochos’ knowledge of the author of the accident he had seen, and the notorious friendship of Athene for Diomedes might in any case suggest the words.

412. κατακτενεῖ, again a late form for -έει, but not one which we can alter with confidence in a passage of this character. Von Christ’s αὐτίκα δὲ κτενεῖ

ἔμμ’ is evidently bad. Agar with reason condemns the whole line, as added in order to supply the verb ἔσεται to 411, remarking that the threat of killing the horses if they do not win is absurd—as no doubt it is (*C. R.* xiv. 4).

413. The meaning of the line is ‘If you two lose heart and so we fail to win.’ The expression is not exact, as the dual applying to the horses only is grammatically in concord with the three parties who form the subject of the verb: but the phrase is most natural, and has a familiar and colloquial turn. It is hardly correct to say that Antilochos thus associates himself with his team (Monro); he associates himself only in the success, but expressly dissociates himself from the failure—as others since his time have been known to do. An.’s ὅτι ἑδεῖ ἀποκηδήσαντων ἑμῶν is substantially correct, but the alternative ἡ ἀποκηδήσαντε ἐγὼ τε καὶ ὑμεῖς, which makes Antilochos speak as though he were one unit and his team another, is too far-fetched.

414. See Θ 191, and M 412 with note.

στεῖνος ὁδοῦ κοίλης ἶδεν Ἀντίλοχος μενεχάρμης.

ῥωχμὸς ἔην γαίης, ἥι χειμέριον ἅλὲν ὕδωρ

420

ἐξέρρηξεν ὁδοῖο, βάθυνε δὲ χῶρον ἅπαντα·

τῇι ῥ' εἶχεν Μενέλαος ἀματροχιάς ἀλεείνων.

Ἀντίλοχος δὲ παρατρέψας ἔχε μώνυχας ἵππους

ἐκτὸς ὁδοῦ, ὀλίγον δὲ παρακλίνας ἐδίωκεν.

Ἀτρεΐδης δ' ἔδδισε καὶ Ἀντιλόχοι ἐγεγώνει·

425

“Ἀντίλοχ', ἀφραδέως ἱππάζεαι· ἄλλ' ἄνεχ' ἵππους·

στενωπὸς γὰρ ὁδός, τάχα δ' εὐρύτερη παρελάσσαι·

μή πως ἀμφοτέρους δηλήσειαι ἄρματι κύρσας.”

ὥς ἔφατ', Ἀντίλοχος δ' ἔτι καὶ πολὺ μᾶλλον ἔλαννε

430

κέντρῳ ἐπισπέρχων, ὥς οὐκ αἰοῦντι ἑοικώς.

ὅσσα δὲ δίσκου οὖρα κατωμαδίῳ πελόνται,

419. στεῖνον U. 420. ῥωχμὸς Ar. *Lex.* 139. 27, Herod. 421. ἅπαντα :
ἐνερθεν Aph. 422. τῇι : ἥ Ar. || εἶχεν : ἤρχεν T (ρ partly erased ?) : ἔρχε
El. Mag. 145. 17. 423. παρατρέψας Q (Par. a *supr.*). 424. παρεκκλίνας P
Par. f: ἐν ἄλλῳι παρακλινέεις A. 427. γάρ : περ Mor. || παρελάσσαι Pap. μ
and *ap. Sch.* T: παρελάσσαις P Par. h: παρελάσσει(ι)ς Mor. Par. g: παρελάσσει
Par. d: πελάσσεις T: περ ἐλάσσεις A: παρελάσσεις Ω.

420. The way back to the starting-point leads through a ravine, the dried bed of a stream, one of the *ἐναυλοὶ* of II 71. It is common enough in primitive countries for such gullies to serve in turn as roads and watercourses according to the weather. The road *is* the stream-bed, and does not lie beside it. Antilochos proposes to spurt up level with Menelaos at this point, where there is room for only one chariot, and thus force him either to give way or to face the certainty of a collision. *ῥωχμός*, a *break* or sudden dip in the ground, which had been cut through by a flood. The form *ῥωχμός* is, perhaps, linguistically preferable, though the text can be supported by the analogy of forms like *πλοχμός*, *ιωχμός*.

421. *ὁδοῖο*, partitive or ablative gen., *had carried away some of the road*. *βάθυνε*, *lowered*, again refers to the depth of the whole ravine.

422. *τῇι ῥ' εἶχεν*, *that way was M. steering*, that point he was approaching; he keeps to the middle of the road to prevent Antilochos coming alongside (*ἀματροχιάς ἀλεείνων*), except by turning off the track altogether.

424. The variant *παρεκκλίνας* may probably be right.

427. *εὐρύτερη παρελάσσαι*, though

poorly supported, must be right. *παρελάσσεις* (with dat. *εὐρύτερῃ*) is not a Homeric form, the fut. elsewhere being *ἐλάω* (*ἐλώω*), nor does *εὐρύτερῃ παρελάσσεις* suit the sense; Menelaos does not mean to promise Antilochos that he 'shall drive past in a wider place,' but only that the road will be wider for driving past. The opt. *παρελάσσαις* *might drive past* is better, but less natural and idiomatic than the text. *εὐρύτερη* and *εὐρύτερῃ* are practically identical for our mss.; even Pap. μ has *εὐρύτερῃ παρελάσσαι*, which must be wrong.

428. *ἄρματι* either with *κύρσας*, *catching my car* (for which cf. Ω 530 *κακῶι κύρεται*, Γ 23 *ἐπὶ σώματι κύρσας*, Ψ 821 *ἐπ' αὐχένι κύρε*); or instrumental, *catching (me) with your car*. The first seems best. The above with *ἐνέκυρσε* N 145 and *συγκύρσειαν* below (435) are the only instances of the verb in H. The longer form *κυρήσας* first occurs in Hes. *Opp.* 755.

430. *ὥς . . . ἑοικώς* seems to be a mixture of the two forms *ὥς οὐκ αἰοῦντι* and *οὐκ αἰοῦντι ἑοικώς*.

431. *οὖρα*, see K 351 with note. *κατωμαδίῳ*, *swung from the shoulder*, see on O 352 *κατωμαδὸν ἤλασεν ἵππους*, and for the next line O 359, Π 590.

ὄν τ' αἰζήδης ἀφήκεν ἀνὴρ πειρώμενος ἥβης,
 τόσσον ἐπιδραμέτην· αἱ δ' ἠρώησαν ὀπίσσω
 Ἀτρεΐδew· αὐτὸς γὰρ ἐκὼν μεθέηκεν ἐλαύνειν,
 μὴ πως συγκύρσειαν ὁδῶι ἐνὶ μώνυχες ἵπποι, 435
 δίφρους τ' ἀνστρέψειαν ἐμπλεκέας, κατὰ δ' αὐτοὶ
 ἐν κονίησι πέσοιεν ἐπειγόμενοι περὶ νίκης.
 τὸν καὶ νεικεῖον προσέφη ξανθὸς Μενέλαος·
 “Ἀντίλοχ’, οὐ τις σείο βροτῶν ὀλοώτερος ἄλλος.
 ἔρρ’, ἐπεὶ οὐ σ’ ἔτυμόν γε φάμεν πεπνύσθαι Ἀχαιοί. 440
 ἀλλ’ οὐ μὰν οὐδ’ ὥς ἄτερ ὄρκου οἴσηι ἄεθλον.”
 ὥς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε·
 “μὴ μοι ἐρύκεσθον μηδ’ ἔστατον ἀχυνμένω κῆρ·
 φθίσονται τούτοισι πόδες καὶ γοῦνα καμόντα
 ἢ ὑμῖν· ἄμφω γὰρ ἀτέμβονται νεότητος.” 445
 ὥς ἔφαθ’, οἱ δὲ ἀνακτος ὑποδδείσαντες ὁμοκλήν
 μᾶλλον ἐπιδραμέτην, τάχα δέ σφισιν ἄγχι γένοντο.
 Ἀργεῖοι δ’ ἐν ἀγῶνι καθήμενοι εἰσορόωντο
 ἵππους· τοὶ δ’ ἐπέτοντο κονίοντες πεδίοιο.
 πρῶτος δ’ Ἰδομενεὺς Κρητῶν ἀγὸς ἐφράσαθ’ ἵππους· 450
 ἦστο γὰρ ἐκτὸς ἀγῶνος ὑπέρτατος ἐν περιωπῇ·
 τοῖο δ’ ἀνευθεν ἐόντος ὁμοκλητῆρος ἀκούσας
 ἔγνω, φράσσατο δ’ ἵππον ἀριπρεπέα προύχοντα,
 ὃς τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, ἐν δὲ μετώπῳ

433. αἱ δ’ : τοὶ δ’ Sch. T. 434. ἐλαύνων Pap. μ (*supr.* εἰ). 435.
 συγκέρσειαν G. 436. ἀνατρέψειαν J Vr. A : ἀναστρέψειαν T (U¹ *supr.*).
 439 *om.* Vr. b. || coīo P. 441. μὰν : μὲν P. || ὄρκου γ’ Vr. b. || οἴσει PR.
 444. φείσονται DHJPQRSU Vr. b : φείσσονται Vr. A. || καμόντε Pap. μ. 446.
 ὑποδείσαντες G. 447. σφιν PRS. || ἄγχι ἐγένοντο D. 449. τοῖ : οἱ (οἴ, οἴ)
 DHQT Pap. μ, Bar. Vr. b A. 452. ἰόντος D Pap. μ. || ἀκούων Pap. μ. 454.
 τόσον : ὅσον T¹ : θέμας Ap. *Lex.* 164. 29.

439. ὀλοώτερος, *more malicious*, as I 365, X 15, v 201.

440. ἔρρε, *go thy mad way*, Θ 239. φάμεν, imperf. as the accent shews.

441. ὄρκου, rather ὄρκοι(ο) or ὄρκοο : App. N, § 20. The oath is actually claimed in the sequel, 581-85. οἴσηι = οἴσε(αι).

445. ἀτέμβονται, an Odyssean word recurring only in 834 and the equally late A 705 in II.

451. We have to suppose that the further part of the course is entirely hidden from the spectators by irregu-

larities in the surface of the plain, though it is described as λείων in 359. When last the competitors were seen on their way to the turn Eumelos was in front. Idomeneus from a place of outlook can see further than the rest, but not so far as the turn.

452. See M 273. τοῖο anticipates ὁμοκλητῆρος, *hearing him while yet afar, the shout to wit*. In sense this of course comes to the same thing as if we had ὁμοκλήσαντος.

454. τόσον, see Σ 378, X 322. We use ‘so far’ colloquially in a very similar, though inexact, manner.

λευκὸν σῆμα τέτυκτο περίτροχον ἥτε μήνη.
 στή δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 οἷος ἐγὼν ἵππους αὐγάζομαι ἢ καὶ ὑμεῖς;
 ἄλλοι μοι δοκέουσι παροίτεροι ἔμμεναι ἵπποι,
 ἄλλος δ' ἡνίοχος ἰνδάλλεται· αἱ δέ που αὐτοῦ
 ἐβλαβεν ἐν πεδίῳ, αἱ κεῖσέ γε φέρτεραι ἦσαν.
 ἦτοι γὰρ τὰς πρῶτα ἴδον περὶ τέρμα βαλούσας,
 νῦν δ' οὐ πη δύναμαι ἰδέειν· πάντῃ δέ μοι ὅσσε
 Τρωϊκὸν ἄμ πεδίον παπταίνετον εἰσορόωντι.
 ἦε τὸν ἡνίοχον φύγον ἡνία, οὐδὲ δυνάσθη
 εὖ σχεθέειν περὶ τέρμα, καὶ οὐκ ἐτύχησεν ἐλίξας·
 ἐνθά μιν ἐκπεσέειν ὅτω σὺν θ' ἄρματα ἄξει,

455. **σῆμα τέτυκτο** Ar. JP¹RU Harl. a, Mosc. 2, Vr. A: **σῆμ' ἐτέτυκτο** Ω. ||
μῆνης Vr. d. 460. **ἡνιόχω** Q. || **αἱ** . . **αὐταί** Mosc. 2: **οἱ** . . **αὐτοὶ** Vr. A.
 461. **κεῖσε**: **κεῖσι** Zen. Aph.: **ἐκεῖσε** Vr. A. | **γε** om. CR: **τε** Pap. μ¹. || **φέρτεροι**
 T Syr. 462. **τὰς**: **στὰς** P: **τὰ** G. **πρῶτα δ'** Lips.: **πρώτας** (sic) T: **πρώτας**
 HPR: **πρώτων** LQS Vr. A. || **μολούσας** Vr. A. 463. **δ'** om. Lips. || **πη(ι)** Aph.
 (A sup.) JLQRT (U¹?) Pap. μ, Harl. a, Mosc. 2, Lips.: **πω** Ω. 464. **ὅμ**:
ὄν Q Syr. || **παπταίνεται** Ar. Q: **παπταίνετο** J Par. b. || **εἰσορόωντε** Vr. A².
 465. **φύγον** A Bar. Vr. d. 467. **σύν**: **κατά** JQST Harl. a, Mosc. 2, γρ. A. ||
ἄρματι P.

455. **περίτροχον**, *circular*, so that *μήνη*, which recurs in H. only T 374, must be the *full* moon; it seems more natural to us to associate the moon-shape with the crescent (like Horace, *C.* iv. 2. 57 *Fronte curvatos imitatus ignes Tertium lunae referentis ortum, Qua notam duxit niveus videri, Cetera fulvus*. Compare also Moschos *Id.* 2. 84 τοῦ δ' ἦτοι τὸ μὲν ἄλλο δέμας ξανθόχροον ἔσκεν, κύκλος δ' ἀργύφους μέσσω μάμμαιρε μετώπῳ).

458. **αὐγάζομαι**, *discern*, not again in H.; but Hes. *Opp.* 478 and in Attic (also *αὐγάζω*). H. does not use *αὐγή* in the sense of *eye*, but the ideas of *light* and *sight* are almost interchangeable, see note on Ξ 345.

459. **παροίτεροι** (also 480), formed directly from a locative adv. **πάροι* (cf. *πάροιθε*), as *μυχοίτατος* (φ 146) from **μύχοι*, *ἀφάρτεροι* from *ἄφαρ*. It is not used again before Ap. Rhod.

460. **ινδάλλεται**, *comes in sight*, see on P 214.

461. **κεῖσε**, *up to that point* (referring to αὐτοῦ, *there*). Here, as in A 528, M 368, Zen. read *κεῖθι*.

462-64 are rejected by Kurtz and many others. They contradict the

whole scene, which assumes that the distant turn was invisible to the spectators, as indeed is distinctly implied in 466. Perhaps they were added by a rhapsodist who thought that several laps were run, and was anxious to introduce an allusion to the nearer turn; in that case the *τέρμα* of 462 will be different from that of 466, which must mean the distant end. **τὰς** is best taken as demonstrative, *those* (of which I speak). It can hardly be relative with *δέ* in apodosis, as this is found only when the relative clause is hypothetical. **βαλούσας**, intrans.; as in 639 (?) and A 722 of a river. This particular use seems to be unique in Greek, and doubtless exemplifies the tendency which exists in sport of all kinds, to create a special vocabulary or 'slang' by a perversion of the ordinary use of words. Other instances may perhaps be found in *ἐμβητον* 403, *ἀνασχομένῳ* 660, etc.

465. **δυνάσθη**, only here and ε 319 in H.; the regular form is *ἐδυνήσασθην*, while *ἐδυνήθην* is not found at all.

466. **σχεθέειν** (*drive*) looks here like an aor.; see on N 163. **οὐκ ἐτύχησεν**, *failed*.

αἶ δ' ἐξηρώησαν, ἐπεὶ μένος ἔλλαβε θυμόν.
 ἀλλὰ ἴδεσθε καὶ ὕμμες ἀνασταδόν· οὐ γὰρ ἔγωγε
 εὖ διαγιγνώσκω· δοκέει δέ μοι ἔμμεναι ἀνὴρ 470
 Αἰτωλὸς γενεήν, μετὰ δ' Ἀργείοισιν ἀνάσσει,
 Τυδεὸς ἵπποδάμον υἱός, κρατερὸς Διομήδης."
 τὸν δ' αἰσχροῦς ἐνένιπεν Ὀϊλῆος ταχὺς Αἴας·
 "Ἰδομενεῦ, τί πάρος λαβρεύεαι; αἶ δ' ἔτ' ἀνευθεν
 ἵπποι ἀερσίποδες πολέος πεδίοιο δύνονται. 475
 οὔτε νεώτατός ἐσσι μετ' Ἀργείοισι τοσοῦτον,
 οὔτέ τοι ὀξύτατον κεφαλῆς ἐκδέρκεται ὅσσε·
 ἀλλ' αἰεὶ μύθοις λαβρεύεαι· οὐδέ τί σε χρὴ
 λαβραγόρην ἔμμεναι· πάρα γὰρ καὶ ἀμείνονες ἄλλοι.

468 *om.* II: precedes 467 in Vr. d. 470. διαγιγνώσκω L: διαγεινώσκω Par.
 μ¹. 471 *ἀθ.* Ar. † ἀνάσσειν RU. 472. ἵππομάχου Vr. A. ἵπποδάμοιο πάς PR.
 473. ἐνένιπε(ν) CJPQRSU Syr.: ἐνένιπτεν Cant.: ἐνέειπεν T Vr. A. 474.
 δ' ἔτ' Monro: δέ τ' Ω. 475. πολέος Vr. d. δύνονται (Δ *supr.*) (PR (*supr.*),
 S Harl. b: δύνετε Par. c g. 477. τοι: τι HR. τινές ὀξύτερον Sch. T.
 ἐκδέρκετον PR: καταδέρκεται Baehmann *Ar.* ii. 314. 478. μύθοις D. 479
ἀθ. Ar. † τ' ἔμμεναι T. ἀμύμονες Harl. a.

471 ἀθετεῖται, ὅτι τὸ ἐπεξηγίσθαι ποιητικόν, οὐχ ἡρωϊκοῦ προσώπου, An.; i.e. the description should be given by the poet himself, not put into the mouth of one of his characters. The line certainly seems out of place here. For ἀνὴρ . . υἱός, an unusual expression which may have caused the interpolation, cf. φῶτ' Ἀσκληπίου υἱόν Δ 191 and other passages quoted there.

473. αἰσχροῦς, *insultingly*, see note on Γ 38.

474. τί πάρος λαβρεύεαι, lit. *why dost thou brag of old?* i.e. why hast thou been always a braggart? This use of πάρος alone with the pres. recurs only θ 36 ὅσοι πάρος εἰσὶν ἄριστοι (cf. Δ 264), but with τὸ πάρος, πάρος γε and πάρος περ it is of course common enough, to express a state of things lasting to the present time. This gives a perfectly good sense: it is hard to see why commentators take it in the artificial and un-Homeric meaning 'why dost thou boast *before the time*,' i.e. hastily (Düd. compares Soph. *Trach.* 724 τὴν δ' ἐλπιδ' οὐ χρὴ τῆς τύχης κρίναι πάρος).—λάβρος (rather λαβρός from λαβ-ερός, W.-M. *Herc.* ii. 65) is used in H. of *rushing* wind or water (λέφρος

B 148, κύμα O 625, ποταμός . . λάβρος ἵπαιθα ῥέων Φ 271, σῆρον ο 293, and λαβρότατον χέει ὕδωρ II 385 are the only other passages). It seems therefore to imply a 'torrential flow' of words here ('reden wie ein Wasserfall' W.-M. *ut supra*, showing at the same time that the later use had also another sense, *greedy, grasping*): λάβρος στρατός *the chattering herd*, Pindar. *P.* ii. 87; *O.* ii. 86. Schol. A remarks the irony by which Aias accuses Idomeneus of that very fault of boastfulness which was in the end his own ruin, δ 499-510.

475. δύνονται, *are racing*: the verb is elsewhere trans. See on Σ 584.

476. Idomeneus is μεσαιπύλιος, Σ 361.

479 ἀθετεῖται, ὅτι οὐκ ἀναγκαῖος· προ-
 κείται γὰρ τὸ "ἀλλ' αἰεὶ μύθοισι λαβρεύεαι,"
 καὶ τὸ "πάρα γὰρ καὶ ἀμείνονες ἄλλοι;" οὐ
 δεόντως ἐπιλέγεται· οὐ γὰρ ἀμεινόνων ἐπὶ
 τὸ λαβρεύεσθαι, An. The last argument
 is evidently wrong: the words simply
 mean 'do not let your tongue run in
 the presence of your betters.' The line
 can certainly be dispensed with, but
 there is nothing to condemn it more
 than this. The expansion of λαβρεύεαι
 is in the Epic style.

ἵπποι δ' αὐταὶ ἔασι παροίτεραι αἰ τὸ πάρος περ,
Εὐμήλου, ἐν δ' αὐτὸς ἔχων εὐληρα βέβηκε." 480

τὸν δὲ χολωσάμενος Κρητῶν ἀγὸς ἀντίον ἦῤα·
"Λίαν νείκος ἄριστε, κακοφραδές; ἀλλὰ τε πάντα
δεύει Ἀργείων, ὅτι τοι νόος ἐστὶν ἀπηνής.
δευρό νυν, ἣ τρίποδος περιδόμεθα ἢ ἐλέβητος, 485
ἴστορα δ' Ἀτρεΐδην Ἀγαμέμνονα θέομεν ἄμφω,
ὀππότεραι πρόσθ' ἵπποι, ἵνα γνῶνις ἀποτίνων."

ὥς ἔφατ', ὠρнуτο δ' αὐτίκ' Οἰλῆος ταχὺς Αἴας
χωόμενος χαλποῖσιν ἀμείψασθαι ἐπέεσσι.
καὶ νύ κε δὴ προτέρω ἔτ' ἔρις γένετ' ἀμφοτέροισιν, 490

480. αὐταί: αὐτε CDJQS. || παροίτεροι APQRS. || αἱ: οἱ S. 481. βεβήκει
Vr. b A. 483. νείκος Ar. PR Syr. Bar. Mor. Vr. A Par. h: νείκη (U_{-supr.})
Harl. a, Mosc. 2: νείκει Ω. 485. ΝΥΝ Ἡ: ΓΕ ΝΥΝ Schol. Aristoph. Equ. 788,
Ach. 771, Nub. 744. περιδόμεθα PT Harl. a d, Par. c¹ e, Bar. Schol. Aristoph.
ibid.: περιδόμεσθον Ω. 487. ὀππότεροι (P ?) QR Vr. d. || ΓΝΩΝΙΣ H Bar. (ΓΝΩΝΙΣ):
ΓΝΩΝS Pap. μ (supr. i): ΓΝΩΝ(Ι)S Ω. 490. ΚΕ ΔΗ: Κ ΕΤΙ Pap. μ: Κ' ΕΤΙ Sch. T
on I 192.

480. αὐταί the same, without the article as M 225 (q.v.), θ 107, κ 263, π 138, φ 366; see also E 396. The rarity of the use no doubt led to the variant αἶτε, with illicit hiatus, perhaps through an intermediate αὐταί, which may have led to the eccentric accents of MSS. (αὐται A, αὐται, αὐται others). See Platt in J. P. xix. 50.

481. εὐληρα, reins, a word which reappears in Greek only in two passages of Quintus; but εὐληρα is quoted as a Doric form from Epicharmos. Cp. Lat. *lora*.

483. νείκος, like εἶδος ἄριστε: it is more idiomatic than the vulg. νείκει. ἀλλὰ τε: the τε may be explained in two ways: either it connects ἀλλα with what precedes, a verbal construction being substituted for the vocative, as though ἄριστε were ἄριστος ἐσσί (sd Monro); or it may look forward, as though καὶ νῦν were to follow ἀπηνής with a special enforcing of the general accusation. But for καὶ νῦν δευρό ΝΥΝ is substituted with a change of thought. If this be too violent, we can read with Nauck καὶ for ὅτι. Idomeneus' natural resentment cools down even while he is speaking, and he contents himself with a mere challenge instead of returning the insult with interest.

485. περιδόμεθα, vulg. περιδόμεθον. The only other instances in classical Greek of the 1st pers. dual in -θον

are Soph. El. 950 μόνα λελείμεθον, Phil. 1079 νῶ μὲν οὖν ὀρμώμεθον (where see Jebb), in both cases with MS. authority for -μεθα, which can be substituted without damage to the metre; Elmsley first pronounced in favour of the change, and is followed by Nauck. Though in Skt. the 1st dual is distinct from the 2nd, the two coalesce in Greek, and the form in -θον has no etymological support; it can only be explained as due to analogy of the 2nd pers., -μεθον: -μεθα :: -σθον: -σθε. The usual desire to avoid the hiatus will have been the motive here for introducing a form which looks like a figment of the grammarians. Moreover we ought perhaps to read περιδόμεθ' with van L. For περιδόμεθαι = to wager cf. ψ 78 ἐγὼν ἐμέθεν περιδόμεσθαι αὐτῆς, I will wager my life. Several instances from Aristophanes will be found in Lexx. The use is evidently conn. with that of ἐπιδόμεθαι X 254, but the origin of it is obscure. For the gen. see H. G. § 153. The shortened ΝΥΝ recurs in H. only in K 105: νν Brandreth.

486. ἴστορα, umpire, see Σ 501 (App. I, § 26).

487. ΓΝΩΝΙΣ is poorly supported but necessary; the vulg. γνῶνις is a corruption which to our MSS. is inevitable.

490. προτέρω γένετ', proceeded further, as 526.

εἰ μὴ Ἀχιλλεύς αὐτὸς ἀνίστατο καὶ φάτο μῦθον·
 “μηκέτι νῦν χαλεποῖσιν ἀμείβεσθον ἐπέεσσιν,
 Αἴαν Ἴδομενεὺ τε, κακοῖς, ἐπεὶ οὐδὲ ἔοικε.
 καὶ δ' ἄλλωι νεμεσᾶτον, ὅτις τοιαυτὰ γε ῥέζοι.
 ἀλλ' ὑμεῖς ἐν ἀγῶνι καθήμενοι εἰσοράσθε
 ἵππους· οἱ δὲ τάχ' αὐτοὶ ἐπειγόμενοι περὶ νίκης
 ἐνθάδ' ἐλεύσονται· τότε δὲ γνώσεσθε ἕκαστος
 ἵππους Ἀργείων, οἳ δέυτεροι οἳ τε πάροιθεν.”

ὡς φάτο, Τυδεΐδης δὲ μάλα σχεδὸν ἦλθε διώκων·
 μίστι δ' αἰὲν ἔλαυνε κατωμαδόν· οἱ δέ οἱ ἵπποι
 ὑψόσ' ἀειρέσθην ῥίμφα πρήσσοντε κέλευθον.
 αἰεὶ δ' ἠνίοχον κούης ῥαθάμιγγες ἔβαλλον,
 ἄρματα δὲ χρυσῶι πεπυκασμένα κασσιτέρωι τε
 ἵπποις ὠκυπόδεσσιν ἐπέτρεχον· οὐδέ τι πολλή

495

500

491. καὶ φάτο μῦθον: ἐν ἄλλωι καὶ κατέρυκε Α. 492. ἀμείψασθαι D: ἀμείβεσθαι J: ἀμείβεσθαι Harl. a: ἀμείβεσθαι Pap. μ (supr. on over ai). 493. κακῶς Vr. A: ἀμεινον γράφειν ἀναξ Sch. T. 494. ἄλλον Q. ὅστις CDQT. γε om. P: τε Q. ῥέζει Q: ῥέζει H: ῥέζοι S. 495. εἰσοράσθων PR. 497. ἕκαστος Vr. A. 498. δεύτατοι Q. τε: το G Pap. μ. 500. μάστιγι JPQRSTU Vr. A: μάστιγα C. οἱ δέ: αἱ δέ Vr. A. 501. κέλευσα Vr. A. 503. δέ: τε Vr. b: δ' αὐ Plut. Mor. 747 E. χαλκῶι Plut. *ibid.* 504. ἐπέτρεχεν ap. Did. TI: τε G.

493 was rejected by Heyne, and is painfully weak. The position of κακοῖς is unexampled, and κακῶς is hardly better. The ἀναξ of Sch. T is not put forward as more than a conjecture to meet the difficulty. (Agar would adopt it however, reading ἀναξ(ι) as dat. pl., for princes it is not seemly: J. P. xxv. 319. This is perhaps possible, though we have ἀνάκτεις, ο 557.) The metre halts too, the first foot being a trochee instead of a spondee; the arguments in favour of such lengthening being permissible here are wholly insufficient (App. D, c 2). There are no traces of F in Ἴδομενεὺς: Knös (*Dig.* 111) says ‘loci Homerici consonam initialem obstinatissime respiciunt,’ and there can of course be no doubt that the last syll. of Αἴαν is short. The simplest remedy would be to read Αἴαν τ’, with Barnes; Αἴας Ἴδομενεὺς τε Wackernagel.

494. So ζ 286 καὶ δ' ἄλλωι νεμεσῶ, ἢ τις τοιαυτὰ γε ῥέζοι, and cf. a 47. The use of the opt. after the pres. is rare; it ‘avoids assuming that the case will ever

occur,’ *H. G.* § 305 c; and compare note on P 631.

500. μάστι from the stem μαστί-, of which μαστίγ- = μαστίγ- is a derivative. It recurs in Greek only ο 182 μάστιν. The verbs μαστίω (P 622, T 171) and μαστίζω answer to the two stems. Cf. ὄρνις beside ὄρνις = ὄρνι-ω-ς; and for the form of the dat. κνήστει A 640, ζ 407. κατωμαδόν as O 352.

501. ἀειρέσθην, bounded under the strokes of the lash; so also v 83.

502. ῥασάμιγγες, sprinklings, cf. A 536, where the word is used more naturally of blood.

503. πεπυκασμένα, covered up; this is the only sense in which the word occurs in H., and must be a hyperbolical expression; see B 777. For the use of metal facings for the wood-work of cars see K 438 and Δ 226; Helbig, *H. E.* p. 143. In *Hygm.* ix. 4 this was further developed into a παγχρῆστρον ἄρμα. κασσιτέρωι, A 24.

504. ἐπέτρεχον, ran on their heels, as if overtaking them.

γίνετ' ἐπισσώτρων ἄρματροχὴν κατόπισθεν 505
 ἐν λεπτῇ κονίῃ· τῷ δὲ σπεύδοντε πετέσθην.
 στῇ δὲ μέσῳ ἐν ἀγῶνι, πολὺς δ' ἀνεκῆκιν ἰδρὼς
 ἵππων ἔκ τε λόφων καὶ ἀπὸ στέρνοιο χαμᾶζε.
 αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανόωντος,
 κλῖνε δ' ἄρα μᾶστιγα ποτὶ ζυγόν. οὐδὲ μᾶτησεν 510
 ἴφθιμος Σθένελος, ἀλλ' ἐσσυμένως λάβ' ἄεθλον,
 δῶκε δ' ἄγειν ἐτάροισιν ὑπερθύμοισι γυναικα
 καὶ τρίποδ' ὠτώεντα φέρειν· ὁ δ' ἔλυνεν ὑφ' ἵππους.
 τῷ δ' ἄρ' ἐπ' Ἀντίλοχος Νηληϊῖος ἤλασεν ἵππους,
 κέρδεσιν, οὐ τι τάχει γε, παραφθάμενος Μενέλαον· 515
 ἀλλὰ καὶ ὥς Μενέλαος ἔχ' ἐγγύθεν ὠκέας ἵππους.
 ὅσσον δὲ τροχοῦ ἵππος ἀφίσταται, ὅς ῥά τ' ἀνακτα
 ἔλκησιον πεδίοιο τιταινόμενος σὺν ὄχεσφι·
 τοῦ μὲν τε ψαύουσιν ἐπισσώτρον τρίχες ἄκραι
 οὐραῖαι· ὁ δὲ τ' ἄγχι μῖλα τρέχει, οὐδέ τι πολλή 520
 χώρῃ μεσσηγύς, πολέος πεδίοιο θέοντος·
 τόσσον δὴ Μενέλαος ἀμύμονος Ἀντιλόχοιο
 λείπετ'· ἀτὰρ τὰ πρῶτα καὶ ἐς δίσκουρα λέλειπτο,
 ἀλλὰ μιν αἶψα κίχανεν· ὀφέλλετο γὰρ μένος ἡν

505 *om.* Q. || γίγνετ' L. || ὀπισσώτρων D. 506. ΠΕΤΕΣΘΗΝ: ἐν ἄλλωι
 πέτεσθον A. 509. παμφανόωντος P. 511. ΛΑΒ': ΒΑΛ' QT¹(?). 515. ΓΕ
om. Q: ΤΕ H. 515-16 *om.* Vr. b. 517. ὄσσόν τε H. || Τ' *om.* Eust. 519.
 ὀπισσώτρου A. 521. μεσσηγύ H Vr. b. 522. ΔΗ: Δε Ambr. 523. δίσκου
 οὔρα QS Par. b, and *ap.* Did.

505. This line again is hyperbolic, like γ 227; the cars go so fast as hardly to leave any rut (*ἀρματροχὴν*) in the fine dust.

510. Οὐδὲ μᾶτησεν, see II 474.

512. ἄγειν, the act. because it is for another; in 263 the mid. is used because the winner is himself subject of the verb.

513. ὠτώεντα, see on 264. ἔλυνεν, read ἔλυσεν with Barnes and Brandreth: non-sigmatic tenses have ὕ (App. D, p. 594).

514. Νηληϊῖος, from his grandfather, as Achilles is *Λιακίδης*. The adj. is elsewhere used only of Nestor.

515. ΤΙ ΤΑΧΕΙ: *τάχει* Memrad.

517. The front of the wheel of the Greek chariot is represented as either in line with the front of the car or a little in advance of it; see the illustrations in Helbig, II. E. ch. ix. He concludes

from this passage, in connexion with B 390, X 22, that one-horse chariots were known to H. (*H. E.* p. 128); but the words do not require this inference.

518. Cf. the similar passage X 23. The order of the words here confirms the belief that ΠΕΔΙΟΙΟ and ΤΙΤΑΙΝΟΜΕΝΟΣ need not be taken together.

521. So πολέος πεδίοιο θέουσαι Δ 244. πολέος adds the idea of an open unhindered course in which the highest possible speed may be obtained.

523. ΔΙΣΚΟΥΡΑ, see 431. The compound occurs here only, and appears to have offended some of the ancient critics, who read *δίσκου οὔρα* with synizesis or *δίσκ' οὔρα* with elision. The form of composition is unusual but not unparalleled; cf. *δημογέρων* = *δήμον γέρων*. *ἐς* = *as much as*, analogous to the common temporal use *as long as to, until*.

ἵππου τῆς Ἀγαμεμνονέης, καλλίτριχος Αἴθης. 525
 εἰ δέ κ' ἔτι προτέρω γένετο δρόμος ἀμφοτέροισι,
 τῷ κέν μιν παρέλασσ' οὐδ' ἀμφήριστον ἔθηκεν.
 αὐτὰρ Μηριόνης θεράπων εὖς Ἰδομενῆος
 λείπετ' ἀγακλῆος Μενελάου δουρὸς ἐρωήν·
 βάρδιστοι μὲν γάρ οἱ ἔσαν καλλίτριχες ἵπποι, 530
 ἥκιστος δ' ἦν αὐτὸς ἐλαυνόμεν ἄρμ' ἐν ἀγῶνι.
 υἱὸς δ' Ἀδμήτοιο πανύστατος ἦλυνεν ἄλλων
 ἔλκων ἄρματα καλά, ἐλαύνων πρόσσοθεν ἵππους.
 τὸν δὲ ἰδὼν ὠικτερε ποδάρκης δῖος Ἀχιλλεύς,
 στὰς δ' ἄρ' ἐν Ἀργείοις ἔπεα πτερόεντ' ἀγόρευε· 535
 “λοῖσθος ἀνὴρ ὄριστος ἐλαύνει μώνυχας ἵππους·
 ἀλλ' ἄγε δὴ οἱ δῶμεν ἀέθλιον, ὥς ἐπεικές,
 δεύτερ'· ἀτὰρ τὰ πρῶτα φερέσθω Τυδεὸς υἱός.”
 ὧς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ὥς ἐκέλευε.
 καὶ νύ κέ οἱ πόρεν ἵππον, ἐπήνησαν γὰρ Ἀχαιοί, 540

527. ΚΕΝ: καὶ HPR Bar.: κέ D. οὐδ': ἢ Zen.: ὅ δ' Par. g. 530.
 Βάρδιται Syr. Vr. A. 533. πρόσσοθεν Ar. Ω: πρόσωθεν PR: πρόσσω' Lips.:
 πρόσσεν Vr. A, Par. g: ὠκέας Zen. 535. στὰς: τοὺς J. ἄρ' om. CGT.
 ἀργείοισιν GQ Syr. I: πτερόεντα προσκύδα DIJ TU Vr. b. 538. ἐν τισιν ὑποτάσσ-
 ουνται τοῖσιν τὰ τρίτα δ' Ἀντίλοχος, τέτρατα ζανόος Μενέλαος, πέμπτα δὲ
 Μηριόνης, θεραπῶν εὖς Ἰδομενῆος An. 539. ἐπήνεσαν P. ἢ δ' ἐκέλευον H
 Syr. Vr. A Par. e, ἐν ἄλλωι A: ὥς ἐκέλευον Vr. d. 540. οἱ: δὴ Vr. A.
 ἐπή(ι)νεσαν DIJ Lips.: ἐπήνεον Vr. A. Ἀχαιοί: ἐν ἄλλωι οἱ ἄλλοι A.

525. For the use of the article see *H. G.* § 260 (*r*).

526. εἰ κε with indic. occurs only here in H.; but Monro (*H. G.* § 324) compares the oracle in Herod. i. 174 Ζεὺς γὰρ κ' ἔθηκε νῆσον εἰ κ' ἐβόλετο (εἰ γ' Steger), Aristoph. *Lys.* 1099 αἰ κ' εἶδον ἀμέ (Spartan), and Erinna iv. 4 (where, however, we should read αἰ καὶ ἄν, not αἰ κ' αὐδάν). These are perhaps the only instances in Greek, till we come to the late Hellenistic use of εἰν with indic., and are inadequate to defend such an exceptional use here. We can read εἰ δὲ κ'(αἰ), but the elision is doubtful (see note on Z 260) and the καὶ has no special significance. The couplet looks like a poor interpolation made up of 490 and 382.

530. Βάρδιστοι, an honour assigned to Antilochos' team in 310.

531. ἥκιστος from ἥκα, the opposite of ἀφάρτερος as ἀφαρ is of ἥκα. It is the same word as Att. ἥκιστος, as indeed some read here, rightly perhaps, for we have ἥσσονας in 322. Cf. σ 92 ἥκ' ἐλάσειε.

532. πανύστατος ἄλλων, cf. ἀνυμμά-
 τατος ἄλλων, A 505.

533. πρόσσοθεν, απ. λεγόμενον, apparently *before him*, though the sense is not easily reconciled with the form of the word, which should moreover be πρό(σ)σωθεν. Ar. explained 'leading the horses by the reins and whipping them *from the front*' (hardly a likely way to make them come). Van Herwerden conj. πρό ἔθεν, with πρό lengthened before (σφ)έθεν as in ἀπό ἔθεν Z 62 etc. Brandreth reads καὶ ἵπποις πρόσθεν ἐλαύνων, van L. πρόσθεν Fē(o). Bentley, Heyne, and Nauck regard the line as spurious. Zen. read ὠκέας ἵππους. The chariot could easily be dragged, for it can even be carried, by a single man; K 505.

536. Bentley's ingenious conj. ἐλαύνει for ἐλαύνει has been adopted by Nauck and von Christ.

537. The apposition of ἀέθλιον . . . δεύτερα is harsh, but not impossible. Bothe's conj. ἀέθλια is, however, very probable.

εἰ μὴ ἄρ' Ἀντίλοχος μεγαθύμου Νέστορος υἱὸς
 Πηλεΐδην Ἀχιλλῆα δίκη ἡμείψατ' ἀναστάς.
 “ὦ Ἀχιλεῦ, μάλα τοι κεχολώσομαι, αἶ κε τελέσσης
 τοῦτο ἔπος· μέλλεις γὰρ ἀφαιρήσεσθαι ἄεθλον,
 τὰ φρονέων ὅτι οἱ βλάβεν ἄρματα καὶ ταχέ' ἵππω 545
 αὐτός τ' ἐσθλὸς ἐών. ἀλλ' ὥφελεν ἀθανάτοισιν
 εὖχεσθαι· τῷ κ' οὐ τι πανύστατος ἦλθε διώκων.
 εἰ δέ μιν οἰκτεῖρεις καὶ τοι φίλος ἔπλετο θυμῷ,
 ἔστί τοι ἐν κλισίῃ χρυσὸς πολὺς, ἔστι δὲ χαλκὸς 550
 καὶ πρόβατ', εἰσὶ δέ τοι δμῳαὶ καὶ μώνυχες ἵπποι·
 τῶν οἱ ἔπειτ' ἀνελὼν δόμεναι καὶ μεῖζον ἄεθλον,
 ἢ καὶ αὐτίκα νῦν, ἵνα σ' αἰνήσωσιν Ἀχαιοί.
 τὴν δ' ἐγὼ οὐ δώσω· περὶ δ' αὐτῆς πειρηθῆτω
 ἀνδρῶν ὅς κ' ἐθέλησιν ἐμοὶ χεῖρεσσι μάχεσθαι.”
 ὥς φάτο, μεῖδισεν δὲ ποδάρκης δῖος Ἀχιλλεύς 555
 χαίρων Ἀντιλόχῳ, ὅτι οἱ φίλος ἦεν ἐταῖρος·
 καὶ μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 “Ἀντίλοχ', εἰ μὲν δὴ με κελεύεις οἴκοθεν ἄλλο
 Εὐμήλῳ ἐπιδοῦναι, ἐγὼ δέ κε καὶ τὸ τελέσω.

543. ταλάσσης Vr. d. 547. τῷ κ' : τῷ(ι) κεν C (*supr.* ο) PQS Mosc. 2 :
 τὸ κεν Ω. || ἤλυθεν ἄλλων D (cf. 532). 548. φίλος AGJT Harl. a Syr. and
 πᾶσαι Did.: φίλονς' (*sic*) C: φίλον Ω. 550. τοι om. H : οἱ D Pap. μ (*supr.* τ).
 553. πειρασθῆτω J. 557. πτερόεντ' ἀγόρευεν Mosc. 2. 558. καὶ οἴκοθεν J
 Harl. a.

542. δίκη, perhaps in modern phrase 'made a *formal* appeal,' lit. 'answered by the custom,' i.e. in accordance with the 'rule' which is the intermediate step between the senses of 'custom' and 'legal judgment.' As Antilochos, though in his right as against Eumelos, is yet in the wrong towards Menelaos, the word can hardly mean 'with justice,' though this is the later sense of δίκη (Trag., etc.).

546. αὐτός is added by an after-thought, the preceding οἱ being forgotten; *his chariot was overthrown and his horses—and himself for all his skill.* The difficulties which have been found in the words are imaginary. Nägelsbach on I' 211 would read αὐτός γ', taking the nom. as absolute; but there is no instance of nom. absolute in H. which cannot be explained by an anacoluthon, see on I' 211. Döderlein appears to take a similar view, though he includes

ταχέ' ἵππω in the absolute constr.; *nam equi Eumeli non sunt laesi.* But βλάβεν only implies 'stopped in their course,' as 571, Z 39. The efficacy of a combatant's prayer is proved by Odysseus (770) and Meriones (872); and by Pandaros (Δ 101).

547. τῷ κ', so Bentley, most mss. having τὸ κεν. This gives the wrong sense, *therefore*, while τῷ = *in that case*, B 250 and often (σ 402-3 is precisely similar).

551. ἔπειτα *hereafter*, opposed to αὐτίκα νῦν, as v 63.

553. For the absolute use of πειρηθῆτω, 'try conclusions,' cf. Φ 225 Ἐκτορι πειρηθῆναι ἀντιβῖν.

558. οἴκοθεν, *from my store*; so 592, H 364, 391. οἶκος in this sense is elsewhere peculiar to the *Od.*, e.g. ρ 455 οὐ σύ γ' ἂν ἐξ οἴκου σῶι ἐπιστάτηι οὐδ' ἄλα δοίης.

δώσω οἱ θώρηκα, τὸν Ἀστεροπαῖον ἀπηύρων,
χάλκεον, ὧι περί χεῦμα φαεινοῦ κασσιτέροιο
ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιος ἔσται.”

ἦ ῥα καὶ Λυτομέδοντι φίλῳ ἐκέλευσεν ἑταίρῳ
οἰσέμεναι κλισίῃθεν· ὁ δ' ὤιχετο καὶ οἱ ἔνικεν.
[Εὐμήλῳ δ' ἐν χερσὶ τίθει· ὁ δὲ δέξατο χαίρων.]

τοῖσι δὲ καὶ Μενέλαος ἀνίστατο θυμὸν ἀχεύων,
Ἀντιλόχῳ ἄμοτον κεχολωμένος· ἐν δ' ἄρα κήρυξ
χερὶ σκῆπτρον ἔθηκε, σιωπῆσαί τε κέλευσεν
Ἀργείους· ὁ δ' ἔπειτα μετῆνδα ἰσούθεος φῶς·

“Ἀντίλοχε, πρόσθεν πεπνυμένε, ποῖον ἔρεξας;
ἦισχυνας μὲν ἐμὴν ἀρετὴν, βλάβας δέ μοι ἵππους,
τοὺς σοὺς πρόσθε βαλὼν, οἳ τοι πολὺν χείρονες ἦσαν.
ἀλλ' ἄγετ', Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
ἐς μέσον ἀμφοτέροισι δικάσατε, μῆδ' ἐπ' ἀρωγῇ,

560. ἀπηύρων GQ Cant.: ἀπαύρων J (*supr.* ἡύ over αὐ). 561. περίχυμα Vr. A.
562. οἳ: τοι C Mosc. 2. ἄξιον ACDJSTU Mor. Vr. d. 563. ἐκάλεσεν J.
565 om. ACHQT Pap. μ, Syr. Vr. b A. εὐμήλου S. χερὶ PR. 567. ἐν:
ἀν Q. 568. χερὶ ACHP Bar. Mor. Ven. B: χερσὶ Ω, γρ. A. τ' ἐκέλευεν
LR Lips. Bar.: θ' ἐκέλευεν P. 570. τοῖον P. 572. ἦσαν: εἰσιν Syr.
574. ἀμφοτέρων S. δικάσσετε D Vr. A. μῆδ': μῆ P.

560. For the taking of Asteropaios' armour see Φ 183. Nothing was said there, however, as to his wearing a breastplate, though if he had one he must have been wounded through it with a sword (180). The whole episode of the *Games* seems therefore to belong to the period when the corslet had come to be an essential part of the panoply (App. B, iii.).

561. **χεῦμα**· ἐδήλωσε τὸν ἐκκεχυμένον τε καὶ πεπηγμένον τῷ θώρακι κασσίτερον, Schol. T. The word **χεῦμα** must imply a knowledge of some process of covering a metal surface with tin; see App. I, § 9, and compare the use of **κασσίτερος** to adorn the breastplate of Agamemnon, A 24. **ἀμφιδεδίνηται** is obscure. It might perhaps mean *is set around*, implying that the glaze of tin entirely covered the surface of the plate. But we may equally well translate *surrounds in circles*, i.e. in strips running round; the **οἶμοι** of A 24. See note on **δινωτοῖσι** Γ 391. The whole line 562 recurs in θ 405, where it is used of the scabbard of a sword, **κολεὸν δὲ νεοπρίστον ἐλέφαντος ἀμφδ.** κτλ. This may perfectly well

mean that the sheath was adorned with ivory rings.

562. **ἄξιον**: the reading **ἄξιον** may have come from θ 405, where it agrees with **ἄορ**, but it is defensible here in the sense it *will be a precious thing for him*.

565. Interpolated from 624 as MS. evidence shews.

568. For the significance of the **σκῆπτρον** see on A 234. **χερὶ**, not **χερσὶ**, is the natural form in this connexion, see β 37, σ 103, but we have **χερσὶ** in K 328, and the plur. is used when gifts or prizes are in question, e.g. [565], 624, 797, A 441, θ 406, ο 130. But when a cup is offered Ar. preferred the singular; see A 585 compared with 596 (La R. H. T. p. 378).

571. **ἀρετὴν**, evidently *skill*; but T 411 **ποδῶν ἀρετὴν** and Ψ 276, 374 in the different sense of *speed*, while in 578 it must be taken as in I 495 of *dignity, rank*.

572. **βαλὼν**, cf. 462.

574. **ἐς μέσον** *impartially* between us; **ἐπ' ἀρωγῇ**, *by way of partisanship*, acting as *ἀρωγοί* in a public trial. See on Σ 502.

μή ποτέ τις εἴπησιν Ἀχαιῶν χαλκοχιτώνων· 575
 ‘Ἀντίλοχον ψεύδεσσι βηισάμενος Μενέλαος
 οἴχεται ἵππον ἄγων, ὅτι οἱ πολλὸν χείρονες ἦσαν
 ἵπποι, αὐτὸς δὲ κρείσσων ἀρετῇ τε βίῃ τε.’
 εἰ δ’ ἄγ’ ἐγὼν αὐτὸς δικάσω, καὶ μ’ οὐ τινὰ φημι
 ἄλλον ἐπιπλήξειν Δαναῶν· ἰθεὶα γὰρ ἔσται. 580
 Ἀντίλοχ’, εἰ δ’ ἄγε δεῦρο, διοτρεφές, ἣ θέμις ἐστί,
 στὰς ἵππων προπάροιθε καὶ ἄρματος, αὐτὰρ ἰμάσθλην
 χερσὶν ἔχε ῥαδινήν, ἥι περ τὸ πρόσθεν ἔλαννες,
 ἵππων ἀψάμενος γαιήοχον ἐννοσέγαιον
 ὀμνυθι μὴ μὲν ἐκὼν τὸ ἐμὸν δόλωι ἄρμα πεδῆσαι.” 585

578. αὐτός τε T. 581 ἀθ. Ar. || αἶ δ’ CDPR: αἶ δ’ T. 583. ἔχων Q
 Eust.: ἔχων T (συν. ε): ἔχεν Vr. d. 584. ἵππων δ’ Vr. A. 585. ΜΗ ΜΕΝ:
 μῆδεν P Paus. vii. 21. 8. || ἄρμα δόλω DP: δόλωι om. C.

577. ὅτι οἱ, κτλ., a good instance of primitive parataxis, two clauses being merely set side by side, the hearer having to supply the connexion of thought. Here the meaning is ‘Menelaos takes the prize because, *though* his horses were beaten, *yet* he himself had the advantage in rank and power.’

579. It is indifferent whether we take δικάσω as fut. indic. or aor. subj. *I myself will decide* by bringing the matter to the test of an oath. (The translation *I myself will plead my cause* gives a less vigorous sense, and does not suit the use of the verb.) μ’=μοι, see M 211 αἶ μὲν πῶς μοι ἐπιπλήσσει ἀγορήσιν.

580. ἰεῖα, sc. δίκη implied in δικάσω. See App. I, § 29.

581 ἀθετεῖται, ὅτι ἀκαίρως λέγει “διοτρεφές,” ὀργιζόμενος αὐτῷ, Ariston. If this was Ar.’s only ground of athetesis, it is a singularly inadequate one. Such formal epithets of honour are used even by mortal foes, e.g. δῖος of Paris by Menelaos I 352, of Achilles by Andromache X 455. ἣ θέμις ἐστί, as *is the custom* at races, i.e. with all the formalities of the next line. This recalls the oath taken by each competitor in the races at Olympia.

583. ἔχε MSS.; edd. generally read ἔχων from Eust., but that is not likely to have been corrupted, and it is more in the Homeric style to revert from the participial to the direct constr. The peculiarity here is that στὰς is co-ordinate with ἀψάμενος and belongs to ὀμνυθι, not to the preceding ἄγε δεῦρο. This

makes αὐτὰρ . . ἔλαννες a parenthesis grammatically, but it does not follow that the poet felt it as such; to him στὰς though subordinate in form was in feeling an imper. The dislike of the primitive linguistic instinct to a long-continued subordination of clauses is expressed by the interpolation of a single independent term in the series. (It might be suggested that στὰς is an imper. like δός, θές, lengthened by ictus; but the difficulties of such a supposition are obvious, as there is nothing to prevent the use of στήθι.) Though Eust. reads ἔχων (in the lemma only, not in the text), his explanation evidently refers to ἔχε. ἐν δὲ τῷ “αὐτὰρ ἰμάσθλην χερσὶν ἔχων” δοκεῖ περιττὸς εἶναι ὁ σύνδεσμος τεθεὶς ἀντὶ τοῦ δῆ. This is intelligible only if we read ἔχε and put a colon after ἔλαννες, as his text has.

584. γαιήοχον ἐννοσέγαιον, I 183. This passage has frequently been quoted as shewing that Poseidon was to Homer, as to later Greece, god of horses, Ἱππιος (see Pausan. vii. 21. 8). But other indications of this function are so doubtful that no stress can be laid on it (see also on 277, 307). Poseidon is the natural god for Antilochos to swear by, as being the god of his race, and father of his grandfather Neleus.

585. The neglected F of Φεκῶν has given rise to sundry conjectures, of which the most plausible is suggested by Heyne μὴ μὲν ἐμὸν σὺ (γε Brandreth) Φεκῶν. This also avoids the hiatus τὸ ἐμὸν (for τοῦμόν? or ἁμόν? see Θ 360). Other

τὸν δ' αὖτ' Ἀντίλοχος πεπνυμένος ἀντίον ἤδα·
 "ἄνσχεο νῦν· πολλὸν γὰρ ἔγωγε νεώτερος εἰμι
 σεῖο, ἄναξ Μενέλαε, σὺ δὲ πρότερος καὶ ἀρείων.
 οἷσθ' οἶαι νέου ἀνδρὸς ὑπερβασίαι τελέθουσι·
 κραιπνότερος μὲν γάρ τε νόος, λεπτή δέ τε μῆτις· 590
 τῷ τοι ἐπιτλήτω κραδίη· ἵππου δέ τοι αὐτὸς
 δώσω, τὴν ἀρόμην· εἰ καὶ νῦν κεν οἴκοθεν ἄλλο
 μεῖζον ἐπαιτήσειας, ἄφαρ κέ τοι αὐτίκα δοῦναι
 βουλοίμην ἢ σοί γε, διοτρεφές, ἡματα πάντα
 ἐκ θυμοῦ πεσέειν καὶ δαίμοσιν εἶναι ἄλιτρός." 595
 ἦ ῥα καὶ ἵππου ἄγων μεγαθύμου Νέστορος υἱὸς
 ἐν χεῖρεσσι τίθει Μενελάου· τοῖο δὲ θυμὸς
 ἰάνθη ὥς εἴ τε περὶ σταχύεσσιν ἐέρσηι
 λήϊου ἀλδήσκοντος, ὅτε φρίσσουσιν ἄρουραι·

586. αὐτ' : αὐ P. 587. ἄσχεο King's : ἀνάσχεο (?) : αἵσχεο Par. c : ἐν ἄλλω ἄσχεο A : ἄσχεο Dem. Sid. 588. σοῖο P. 589. οἷού D. τελέουσι (?). 592. ἀράμην H. 593. ἀπαιτήσεας A J QRTU. Pap. μ, Harl. a, Par. a b c d f g (La R. gives no MS. evidence for this reading, not even A—presumably through carelessness). 594. διοτρεφές : διαμπερές R Bar. Mor. 599. φρίσσουσιν T Pap. μ, Vg. b.

alterations (μή τι, μή με, *Φεκών*) are highly improbable, as they lose the characteristic μέν of the oath. But in the *Giornes* we must not seek anxiously to restore ancient forms.

590. ΛΕΠΤΗ ΔΕ ΤΕ ΜΗΤΙΣ. K 226, where see note. For the general sense compare I¹ 108.

591. ΕΠΙΤΛΗΤΩ ΚΡΑΔΙΗ as T 220. φιλοτίμως τὴν μὲν νίκην προσποιεῖται, τοῦ δὲ ἀθλίου ἐξίσταται ἐκόν· ὁ γὰρ λέγων "αὐτὸς δώσω" κατασκευάζει ὅτι ἐμὴν οὔσαν λήψη. τοῦτω δὲ συνάδει καὶ τὸ "εἰ καὶ νῦν κεν οἴκοθεν ἄλλο," Schol. T.

593. ἄφαρ . . αὐτίκα, like πάλιν αὔρις, ἀψ πάλιν, etc. βουλοίμην ἦ, see A 117.

595. ἐκ θυμοῦ πεσέειν, another form of the phrase ἀπὸ θυμοῦ εἶναι, A 562. ἄλιτρός, a confession that he cannot take the oath demanded of him.

598. *His heart was gladdened as (the heart) of growing corn (is gladdened) with the dew upon the ears.* Most edd. read ἐέρση : mss. are no authority on such a point, though T at least has ἐέρσηι, which Heyne suggested and Lange has defended at length. The nom. gives no good sense; it is absurd to say that Menelaos' heart 'was comforted like the dew': it is obviously the dew which

comforts the corn, not vice versa. Various attempts have been made to explain the nom. : e.g. Fast would supply γίγνεται τὸ ἐέρση and understand the clause καὶ οὕτω τὸ λήϊον ἰαίνεται. Heyne thinks ἰάνθη means 'became warm' or 'melted,' 'as the dew on the corn becomes warm or melts.' This will not do, because though the heart of Menelaos may be said to become warm, and perhaps even the dew to melt (evaporate), yet Menelaos' heart does not evaporate nor the dew become warm; so that the comparison fails. Besides ἰαίρω does not mean *melt*, but only *warm*; melting is only implied, not expressed, in μ 175 ἰαίμετο κηρός. Ap. Rhod., however, seems to have read ἐέρση, and imitates the simile, while avoiding this difficulty by applying it to a case where the heart does melt (iii. 1019) : ἰαίμετο δὲ ζέοντες εἶσω, τηκούνη οἷον τε περὶ ῥοδῆσαν ἐέρση· τήκεται ἡρώϊσιν ἰαίνουμένη φαείεσσι. Aeschylus gives the idea of the passage almost exactly in *Ag.* 1391-92 χαίρουσαν οὐδὲν ἤττον ἢ διοσδύται γάνει σπαρτῆος κάλικος ἐν λοχεύμασιν.

599. ΦΡΙΣΣΟΥΣΙΝ, *spīssu iūm compis cum messis inhorruit* Virg. *G.* i. 314. The variant φρίσσων is equally good, but not necessary.

ὥς ἄρα σοί, Μενέλαε, μετὰ φρεσὶ θυμὸς ἰάνθη. 600
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
“Ἀντίλοχε, νῦν μὲν τοι ἐγὼν ὑποείξομαι αὐτὸς
χωόμενος, ἐπεὶ οὐ τι παρήγορος οὐδ’ ἀεσίφρων
ἦσθα πάρος· νῦν αὖτε νόον νίκησε νεοίη.
δεύτερον αὖτ’ ἀλέσθαι ἀμείνονας ἡπεροπεύειν. 605
οὐ γάρ κέν με τάχ’ ἄλλος ἀνὴρ παρέπεισεν Ἀχαιῶν·
ἀλλὰ σὺ γὰρ δὴ πόλλ’ ἔπαθες καὶ πόλλ’ ἐμόγησας
σὸς τε πατὴρ ἀγαθὸς καὶ ἀδελφεὸς εἵνεκ’ ἐμεῖο·
τῷ τοι λισσομένω ἐπιπείσομαι, ἡδὲ καὶ ἵππον
δώσω ἐμήν περ εἰούσαν, ἵνα γνῶωσι καὶ οἶδε 610
ὥς ἐμὸς οὐ ποτε θυμὸς ὑπερφίαλος καὶ ἀπηνής.”
ἦ ῥα καὶ Ἀντιλόχοιο Νοήμονι δῶκεν ἐταίρωι
ἵππον ἄγειν· ὁ δ’ ἔπειτα λέβηθ’ ἔλε παμφανώοντα.
Μηριόνης δ’ ἀνείρε δύω χρυσοῖο τάλαντα
τέτρατος, ὡς ἔλασεν. πέμπτον δ’ ὑπελείπετ’ ἄεθλον, 615
ἀμφίθετος φιάλη· τὴν Νέστορι δῶκεν Ἀχιλλεύς
Ἀργείων ἀν’ ἀγῶνα φέρων, καὶ ἔειπε παραστάς·
“τῇ νῦν, καὶ σοὶ τοῦτο, γέρον, κειμήλιον ἔστω,
Πατρόκλοιο τάφου μνημ’ ἔμμεναι· οὐ γὰρ ἔτ’ αὐτὸν
ὄψῃ ἐν Ἀργείοισι· δίδωμι δέ τοι τόδ’ ἄεθλον 620
αὐτως· οὐ γὰρ πύξ γε μαχήσεται οὐδὲ παλαίσεις,

600. σοί: τοι (A *supr.*) T Pap. μ. 602. τοί: σοι L: κεν Pap. μ. || ἀποεί-
ξομαι J. 604. ΝΕΟΪΗ: οἱ περὶ Ἀντίμαχον νόημα γράφουσι, Did. 605.
ΔΕΥΤΕΡΟΝ: ΒΕΛΤΕΡΟΝ GPRS Par. j: ΒΕΛΤΙΟΝ Par. b: γρ. ὕστερον Δ. || ἀμείνονος
Q: ἀμύμονας Vr. b: ἀμειμονας Pap. μ. 608. ἐμοῖο PQ. 609. ἐπιπείσομαι
T Vr. b. 611. ἐμὸς: ἐμοὶ Cant. 615. ὑπολείπετ’ U. 616. Τῇ: τὸν (I).
617. ἄν: ιν Pap. μ (*supr.* α). 619. αὐτὸν: αὐτοὶ Q: αὐ T (τὸν *add. man. rec.*).
620. ὄψῃ AD Pap. μ: ὄψει Ω. 621. οὕτως H.

603. *χωόμενος*, the participle is like that after *παύεσθαι*, etc. *παρήγορος*, *lightly*, see note on H 156 and compare I 108 *ὀπλοτέρων ἀνδρῶν φρένες ἡρέθονται*. So also Archil. fr. 94 *τίς σὰς παρήγειρε φρένας*; and fr. 56. 5 *νόον παρήγορος*, Theokr. xv. 8 *πάραρος*. *ἀεσίφρων*, T 183.

604. οἱ περὶ Ἀντίμαχον “νόημα” γράφουσι, Did., i.e. probably *νέον νίκησε νόημα*, though the sense of the words is far from clear. *ΝΕΟΪΗ* itself is a strange form which does not reappear in Greek. Can it represent *νεF-ίη*, with *ι* lengthened by ictus in the last foot? As Monro points out, the alliteration suggests that the phrase is a proverbial one.

610. ἄκρως ἐλέγχει “Ὁμηρος τὰς φύσεις τῶν ἀνθρώπων, ὅτι καὶ νέοις καὶ πρεσβυτέροις ἐνέστακται τὸ φιλότιμον. ὅρα γὰρ μεθ’ ὅσους λόγους ἀντιποιεῖται τῆς νίκης, καὶ παραχωρεῖν τοῦ ἰδίου ἀέθλου φησὶν ἐκῶν, Schol. T.

611, cf. O 94.

618. τῇ, see on Ξ 219.

620. Both *ὄψῃ* and *ὄψει* = *ὄψε(αι)*.

621. *αὐτως*, ‘as it is,’ without a context. The following enumeration seems to indicate that the Epic pentathlon consisted of the chariot-race, foot-race, boxing, wrestling, and javelin-casting; and this list appears again in 634–38. In the Phaiakian games (θ 103) leaping is

οὐδ' ἔτ' ἀκοντιστὸν ἐσδύσειαι οὐδὲ πόδεςσαι
θεύσειαι· ἦδη γὰρ χαλεπὸν κατὰ γῆρας ἐπείγει·"

ὥς εἰπὼν ἐν χερσὶ τίθει· ὁ δὲ δέξατο χαίρων,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

625

"ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν εἶπες·
οὐ γὰρ ἔτ' ἔμπεδα γυῖα, φίλος, πόδες, οὐδέ τι χεῖρες
ὤμων ἀμφοτέρωθεν ἀπαΐσσονται ἐλαφραί.

εἴθ' ὥς ἡβώοιμι βίη τέ μοι ἔμπεδος εἴη,

ὥς ὅποτε κρείοντ' Ἀμαρνηκέα θάπτον Ἑπειῶι

630

Βουπρασίῳ, παῖδες δὲ θέσαν βασιλῆος ἄεθλα·

εἴθ' οὐ τίς μοι ὁμοῖος ἀνὴρ γένετ', οὐτ' ἄρ' Ἑπειῶν

622. ἀκοντιστὴν HP. ὁ ἐσδύσειαι Ar. Ω: ἐνδύσειαι AGHIQT Par. c g j: ὑπο-
δύς(ς)αι D Par. e. 623. θεύσειαι: ψεύσειαι J. ὁ ἐπείγει: ἰκάνει CGPR: ἐπειεῖαι
JSU Harl. a b, King's Par. a¹ b d f h j, Mose. 2, Vr. A: ὁπάζει T Vr. b: γρ. α. α.
ὁπάζει καὶ ἰκάνει καὶ ἐπειαι A. 625. πτερόεντ' ἀγόρευε Bar. Mor. 626 α. α.
Par. μ'. ὁ εἶπας Q (α altered to ε?). 627. φίλοι C Vr. d. τί: τε J: τοι U.
628. ἀπαΐσσονται PR Harl. d and ap. Eust.: ἐπαΐσσονται Ω. 629. μοι: τοι Q.
632. οὐτ' ἄρ': οὐ γὰρ DH (U).

substituted for the last, and the chariot-
race does not appear. In historical times
its place was of course taken by the
disks, and even here it is evidently put
on a different and higher level from the
contests of bodily strength.

622. οὕτως ἐσδύσειαι (not ἐνδύσειαι)
σχεδὸν ἀπασαι· οὐδέποτε γὰρ Ὀμηρος τῇ
ἐν ἀντὶ τῆς εἰς κέχρηται, Did. II. does,
however, use ἐνδύω with acc., but only
of putting on clothes. The sense is
exactly given by our colloquial 'go in,
enter, for the javelin-throwing.'

626. This line was probably omitted
by Ar. (as by the first hand of the pap.)
as interpolated from A 286, thus avoid-
ing the awkward repetition τέκος . . .
φίλος. The scholia do not say this
explicitly, nor is the line marked, as
we should expect, with 'asterisk and
obelos.' But it is clearly implied, as
Cobet has shewn (*M. C.* 318), by the
words of Aristonikos on 327 (ἡ διπλῇ) ὅτι
ἀπὸ τοῦ γὰρ ἥρκεται, τὸ αἰτιατικὸν (the
causal particle) προτάζας. The γὰρ does
not, however, as usual anticipate a reason
to be given, but rather continues Achilles'
speech, *yes, as thou sayest*.

627. The constr. of this line is harsh.
πόδες seems to be added in apposition
to γυῖα as though with the intention of
continuing by the usual phrase π. καὶ
χεῖρες ἐπερθεν, as in the formal line
772=E 122, N 61. But the last part

of this is expanded and made into a
principal sentence, the negative being
repeated (οὐδέ). Düntzer's emendation
ποδῶν, φίλος (cf. γυῖα ποδῶν N 512) for
φίλος, πόδες makes all simple, but it has
no authority and is not likely to have
been corrupted; the text is as old at
least as Nikanor (ἐπεξηγείται τὰ γυῖα,
ὅτι πόδες καὶ χεῖρες), and probably as Ar.
Franke would omit 628, thus improving
the construction; and to this the words
of Nikanor may point. The line is
perhaps modelled on Hes. *Theog.* 150
τῶν ἑκατὸν μὲν χεῖρες ἀπ' ὤμων αἰσσοῦτο.
χεῖρες = arms, as A 252, etc.

628. ἀπαΐσσονται, *dart out from my
shoulders*, in allusion to boxing and
javelin-throwing; see Hes. *Theog.* 150
in last note. The vulg. ἐπαΐσσονται
implies an object darted upon, which
is less vivid here; it is of course quite
possible, but leaves the gen. ὤμων
rather bare.

629. This is Nestor's regular introduc-
tion to his autobiographical sketches:
H 157, A 670.

630. The local legends about Amarny-
keus will be found in Paus. v. 1. 8; 3.
4. His son Dioreis is mentioned in B
622, Δ 517. Ἑπειῶι, B 615, r 275.

631. Βουπρασίῳ, A 756. βασιλῆος:
gen. after ἄεθλα, as Hes. *Opp.* 654 ἄεθλα
δαΐφρονος Ἀμφιδάμαντος, and compare X
164 ἄεθλον . . . ἀνδρὸς κατατεθνηῶτος.

οὐτ' αὐτῶν Πυλίων οὐτ' Αἰτωλῶν μεγαθύμων.
 πῦξ μὲν ἐνίκησα Κλυτομήδεα Ἥνοπος υἱόν,
 Ἀγκαῖον δὲ πάλῃ Πλευρώνιον, ὅς μοι ἀνέστη·
 Ἴφικλον δὲ πόδεσσι παρέδραμον ἐσθλὸν ἔοντα,
 δουρὶ δ' ὑπερέβαλον Φυλῆά τε καὶ Πολύδωρον.
 οἷοισίν μ' ἵπποισι παρήλασαν Ἀκτορίωνε,
 πλήθει πρόσθε βαλόντε, ἀγασσαμένω περὶ νίκης,
 οὐνεκα δὴ τὰ μέγιστα παρ' αὐτόθι λείπετ' ἄεθλα.
 οἱ δ' ἄρ' ἔσαν δίδυμοι· ὁ μὲν ἔμπεδον ἡνιόχευεν,

635

640

634. ΝΙΚΗΣΑ RT. || Οἶνοπος CQRT Mor. Bar. Plut. Mor. 639 c: φαίνοπος Aristeid. ii. p. 374. 635. ἀΓΓΑΪΟΝ P: ἀλκαῖον Aristeid. *ibid.* || ΠΑΛΗΝ Ar. Vr. d: ΠΑΛΗΝ H: ΠΑΛΙΝ King's. 637. ὑΠΕΡΕΒΑΛΟΝ DGHJPQ. 639. ΒΑΛΟΝΤΕ T¹ (?) Schol. A on E 856: ΒΑΛΟΝΤΕΣ Ω. || ἀΓΑССΑΜΕΝΩ ἐν τισι, Did.: ἀΓΑССΑΜΕΝΟΙ Ω. 640. αὐτόθι CPR Pap. μ, Mor. Bar. Mosc. 2, Harl. d: αὐτόφι Ar. Ω.

635. ΠΑΛΗ most MSS., ΠΑΛΗΝ Ar. Both dat. and acc. are used in later Greek, though the latter is more usual; in H. the dat. only is found, except πάντα ἐνικά Δ 389, E 807, where the acc. is adverbial. ἀνέστη with dat., stood up to me as we say, as 677, σ 334 μή τίς τοι τάχα Ἴρον ἀμείνων ἄλλος ἀναστή, Soph. Tr. 441 Ἐρωτι μὲν νυν ὅστις ἀντανίσταται πύκτης ὅπως εἰς χεῖρας. The phrase is evidently technical.

637. This Phyleus is no doubt the son of Augeias; see B 628.

638. For the Ἀκτορίωνε see note on Λ 709. As Monro remarks, οἷοισιν implies that the list of five contests here given is complete (see on 621).

639-40. This couplet defies interpretation. The following explanations of ΠΛΗΘΕΙ ΠΡΟΣΘΕ ΒΑΛΟΝΤΕ are given by Schol. A (Aristonikos?). (1) The Aktoriones entered more than one chariot, and thereby impeded those of their competitors. (2) The majority (of starters) conspired to give the two an unfair advantage at the start. (3) Ἀρίσταρχος δὲ διδύμους ἀκοίει οὐχ οὕτως ὡς ἡμεῖς ἐν τῇ συνῆθειαι νοοῦμεν, οἳ ἦσαν καὶ οἱ Διόσκοροι, ἀλλὰ τοὺς διφνεῖς, δύο ἔχοντας σώματα, Ἰσιόδω μάρτυρι χρώμενος (see fr. 32, Rzsch), καὶ τοὺς συμπεφυκτάς ἀλλήλοις. οὕτως γὰρ καὶ τὸ λεγόμενον ἐπ' αὐτῶν σαφηνίζεσθαι ἄρστα· ἀναστάντος γὰρ δὴ τοῦ Νέστορος ἐπὶ τὸν ἀγῶνα καὶ αὐτοὺς ἀναστήναι· εἶτα τὸν μὲν Νέστορα λέγειν ὡς οὐ δίκαιοι εἰεν ἀγωνίζεσθαι παρηλαγμένον τῇ φύσει δυτες· ὁ δὲ δῆμος συναγωνίζοιτο αὐτοῖς, καὶ λέγοι ὡς εἰεν εἰς ἀμφοτέροι καὶ διὰ τοῦτο ὀφείλοεν ἐνὸς

ἐπιβαίνειν ἄρματος ἅτε δὴ συμπεφυκότες, καὶ κρατοῖεν γε οἱ πολλοί, καὶ τοῦτο εἶναι τὸ πλήθει πρόσθε βαλόντες. I.e. by the unfair partisanship of the spectators they were allowed to take advantage of their superiority in number of limbs, which enabled them to perform the work of driving more effectually. The rest of the couplet is equally obscure, but seems to mean *jealous of* (this) *victory because the chief prize still remained on the spot*; i.e. they use every means, fair or foul, to win the chariot race, the last chance left to them, because this, as the most important, would compensate them for the humiliation of seeing all the other prizes carried off by a stranger. Lehrs thinks that the couplet is the work of an imitator who had τοὺς σοὺς πρόσθε βαλὼν (572) before him. Even so he must have meant the words to make some sense; and Ar.'s interpretation is as hard to believe possible in an imitator as in an original poet. Verrall suggests that the sense is *objecting to my* (numerical) *superiority* (of four prizes against one) *that the greatest prize stayed at home*, i.e. that they had won after all, as the chariot-race outweighed all the rest. This implies a rare use of οὐνεκα, *that* in place of *because*; see note on Λ 21. Possibly Πλήθει πρόσθε βαλεῖν may have been a technical term whose meaning is lost to us. See Addendum, p. xxiv.

641. ἔμπεδον, ἐδραῖως καὶ ἀσφαλῶς, Schol. B; i.e. because his attention was not divided between the reins and whip. For the epanalepsis see on T 371.

ἔμπεδον ἡνιόχευ', ὁ δ' ἄρα μάστιγι κέλευεν.
 ὥς ποτ' ἔον· νῦν αὖτε νεώτεροι ἀντιοώντων
 ἔργων τοιούτων· ἐμὲ δὲ χρὴ γήραϊ λυγρῶι
 πείθεσθαι, τότε δ' αὖτε μετέπρεπον ἡρώεσσιν. 645
 ἀλλ' ἴθι καὶ σὸν ἐταῖρον ἀέθλοισι κτερεῖζε.
 τοῦτο δ' ἐγὼ πρόφρων δέχομαι, χαίρει δέ μοι ἦτορ,
 ὥς μεν αἰὲ μέμνησαι ἐνθέος οὐδέ σε λήθω
 τιμῆς ἧς τέ μ' ἔοικε τετιμῆσθαι μετ' Ἀχαιοῖς.
 σοὶ δὲ θεοὶ τῶνδ' ἀντὶ χάριν μενοεικέα δοῖεν." 650
 ὥς φάτο, Πηλεΐδης δὲ πολὺν καθ' ὄμιλον Ἀχαιῶν
 ὤιχετ', ἐπεὶ πάντ' αἶνον ἐπέκλυε Νηλεΐδαο.
 αὐτὰρ ὁ πυγμαχίης ἀλεγεινῆς θῆκεν ἄεθλα·
 ἡμίονον ταλαεργὸν ἄγων κατέδησ' ἐν ἀγῶνι
 ἔξετέ' ἀδμήτην, ἥ τ' ἀλγίστη δαμάσασθαι· 655
 τῶι δ' ἄρα νικηθέντι τίθει δέπας ἀμφικύπελλον.

643. Νῦν δ' Mosc. 2. 648. μεν : μ' S. αἰεὶ IT. : μέμνησαι East. 649.
 ἦ τε El. Mag. 758. 43. || ἀχαιοὺς G Ap. Lex. 152. 35. 652. ἐπέκλυε T (supr.
 c man. rec.). 653. ἀλεεινῆς Pap. μ. ἄεθλον CHPR Bar. Mor. Harl. a, Mosc. 2.
 654. κατέδης ἐν : κατέθηκεν I. 655. ἀδμήτην G Vr. d.

643. ὥς ποτ' ἔον, A 762.

644. The scholia remark the curious fact that this line can be read as an iambic trimeter with γήραι (γήρα) for γήραι, and compare an anonymous line σμύρνης ἀκράτου καὶ κέδρου νηλεῖ καπνῶι.

646. καί, likewise; as men of old time honoured their dead with games, so do to thy friend. It is not copulative, for ἀλλ' ἴθι is always joined asyndetically with a following imper. Ω 336 is a possible exception after βάσκ' ἴθι, but even there the sense likewise, as thou dost to others, is admissible. The same applies to σ 171 ἀλλ' ἴθι καὶ σῶι παιδὶ ἔπος φάο, say to thy son also (what thou hast said to me). (Död.)

648–49. Another very obscure couplet. The form μέμνησαι for μέμνηαι (φ 442) is Attic, and does not recur in H.; the -σ- fell out between vowels according to the rule, and was only restored later on the analogy of the consonantal stems (γέγραψαι, etc. So G. Meyer, *Gr.* § 466). αἰεὶ with ᾱ, instead of αἰεὶ or αἰέν, recurs only in M 211, ο 379, and the F of *FéFouke* is also neglected—all signs of lateness. As for the explanation, ἐνθέος must go with μεν, 'you remember me (as being) kindly disposed (towards your-

self)'. This is not like H., but is preferable to the alternative which makes ἐνθέος agree with τιμῆς. The gen. τιμῆς is also obscure, but is probably to be explained as a gen. of price, belonging strictly to the rel. clause, οὐδέ σε λήθω being only a parenthetical repetition of μέμνησαι—thou art mindful of me, at the estimation at which it is right that I should be esteemed being equivalent to thou art mindful of the estimation at which, etc. This is obviously unsatisfactory, but the alternatives are equally so. Düntzer's τιμῆς ο', 'you remember me, and the value at which,' etc. is not like Homer. Nauck only removes the difficulty one step by omitting 649: we are then equally bound to ask what the interpolator meant by his words and why he added them, unless we assume that he was a mere mischief-maker. Brandreth reads ὥς αἰεὶ, so that ἐνθέος must agree with τιμῆς, which does not suit the sense of the adj. Nikanor however is inclined to join ἐνθέος τιμῆς. "εἰ καὶ οὐχ' Ὀμηρικὸν τὸ ὑπερβατόν."

652. αἶνον, praise, as 795, φ 110. The other sense of the word, 'a short, pithy narrative' (Buttmann: see note on I 673) is hardly suitable here.

655. See note on 266.

στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 “Ἀτρεΐδῃ τε καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί,
 ἄνδρε δὺν περὶ τῶνδε κελεύομεν, ὧ περ ἄριστῳ,
 πῦξ μάλ' ἀνασχομένῳ πεπληγέμεν. ὦι δέ κ' Ἀπόλλων 660
 δώῃ καμμουίνῃ, γνῶωσι δὲ πάντες Ἀχαιοί,
 ἡμίονον ταλαεργὸν ἄγων κλισίῃνδε νέεσθω·
 αὐτὰρ ὁ νικηθεὶς δέπας οἴσεται ἀμφικύπελλον.”

ὧς ἔφατ', ὄρνυτο δ' αὐτίκ' ἀνὴρ ἡὺς τε μέγας τε 665
 εἰδὼς πυγμαχίης, υἱὸς Πανοπῆος Ἐπειός,
 ἄψατο δ' ἡμίονον ταλαεργοῦ φώνησέν τε·
 “ἄσσον ἴτω ὅς τις δέπας οἴσεται ἀμφικύπελλον·
 ἡμίονον δ' οὐ φημί τιν' ἀξέμεν ἄλλον Ἀχαιῶν
 πυγμῇ νικήσαντ', ἐπεὶ εὖχομαι εἶναι ἄριστος.
 ἦ οὐχ ἄλλῃς ὅττι μάχης ἐπιδεύομαι; οὐδ' ἄρα πῶς ἦν 670
 ἐν πάντεσσ' ἔργοισι δαήμονα φῶτα γενέσθαι.

657. ἀπερωποῖσιν Pap. μ¹ (*supr.* α γει). 658. ἀτρεΐδαι PR Syr. || ἀριστήεσ
 παναχαιῶν D. 659. κελεύομαι Bar. || ὥι*περ T: ὥσπερ A: ὥιπερ Pap. μ¹.
 662. κλισίῃσιν C. || νέεσθω GJPRU Harl. a b d, King's Par. a, ἐν ἄλλῳι A:
 φερέσθω Ω. 664. ὄρνυτο R Vr. A. 666. ἤψατο Harl. a.

660. The purely intensive force of the perfect **ΠΕΠΛΗΓΕΜΕΝ** is obvious here (as with βέβληκα, see X 60). **ἀνασχομένῳ** is doubtless a technical phrase, 'squatting up,' denoting the lifting of the body and arms into the correct attitude. So 686 **ἀνασχομένῳ χερσὶ**, and in the other Homeric boxing-match σ 95 **ἀνασχομένῳ** (but the act. **χεῖρας ἀνέσχον**, 89, and **χεῖρας ἀνασχομένοι**, 100, are not in the technical sense). See note on Γ 362, and ξ 425. The scholiasts explain the mention of Apollo as god of boxing by his victory over Phorbas, king of the Phlegyai, who beset the road to Delphi, and, elated by success, challenged the gods. (See *Hymn. Ap.* 211.) Such a legend, however, has a post-Homeric stamp; it is more probable that the god is called upon to vouchsafe endurance in virtue of his power as **κουροτρόφος**, giver of manly strength. Cf. τ 86 **ἤδη παῖς τοῖος Ἀπόλλωνός γε ἔκητι, Τηλέμαχος**. So also Hes. *Theog.* 347 **αἰ κατὰ γαῖαν ἄνδρας κουρίζουσι σὺν Ἀπόλλωνι ἀνακτὶ καὶ ποταμοῖς**. In this capacity he was later a patron of the gymnasium. The dedication of boxing to Polydeukes—who even in so late a passage as λ 300 ff. is not yet a god, but only a favoured mortal—is altogether later.

662. **νέεσθω**, *return happily*, is evidently superior to vulg. *φερέσθω*, which is not the verb to use when the object is a mule.

665. Epeios, though famous in the later legend, from θ 493, λ 523 onwards, as the maker of the wooden horse, is not elsewhere named in the *Iliad* (exc. 329).

666. **ἄψατο**, as a sign of possession, reminding us of the Roman *manum inicere*.

667. The repetition of the last words of Achilles' speech is evidently meant to be ironical, as though the words were, so to speak, in inverted commas. **ἄσσον ἴτω**, *come on*, in hostile sense. See on O 105.

670-71. This couplet interrupts the speech, and may be an interpolation to excuse the fact that Epeios has not been mentioned before. Why a man should excuse bad fighting on the ground that he is a good boxer it is hard to see. **οὐδ' . . . γενέσθαι** is the ordinary type of gnomie tag, cf. Δ 320, N 729 ff. **μάχης ἐπιδεύομαι**, *fail in battle*, see P 142 **μάχης ἄρα πολλὸν ἐδέεο**, and cf. **δέεσθαι** πολέμοιο X 310, **κείνων ἐπιδεύεαι ἀνδρῶν** E 636, **οὐ τι μάχης ἐπέδευετ' Ἀχαιῶν** Ω 385. For **ἐν πάντεσσ' ἔργοισι** it is easy to read **ἐν πᾶσιν Φέργοισι**

ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
ἀντικρὺ χροῖα τε ῥήξω σύν τ' ὅστέ' ἀράξω·
κηδεμόνες δέ οἱ ἐνθάδ' ἀολλέες αὖθι μενόντων,
οἳ κέ μιν ἐξοίσουσιν ἐμῆς ὑπὸ χερσὶ δαμέντα."

675

ὡς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.

Εὐρύαλος δέ οἱ οἶος ἀνίστατο, ἰσόθεος φῶς,
Μηκιστῆος υἱὸς Ταλαϊονίδαο ἄνακτος,
ὅς ποτε Θήβασδ' ἦλθε δεδουπότος Οἰδιπόδαο
ἐς τάφον· ἐνθα δὲ πάντας ἐνίκα Καδμεΐωνας.

680

τὸν μὲν Τυδεΐδης δουρικλυτὸς ἀμφεπονέϊτο
θαρσύνων ἔπεισιν, μέγα δ' αὐτῶι βούλετο νίκην.
ζῶμα δέ οἱ πρῶτον παρακάββαλεν, αὐτὰρ ἔπειτα

672. τὸ δὲ καὶ: καὶ μὴν T Syr. Vr. b, γρ. A: καὶ μιν D. 673. τ': δ' JMR.
677. ἀνίσταται Vr. d. 678. μηκιστέως DGH PQ Pap. μ, Syr. 679. θάβασδ' Ar. Ω: θάβας DJU Pap. μ, Par. b. 682. μέγα: μάλα Pap. μ. 683. παρακάμβαλεν DGH QRST Syr. Mose. 2, Vr. A.

(Bentley) or πάντεσσ' ἐν (Fick), but the change is hardly worth making. The same may be said of Brandreth's οὐ Φάις for ἦ οὐχ ἄλις (E 349).

673. ἀντικρὺ, *utterly*, as 867, II 116.

674. κηδεμόνες, 163. The sarcasm is evident, 'let him have his family mourners ready.'

675. οἳ κε with fut. indic., see on X 66. There is no ms. authority for ἐξοίσουσιν.

677. Euryalos, except a passing mention in Z 20, occurs only in the Catalogue, B 565-66 (see note), where he is third in command of the Argives, under Diomedes and Sthenelos. The former is his kinsman—first cousin once removed in blood, and first cousin by marriage. For Adrastus and Mekisteus were brothers, sons of Talaos; Euryalos is son of Mekisteus, Diomedes is grandson of Adrastus through Deipyle, whose sister Aigialeia he has married (E 412). This explains the personal interest shewn in 681.

679. For the early form of the Oidipodes legend (Οἰδίπους is not an Homeric form) see λ 271-80, and Jebb, *Oed. Tyr.* Int. pp. xii.-xv. Pausanias saw the tomb of Oidipus in Attica, and on inquiry found that in accordance with this form of the legend the bones had been brought there from Thebes (i. 28. 7, with Frazer's note, ii. p. 366). Brandreth takes Οἰδιπόδης to be a patronymic, meaning Eteokles; but this does not seem tenable. ὅς, i.e.

Mekisteus. δεδουπότος was explained by the γλωσσογράφοι as identical (ἐν ἀνθ' ἐνός) with τεθνηκός. This Ar. controverted, holding that the word could be used only of death in battle with the clang of armour (δοῦπησεν δὲ πεσών), though there is no legend of any war in which Oidipus can have died. (An alternative explanation that it might mean death by a fall from a height—ἡ κατακρήμνησεν ἐαυτὸν—seems to be a later addition to the scholion of Aristonikos; cf. Lehrs, *Ar.* 104.) The only similar use of the word in H. is N 426, q.v.: but it is imitated in Ap. Rhod. i. 1304, iv. 557, Lykophron 492. Compare also ἐριπέντι Πολυνείκει, Pind. O. ii. 43. Needless to say it cannot be used of a 'fall,' in the modern sense, from greatness. For the form cf. *H. G.* § 26 (5). ἐς τάφον, *to the burying*, goes with ἦλθε, not of course with δεδουπότος.

683. ζῶμα, evidently the light girdle (or rather drawers, διάζωμα or περιζώμα) still worn in the Olympic contests down to Ol. xiv. The various stories connected with its disuse mark an important point in chronology. See Thuk. i. 6, where the barbarians are said still to use the garment. παρακάββαλεν can hardly mean anything but 'put about him,' though the form of the word implies 'put down beside him,' cf. 127: 'requiras περικάββαλε,' Heyne. The word may have been a technical term with a connotation unknown to us.

δῶκεν ἱμάντας ἐντμήτους βοὸς ἀγραύλοιο.
 τῷ δὲ ζωσαμένῳ βήτην ἐς μέσσον ἀγῶνα,
 ἄντα δ' ἀνασχομένῳ χερσὶ στιβαρήσιν ἄμ' ἄμφω
 σύν ῥ' ἔπεισον, σύν δέ σφι βαρεῖαι χεῖρες ἔμιχθεν.
 δεινὸς δὲ χρομάδος γενύων γένετ', ἔρρεε δ' ἰδρῶς
 πάντοθεν ἐκ μελέων· ἐπὶ δ' ὤρνυτο δῖος Ἑπειός,
 κόψε δὲ παπτήναντα παρήιον· οὐδ' ἄρ' ἔτι δὴν
 ἐστήκειν· αὐτοῦ γὰρ ὑπήριπε φαίδιμα γυῖα.
 ὥς δ' ὅθ' ὑπὸ φρικὸς Βορέῳ ἀναπάλλεται ἰχθὺς
 θίν' ἐν φυκίοεντι, μέλαν δέ ἐ κῦμ' ἐκάλυψεν,
 ὥς πληγεῖς ἀνέπαλτο. ἀτὰρ μεγάλθυμος Ἑπειὸς
 χερσὶ λαβὼν ὤρθωσε· φίλοι δ' ἀμφέσταν ἑταῖροι,
 οἳ μιν ἄγον δι' ἀγῶνος ἐφελκομένοισι πόδεσσιν
 αἶμα παχὺ πτύοντα, κάρη βάλλονθ' ἐτέρωσε·

684. δῶκεν J: ὅακεν *Et. Mag.* 414. 28. || εὐθυμήτους D Bar. Vr. A. 688.
 ἔρρεεν ἰδρῶς J. 689. αὐτόθεν Par. e. || ὤρνυτο GQ. || δῖος: θεῖος U Syr.
 Par. b, and *ap.* Eust. 691. ἐστήκειν Ar. APQT Syr. Bar. Vr. b d: ἐστήκει Vr. A:
 εἰστήκει(ν) Ω. || ὑπήριπε Q. 692. ὑπὸ φρικὸς: οἱ δὲ γρ. ὑπαὶ ῥήϊας T. ||
 ἐναπάλλεται R: ἀναπαύεται Vr. A. 693. θεῖνι Par. μ. || ἐν: ἐνὶ QS: ἐπὶ HJ. ||
 φυκίοεντα II. || μέλαν: μέγα A (γρ. μέλαν) Vr. d. || δέ ἐ: τέ ἐ DHJRPQTU
 Par. μ, Mosc. 2, Vr. b A, γρ. A. || κύμα κάλυψεν GHT Syr. 694. ἀνέπαλτο
 ἀτὰρ L Eust.: ἀνέπαλτο αὐτὰρ J King's¹ Par. a d f: ἀνέπαλτ' ἀτὰρ J: ἀνέπαλτ'
 αὐτὰρ Ω. 695. χεῖρι Par. μ¹. || ἀμφέσταν CDRU (an U²): ἀφέσταν JLQ:
 ἐφέσταν P: ἀφέσταν *Lips.*

684. **ἱμάντας**, simple thongs wound round the knuckles, the precursors of the brutal *caestus*. Cf. Pausan. viii. 40. ὁ τοῖς δὲ πυκτεύουσιν οὐκ ἦν πω τηρικαῦτα ἱμᾶς ὁδὺς ἐπὶ τῷ καρπῷ τῆς χειρὸς ἐκατέρας, ἀλλὰ ταῖς μελίσχαις ἔτι ἐπύκτενον, ὑπὸ τὸ κοῖλον δέοντες τῆς χειρὸς, ἵνα οἱ δάκτυλοί σφισιν ἀπολείπονται γυμνοί· αἱ δὲ ἐκ βοῆας ὤμης ἱμάντες λεπτοὶ τρόπον τινὰ ἀρχαῖον πεπλεγμένοι δι' ἀλλήλων ἦσαν αἱ μελίσχαι. (This is with reference to the famous fight between Kreugas and Damoxenos, see note on 724.) Compare Virgil's description of the *caestus*, *Aen.* v. 400-8.

688. **χρομάδος** need express no more than the *grinding* of the teeth by the combatants as they launch their blows; and so the scholia explain. Virgil, however, evidently understood it to mean the noise of breaking bones; *Aen.* v. 436 *duro crepitant sub vulnere matas*.

690. **παπτήναντα**, the aor. seems to imply exact coincidence (*H. G.* § 77); 'at the moment when he had espied an opening'; but *παπταίνοντα* would be more natural.

692. There is some difficulty here in the fact that whereas we are first told that Eurypylos falls 'on the spot' (691), the simile and **ἀνέπαλτο** in 694 say that he 'leapt up.' The idea must be that the blow lifts Euryalos clean off his feet, and he 'leaps' with his body arched backwards, and falls like a leaping fish. **οἷνι** must mean the sand where covered by shallow water; cf. Soph. *Ant.* 591 οἶδμα . . κυλινθεὶ βυσσόθεν κελευάν θίνα. For **ὑπὸ φρικὸς Βορέῳ** cf. H 63, Φ 126, with notes. For **ἀναπάλλεται** Agar (*J. P.* xxv. 37) would read *ἀν-επ-άλλεται*, referring the word to ἄλλομαι (= ἄλλομαι). See note on Θ 85, which shews how easily the two verbs can be confused (the proximity of **ἀνέπαλτο** here would aid); and on O 645 for doubt as to **πάλλομαι** = *leap*.

694. **ἀνέπαλτο**. **ἀτὰρ**, see note on Δ 542.

697. Compare Virg. *Aen.* v. 470 for the truly Roman spirit which can take pleasure in outdoing this line in gory details.

καδ δ' ἄλλοφρονέοντα μετὰ σφίσιν εἶσαν ἄγοντες,
αὐτοὶ δ' οἰχόμενοι κόμισαν δέπας ἀμφικύπελλον.

Πηλεΐδης δ' αἰψ' ἄλλα κατὰ τρίτα θῆκεν ἄεθλα, 700

δεικνύμενος Δαναοῖσι, παλαιμοσύνης ἀλεγεινῆς,
τῷ μὲν νικήσαντι μέγαν τρίποδ' ἐμπυριβήτην,
τὸν δὲ δυωδεκάβοιον ἐνὶ σφίσιν τιόν Ἀχαιοί·
ἀνδρὶ δὲ νικηθέντι γυναῖκ' ἐς μέσσον ἔθηκε,
πολλὰ δ' ἐπίστατο ἔργα, τίον δέ εἰ τεσσαράβοιον. 705

στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
“ὄρυσθ', οἷ καὶ τούτου ἀέθλου πειρήσεσθον.”
ὥς ἔφατ', ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας,
ὃν δ' Ὀδυσσεὺς πολύμητις ἀνίστατο, κέρδεα εἰδώς.
ζωσαμένω δ' ἄρα τῷ γε βάτην ἐς μέσσον ἀγῶνα, 710
ἀγκὰς δ' ἀλλήλων λαβέτην χερσὶ στιβαρήσιν
ὥς ὅτ' ἀμείβοντες, τοὺς τε κλυτὸς ἦγαρε τέκτων,

701. ΔΑΝΑΟΪΣΙ : ΛΑΟΪΣΙ (A sup.) Pap. μ'. παλαιμοσύνης J Pap. μ. Par. d f (Ar. ? see Ludwig). 702. ἐν πυρὶ βήτην Q : (τρίποδα) περιβήτην Bar. 704. ἔθηκαν Harl. a, Mosc. 2. Vr. d. 705 om. U. 707. πειρήσεσθον C.H.U. Pap. μ. 709. ἀνίστατο ἰσόθεος φῶς D. 711. ἀλλήλους PR. 712. ὥς δ' A/C/MSU Harl. a, Pap. μ. ἀμείβοντας D. τε om. P : γε G.

698. ἄλλοφρονέοντα, *silly*, see on O 128, and compare κ 374. Fick reads ἄλλα φρονέοντα.

701. The variant παλαιμοσύνης is supported by Pindar *P.* ii. 61 παλαιμονεῖ, but all other analogical forms have σ (πάλασμα, etc.).

702. ἐμπυριβήτην, to go upon the fire as we say; see notes on 267, I 122. The form of the compound, containing a preposition with its case, is very rare in Greek; cf. ἐγχειρίθετος *Hdt.* v. 108, and see *H. G.* § 124 f.

703. δυωδεκάβοιον, cf. Z 236, and 885 below. ἐνὶ cρῖσι implies probably the rough test of a conversational estimate, as opposed to that of actual barter. The relation of τίον to τίον in 705 is not clear. Some regard the ι as naturally long but capable of metrical shortening before another vowel (*H. G.* § 51. 1); others take the two forms as representing the strong (τῖ-) and weak (τῖ-) root-forms: τῖω=τῖ-ῖω, τῖω=τῖ-ῖω (*Schulze Q. E.* p. 355). There is no good ground for introducing the Arkadian τῖω into Homer.

705. Four oxen seems a very low value for a highly accomplished woman: Laertes gave twenty for Eurykleia (α 431). But female captives were probably a drug in the Greek camp.

707. πειρήσεσθον, dual because in all the contests only as many combatants are invited as prizes are offered; *ἀντιστο μῖθι non donatus abibit* as Aeneas says, *Aen.* v. 305. Cf. 753.

709. ἄν . . ἀνίστατο, an unusual repetition of the preposition. The only similar instance in H. is ε 260 ἐν δ' ὑπέρas τε καλοῦς τε πόδας τ' ἐνέδησεν ἐν αὐτῇ. B 720 ἐρέται δ' ἐν ἐκάστη ἐμῆ-βασαν is less harsh, as the first preposition goes more closely with the noun, the second with the verb. The phrase here is an expansion of the familiar formula without the verb (Γ 268, H 168, etc.). Diintzer conj. τῷ for ἀν, cf. ὅς μοι ἀνέστη 635.

711. ἀλλήλων seems to be governed by λαβέτην, as though λαβέσθην. If it be taken with ἀγκὰς there is no object left for λαβέτην. For ἀγκὰς Fick would read ἀγκασε, like κύκλωσε, cf. ἀγκασεν. *Aisch. Eurip.* 80. But for the short -as in Ξ 346 we should be justified in regarding the word as an acc. plur. (so Hesych.) and making it the object of λαβέτην, exactly our *caught hold of one another*. As it is perhaps we should read ἀλλήλους with PR.

712. ἀμείβοντες : ὁκοὶ μεγάλα, ἀλλή-λαις προσπίπτουσαι ὥστε βαστάζειν τῇν

δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων.

τετρίγει δ' ἄρα νῶτα θρασειάων ἀπὸ χειρῶν
ἐλκόμενα στερεῶς· κατὰ δὲ νότιος ῥέεν ἰδρώς,
πυκναὶ δὲ σμῶδιγγες ἀνὰ πλευράς τε καὶ ὤμους
αἵματι φοινικέεσσαι ἀνέδραμον· οἱ δὲ μάλ' αἰεὶ
νίκης ἰέσθην τρίποδος πέρι ποιητοῖο.

οὔτ' Ὀδυσσεὺς δύνατο σφήλαι οὔδεις τε πελάσσαι,

οὔτ' Αἴας δύνατο, κρατερὴ δ' ἔχεν ἰς Ὀδυσῆος.

ἀλλ' ὅτε· δὴ ῥ' ἀνιάζον ἐκκνήμιδας Ἀχαιοὺς,

δὴ τότε μιν προσέειπε μέγας Τελαμώνιος Αἴας·

“διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,

ἦ μ' ἀνάειρ' ἦ ἐγὼ σέ· τὰ δ' αὖ Διὶ πάντα μελήσει.”

719. οὐδεῖδε Syr.
and *ap. An.*

721. ἐκκνήμιδες ἀχαιοὶ DQ Pap. μ (-ειδες), Syr. Par. c e g,

δροφῆν, οὔτινες καὶ συστάται καλοῦνται, Schol. A. The two wrestlers leaning against one another with their shoulders, but standing wide apart with their feet, are compared to the sloping rafters of a gabled roof, like the letter Λ as Schol. T says. There is good reason to suppose that such pitched roofs were familiar in the Mykenaeon age as the national type for private dwellings, while the flat roof, which afterwards became universal in Greece except for temples, was confined to the palaces of the wealthy (Tsountas-Manatt, pp. 70-1; Perrot-Chipiez *Art in Prim. Greece*, Engl. Trans., ii. 120-22). For the name compare ἐπημοιβοί, the cross-beams of a gate, M 456. ὥς δτ', which is approved by Nikanor, is clearly right; ὥς δ' ὅτ' would give a false comparison with 714.

713 = II 213: it may possibly be interpolated thence, in which case ἀμείβοντες might mean cross-beams = ἐπημοιβοί, without special reference to a roof. But the line probably stood from the first as a loan in this very late passage.

714. τετρίγει, *creaked* as the hands slipped over the skin. θρασειάων ἀπὸ χειρῶν else in *Il.* only of darts hurled from the hand (Λ 553, etc., cf. on N 134). The phrase is evidently a reminiscence not very appropriately applied, as ἀπό has no meaning (cf. ε 434 for a successful adaptation, *θρ. ἀπὸ χ. ῥῖνοι ἀπέδρουφθεν*).

716. σμῶδιγγες, *urals* from pinching, cf. B 267.

717. φοινικέεσσαι, see on K 133. The synizesis may be admitted in the late portions of the poems. Brandreth

conj. φοινήσσαι. A more likely form perhaps would be φοινιέσσαι (: φοίνιος : : φαίδιμοίς : φαίδιμος). The corruption would be natural.

719. The contracted οὔδεις may perhaps be tolerated here (see P 647). But Röhl conj. σφήλας οὐδάσδε, on the analogy of κ 440 ἀποτμήξας κεφαλὴν οὐδάσδε πελάσσαι.

720. ἔχεν, *supported* his attacks.

721. ἐκκνήμιδας Ἀχαιοὺς, so *Ar.* ὅτι ἀντὶ τοῦ εἰς ἀνίαν ἦγον καὶ ἐχρόνιζον. τοῦτο δὲ μὴ νοήσαντες μετέγραψαν ἐκκνήμιδες Ἀχαιοί. The trans. use is sufficiently established by τ 323 ὅς κεν ἐκείνων τοῦτον ἀνιάζῃ, while the intrans. is found in Σ 300, Φ 270, δ 460, χ 87. Both nom. and acc. give the same sense, and the choice between them is merely a question of authority.

724. Note that the enclitic *υ'* is used, not the orthotone form ἐμέ. Bekker lays down the rule (*H. B.* i. 220) 'an antithesis which is not foreseen and announced at the beginning of the sentence, but introduced only by a development, expansion or change of thought or expression, cannot be indicated at the beginning by the accent—in the pronoun by orthotonesis' (cf. also *Lehrs, Q. Ep.* 112). Here the main thought is the change in tactics, and the emphasis lies on the verb ἀνάειρε, not on the opposition of persons; 'let us hoist—try you with me or I with you.' The idea evidently is that each in turn is to offer only a passive resistance, and let his adversary try to fling him thus. A similar case is that of the boxing-match of Kreugas and

ὥς εἰπὼν ἀνάειρε· δόλου δ' οὐ λήθεται Ὀδυσσεύς· 725
 κόψ' ὅπιθεν κώληπα τυχῶν, ὑπέλυσε δὲ γυῖα·
 καδ' δ' ἔπες' ἐξοπίσω· ἐπὶ δὲ στήθεσιν Ὀδυσσεὺς
 κάππεσε· λαοὶ δ' αὖ θηεύντο τεθάμβησάν τε.
 δεύτερος αὐτ' ἀνάειρε πολύτλας δῖος Ὀδυσσεύς,
 κίνησεν δ' ἄρα τυτθὸν ἀπὸ χθονός, οὐδέ τ' αἶρειν, 730
 ἐν δὲ γόνυ γνάμψεν· ἐπὶ δὲ χθονὶ κάππεσον ἄμφω
 πλησίοι ἀλλήλοισι, μίανθησαν δὲ κοινήι.
 καὶ νῦ κε τὸ τρίτον αὐτὶς ἀναΐξαντε πάλαιον,
 εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ κατέρυκε·
 "μηκέτ' ἐρείδεσθον μηδὲ τρίβεσθε κακοῖσι· 735
 νίκη δ' ἀμφοτέροισιν· ἀέθλια δ' ἴσ' ἀνελόντες
 ἔρχεσθ', ὄφρα καὶ ἄλλοι ἀεθλεύωσιν Ἀχαιοί."

726-27 *om.* U. 726. πηληκα Pap. μ^1 (*supr.* κω over πη and π over κ.). 727.
 ἔπες' A (γρ. ἔβαλ') Vr. d: ἔβαλ' Ω. 728. σαύμασάν τε Vr. A. 731. γνάψεν
 L: κάμψεν DP. || κάππεσαν C (G? v. Heyne). 732. πηλίκιον D. 733.
 αἰσὶς U(). 735. ἐρίζεσθον GS: ἐρίδεσθον CPT Ven. B. 736. ἱε': εἰς Pap.
 μ^1 Syr. 737. ἀεθλεύωσιν DPT Vr. b d.

Damoxenos at the Nemean games. After boxing till dusk without result they agreed that each should in turn hold up his hands and allow the other a blow—with the ghastly result related by Pausanias (viii. 40. 3). For the rare shortening of η see note on Φ 576.

725. Odysseus is raised by Aias off the ground, but 'with his wonted craft' kicks him behind the knee while in the air. After allowing himself to be lifted the combatant it may be presumed could take any means to throw his adversary. **κώληπα** is a word of which the ancients did not know meaning or gender; but the ordinary explanation, 'the hollow behind the knee,' gives a good sense. Cf. **κωλή**, **κωλήν**=*thigh*. **δόλου** is frequently taken to mean *a trick* on the part of Aias. But there is no trace of anything of the sort, and it gives the sense required if understood of Odysseus' cunning.

727. **ἔπες'** is evidently better than the vulg. **ἔβαλ'**, as the repetition of Ὀδυσσεὺς implies a double change of subject.

730. **οὐδέ τ'**, the **τε** is meaningless—we should read either **οὐδ' ἔτ'** (Monro) or **οὐδέ F(e)** (Brandreth).

731. The exact meaning of **ἐν γόνυ**

γνάμψεν can only be guessed. It is evidently a technical term. Possibly finding the 'great' Aias too heavy to lift off the ground, Odysseus crooks his knee round his leg, and so succeeds in throwing him on his side. On the whole the account is far more intelligible than that of a modern wrestling match would be to an ordinary reader. Leptines read **ἐν** for **ἐν**, but this was rejected in antiquity on the ground that the proper word would be **ἐτερον**.

733. Three falls was the regular number: **ἐν μὲν τόδ' ἦδη τῶν τριῶν παλαισμάτων** Aisch. *Eum.* 589. It is not easy to see how this can be reconciled with the principle of alternately permitting attack without resistance.

735. **ἐρείδεσθον**, lit. *press*, with the idea of using violent effort; cf. **ἐρεισάμενος** used absolutely, M 457, II 736, and Lat. *niti*. But the variant **ἐρίζεσθον** may be right.

736. As Odysseus had put his enemy fairly on his back, and himself had only fallen with him on his side, it might have been supposed that he was conqueror. Nor is it easy to guess how the '12-ox' tripod and '4-ox' woman were to be equally divided. **ἀέθλια δ' ἱε'**, *ἀεθλα δὲ F(e)* Bentley.

ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἡδὲ πίθοντο,
καὶ ῥ' ἀπομορξαμένῳ κονίην δύσαντο χιτῶνας.

Πηλεΐδης δ' αἰψ' ἄλλα τίθει ταχυτήτος ἄεθλα, 740

ἀργύρεον κρητῆρα τετυγμένον· ἔξ δ' ἄρα μέτρα
χάνδανεν, αὐτὰρ κάλλει ἐνίκα πᾶσαν ἐπ' αἶαν
πολλόν, ἐπεὶ Σιδόνες πολυδαίδαλοι εὖ ἤσκησαν,
Φοίνικες δ' ἄγον ἄνδρες ἐπ' ἡεροειδέα πόντον,
στήσαν δ' ἐν λιμένεσσι, Θόαντι δὲ δῶρον ἔδωκαν· 745

νῆος δὲ Πριάμοιο Λυκάονος ὦνον ἔδωκε

Πατρόκλῳ ἥρωϊ Ἰησονίδης Ἑύνης.

καὶ τὸν Ἀχιλλεὺς θῆκεν ἀέθλιον οὐ ἐτάριοιο,
ὅς τις ἐλαφρότατος ποσσὶ κραιπνοῖσι πέλοιτο·
δευτέρῳ αὖ βοῦν θῆκε μέγαν καὶ πίονα δημῶι, 750
ἡμιτάλαντον δὲ χρυσοῦ λαισθήϊ' ἔθηκε.

739. ἀπομορξαμένοι DT Pap. μ, Vr. U' A. || λύσαντο T Vr. h. || χιτῶνα D.
741. κρατῆρα P. 742. ἐπ' : ἐς S. 745. ἔδωκε U : ἔθηκαν J. 746 om.
Syr.¹ 749. ποσσὶ : γε ποσὶ H. 750. δευτέρῳι : δευτέρα δ' Par. g. || καὶ
πίονα : ἐν ἄλλῳι καταπίονα Δ.

739. ΔΥΣΑΝΤΟ, cf. *δυσάιατ'* Σ 376. In the sing. the 'mixed' form *δύσετε* has the authority of Ar., though numbers are almost always in favour of *δύσατο* : see note on I' 262, and App. Crit. on A 496, B 578, I' 328, H 103, K 517, etc. We have no right to read *δύσονται* with Cobet.

741. ΤΕΤΥΓΜΕΝΟΝ, *wrought*, i.e. not plain but adorned; cf. *ποιητοῖο* 718. The phrase recurs in δ 615. *μέτρα*, 264.

742. Cf. Σ 252 *ἔγχεῖ πολλὸν ἐνίκα*, γ 121 *μάλα πολλὸν ἐνίκα παντοίοισι δόλοισι* for the absolute use 'to be first,' with dat. This is the only instance where the subject of the verb *νικᾶν* is a concrete thing; abstract subjects are found in 604, κ 46 (*βουλῇ*), A 576, σ 404 (*τὰ χερεῖρα*).

743. The distinction between the Sidonians as craftsmen and the Phoenicians as traders is always observed in H. For the former cf. Z 290-91, δ 618. The Phoenicians are familiar in *Od.*, but are not again mentioned in H. The difference in quantity between *Σιδόνες* (-i-) and *Σιδόνη*, -os may be due to lengthening by metrical necessity in the case of the latter. We need, however, rather an explanation of the short *i*; *Saida* is the Semitic name, and the radical *i* cannot have been shortened

except in a diphthong. The town itself is *Σιδῶν* in σ 425.

745. *στᾶσαν* : either *they landed*, absol. (sc. *νῆας*) as τ 188 *στήσε δ' ἐν Ἀμνισῶι* (cf. μ 305 *στήσαμεν ἐν λιμένι γλαφυρῶι ἐνεργέα νῆα*), or *they landed it*, or *set it up* for inspection, or *weighed it* as a proof of its value (so Paley). Thoas, king of Lemnos, was father of Hypsipyle and grandfather of Euneos, H 468. They may have given the king a present in order to purchase permission to trade in his country.

746. For the story of Lykaon's ransom see Φ 40 ff. Patroklos is not named there, but it is natural enough to make him an agent in the transaction.

748. *ἀέθλιον*, *ἀέθλια* Bekker, cf. φ 4 *τόξον . . ἀέθλια καὶ φόνον ἀρχήν*, and *λαισθήϊα* below. *ἀέθλον* *φοῦ* and *ἀέθλον ἐφοῦ* are both metrically wrong. For the constr. see *βασιλῆος ἀέθλα* 631.

749. Notice the rare omission of the antecedent of *ὅς* when neither subject nor obj. of the principal verb; cf. H 401, Ξ 81, P 509 (with notes). The present instance is analogous to H 171 *πεπάλεσθε . . ὅς κε λάχνησιν*, where the circumstances give *ὅς* the appearance of an indirect interrogative, *to see who*.

751. *λοισθήϊα*, *last prize*, on the analogy of the later *πρωτεία*, *δευτερεία* (*πρῶτα*,

στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 "ὄρνυσθ', οἳ καὶ τούτου ἀέθλου πειρήσεσθε."
 ὥς ἔφατ', ὄρνυτο δ' αὐτίκ' Ὀϊλῆος ταχὺς Αἴας,
 ἂν δ' Ὀδυσσεὺς πολύμητις, ἔπειτα δὲ Νέστορος υἱὸς 755
 Ἀντίλοχος· ὁ γὰρ αὔτε νέους ποσὶ πάντας ἐνίκα.
 στὰν δὲ μεταστοιχί· σήμηνε δὲ τέρματ' Ἀχιλλεύς.
 τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· ὦκα δ' ἔπειτα
 ἔκφερ' Ὀϊλιάδης, ἐπὶ δ' ὄρνυτο διὸς Ὀδυσσεὺς
 ἄγχι μάλ', ὥς ὅτε τίς τε γυναικὸς ἐνζώνοιο 760

753. πειρήσεσθον Zen. Q Pap. μ, Par. c: πειρήσασε Par. c g: πειρήσεσθαι G.
 757 ἄθ. Ar. || μεταστοιχί ATU Syr.: μεταστοιχεῖ Ω. , σῆμαινε JQR. After
 this Pap. μ² adds in marg.]εσκοπον[

ἀντιθεον φοινικα οπασνα πατρος ειοι
 ως μεμεωδε δρομου και αλητιν απο[(See 359-61).

758. ἀπαί L. 759. παρὰ Ζηνοδότῳ ἔκθορ' ὁ ἱλιάδης Did. δῖλῆος PR.
 ὄρνυτο (Q' Vr. b. || ἀχιλλεύς U: ἐπειος Pap. μ (σμηρ. οδυσευς). 760. ὥς δ' (J.

δείτερα in 275, 538). It is used as an adj. in 785. There was an old reading λουσθῆι, as though from λουσθεύς, justly rejected by Schol. T, as the hiatus is inadmissible and the form itself hardly correct. But our MSS. all give it—such as their evidence is.

756. αὔτε marks the opposition of the champion of the young men to the veterans.

757. (ὁ ὀβελὸς καὶ ὁ ἀστερίσκος) ὅτι μετενήρεται ἐνθάδε ἀπὸ τῆς ἀρματοδρομίας (358, q.v.). This conclusion was necessary with Ar.'s explanation of μεταστοιχί *in file*, and is of course possible in any case.

758. Cf. 375, 'the running was forced from the start.' The phrase recurs in θ 121, where see M. and R., 'νύσσα is exactly equivalent to our word *the scratch*, cp. νύσσω.' But in 332, 338 it means the turning-post, which can hardly be the sense here, unless we suppose with Schol. T that the start of the foot-race is from the turning-point of the chariot-race.

760. This interesting simile has been satisfactorily explained by Blümner (*Technologie* i. 130). The ancient Greek loom was vertical, the threads of the warp (μίτος) being fastened to a beam and hanging down. Each thread was attached (probably by a loop) to one of two horizontal rods (καρόνες), all the even threads to one, the odd to another. On pulling each of these rods forward

alternately an opening between the two sets of threads (odd and even) would be made, through which the shuttle carrying the spool (πηνίον) of the woof could be passed. *Near as is the weaver's rod to a well-girt woman's breast when she deftly draws it with her hand as she pulls the spool past the warp, and holds it near her breast.* ΠΗΝΙΟΝ· ἀτρακτος εἰς ὃν εἰδείται ἡ κροκή. Hesych., the spool on which the woof is wound. It is probable that the shuttle, which is not expressly named, was only a long stick holding this spool at the end, and requiring to be pulled right through at every operation. This will be the κερκίς of ε 62 (see M. and R.). It will easily be seen how close the weaver must have stood up to the warp and its rods in order to be able to reach for this purpose to both sides of the loom. Compare F. Maurer *Reise durch Bosnien*, quoted by Hehn p. 460; in Bosnia 'weaving is carried on without any shuttle, the woof being pushed by means of a long wooden needle, like a netting needle, through the warp, and then pressed home by a stick.' For παρέκ with acc. = *past* cf. Ω 349 σῆμα παρέξ Ἴδλιο ἐλασσαν, μ 276 παρέξ τὴν νῆσον ἐλαίνετε νῆα, and παρεξελαίνειν 344. ΓΥΝΑΙΚΟΣ ΕΥΖΩΝΟΙΟ, the caesura is suspicious, though found sometimes before a word of five syllables, e.g. μετὰ πέντε κασιγνήτησιν K 317; see also α 241, δ 684, σ 140. Nauck reads ἐνζώνοιο γυναικός.

στήθεός ἐστι κανών, ὃν τ' εὖ μάλα χερσὶ τανύσσει
 πηνίον ἐξέλκουσα παρὲκ μίτον, ἀγχούθι δ' ἴσχει
 στήθεος· ὥς Ὀδυσσεὺς θέεν ἐγγύθεν, αὐτὰρ ὅπισθεν
 ἶχνια τύπτε πόδεσσι πάρος κόνιν ἀμφιχυθῆναι.
 καδ' ἄρα οἱ κεφαλῆς χε' αὐτμένα διος Ὀδυσσεὺς 765
 αἰεὶ ῥίμφα θεῶν· ἴαχον δ' ἐπὶ πάντες Ἀχαιοὶ
 νίκης ἱεμένωι, μάλα δὲ σπεύδοντι κέλευον.
 ἀλλ' ὅτε δὴ πύματον τέλεον δρόμον, αὐτίκ' Ὀδυσσεὺς
 εὖχετ' Ἀθηναίηι γλαυκώπιδι ὃν κατὰ θυμόν·
 “ κλυθι, θεά, ἀγαθή μοι ἐπίρροθος ἐλθὲ ποδοῖν.” 770
 ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
 γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὕπερθεν.
 ἀλλ' ὅτε δὴ τάχ' ἔμελλον ἐπαΐξεσθαι ἄεθλον,
 ἔνθ' Αἴας μὲν ὀλισθε θεῶν, βλάβην γὰρ Ἀθήνη,
 τῇι ῥα βοῶν κέχυτ' ὄνθος ἀποκταμένων ἐριμύκων, 775
 οὓς ἐπὶ Πατρόκλωι πέφνευ πόδας ὠκὺς Ἀχιλλεύς·
 ἐν δ' ὄνθου βοέου πλητο στόμα τε ῥινάς τε.
 κρητῆρ' αὐτ' ἀνάειρε πολύτλας διος Ὀδυσσεὺς,
 ὥς ἦλθε φθάμενος· ὁ δὲ βοῦν ἔλε φαίδιμος Αἴας.
 στή δὲ κέρας μετὰ χερσὶν ἔχων βοδὸς ἀγραύλοιο, 780
 ὄνθον ἀποπτύων, μετὰ δ' Ἀργείοισιν ἔειπεν·

761. χερσὶ CPS Bar. || τανύς(ε)ι C Bar. 765. οἱ: ἐκ A (γρ. οἱ). || κεφαλῇ
 Ambr. χέ': ἔχ' Vr. A. 766. ἐπὶ: ἐν II. 767. νίκην PR. || ἱέμενοι (i-)
 DPQR Ambr. Vr. b d A, Pap. μ (Mosc. 2 *supr.*), ἐν ἄλλωι Δ: ἱεμένωι ἢ ἱεμένωων
 Eust. 772 ἀθ. Ar. 773. ἐμελλον Pap. μ. || ἐπαΐξεσθαι GHJP (εἰ ἐν νῆς.?)
 Harl. a, Pap. μ: ἐπαΐξεσθαι Ω. || ἀέθλου Q. 774. μὲν ὀλισθε: ὠλισθε Q.
 775. ἔχυτ' D. 777. ἐν δ': ἐνε' G¹ Cant. || ῥινέες U (-i) Syr. Harl. a. 781.
 ὄνησον ἢ ὄνηου Eust.

764. ἀμφιχυθῆναι, i.e. had fallen back into the footprints. For the next line cf. 380.

768. πύματον δρόμον, the last part of the course, as in 373.

770. ἐπίρροθος, see note on Δ 390. To the evidence there given that the word is genuine and not a mere mistake for ἐπιτάρροθος may be added the verb ἐπίρροθεν = cheer assent, Aisch. *Cho.* 459, Eur. *Hec.* 553, *Or.* 901. But in Soph. *Tr.* 264 it means revile. Both senses come from the sense to make a noise at, whether in encouragement (ἐπὶ ἴαχον 766) or abuse.

772. (ὁ ὀβελὸς καὶ ὁ ἀστερίσκος) ὅτι ἐπὶ Διομήδους ὀρθῶς ἐτέτακτο (E 122). ἐνταῦθα δὲ ὀλίγωι λείπεται τοῦ Αἴαντος· εἰ οὖν τὰ γυῖα ἐλαφρὰ ἐποίησεν, ἐνίκα ἂν

πάντως. πρὸς τί οὖν ἐτι τὸν Αἴαντα κατέβαλεν; An. rightly.

773. ἐπαΐξεσθαι, the fut. only is admissible with μέλλω in the sense *I am about to*. With aor. it means *I am like to have*, e.g. N 777, Σ 362, Ω 46, δ 377, ξ 133; just as with pres. inf. it means *I am like to be doing*; K 326, Λ 364, α 232, σ 19 etc. (Platt in *J. P.* xxi. 39 ff.; see notes on K 454, II 46, Σ 98). This clearly does not suit here, and mss. so constantly confuse these aor. and fut. infinitives that they may be disregarded. The expression to dart upon the prize evidently implies that it was placed at the winning-point. The incident is copied by Virgil, *Aen.* v. 327 ff.

780. κέρας ἔχων in sign of possession as 666.

“ὦ πόποι, ἦ μ’ ἔβλαψε θεὰ πόδας, ἦ τὸ πάρος περ
μήτηρ ὥς Ὀδυσσῆι παρίσταται ἡδ’ ἐπαρήγει.”

ὥς ἔφαθ’, οἱ δ’ ἄρα πάντες ἐπ’ αὐτῷ ἡδὺν γέλασσαν.

Ἀντίλοχος δ’ ἄρα δὴ λοισθήϊον ἔκφερ’ ἄεθλον 785

μειδιῶν, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

“εἰδόσιν ὕμν’ ἐρέω πᾶσιν, φίλοι, ὥς ἔτι καὶ νῦν

ἀθάνατοι τιμῶσι παλαιότερους ἀνθρώπους.

Αἴας μὲν γὰρ ἐμεῖ’ ὀλίγον προγενέστερός ἐστιν,

οὗτος δὲ προτέρης γενεῆς προτέρων τ’ ἀνθρώπων· 790

ὠμογέροντα δέ μιν φασ’ ἔμμεναι· ἀργαλέον δέ

ποσσὶν ἐριδῆσασθαι Ἀχαιοῖς, εἰ μὴ Ἀχιλλεῖ.”

ὥς φάτο, κύδηνεν δὲ ποδώκεα Πηλεΐωνα.

τὸν δ’ Ἀχιλεὺς μύθοισιν ἀμειβόμενος προσέειπεν·

782. πόποι : φίλοι Pap. μ. 785. Δὴ om. Pap. μ¹ : οἱ Syr. Vr. A. 789.
ἐμοῖ’ II. 790. τ’ om. D : δ’ JU. 792. ποσσίν : πᾶσιν II. || ἐριδῆσασθαι G
(-σε) JST : ἐριδῆσασθαι D : ἐριδεῖσασθαι Vr. d : ἐρρειδῆσασθαι Q : ἐρνηδῆσασθαι U :
ἐν τισι τῶν ὑπομνημάτων ἐριζήσασθαι Didl. ἀχαιοὺς Zon. Lxx. 1172. ἀχιλλῆϊ T
(διὰ τοῦ η, Sch. T) : ἀχιλλεύς King’s.

782. μ’ = με, not μοι, ξ 178 τὸν δέ τις
ἀθανάτων βλάβη φρένας.

787. ὕμν’ ἐρέω, the only other places
in H. where the F of *Feréw* is neglected
are Δ 176 ὦδ’ ἐρέει, μ 156 ἀλλ’ ἐρέω.
None of the three can be corrected with
any probability (*Feidōsi pās’ ὕμνιν Feréw*
Menrad). ἔτι καὶ νῦν, *to this day*: as
they honoured them when they were
young, so they continue to honour them
when they are old.

789. ἐμεῖ’(ο), so also θ 462, σεῖ’(ο)
Z 454; elsewhere mss. always read ἐμεῖ,
σεῖ, even before a vowel. For the
elision of the -ο of these gen. forms
compare note on λευκοῖ’ Δ 35, and add
Schol. MV on μαλακοῖ’ ε 72, κακῶς (?)
τινες περιέσπασαν, ἔν’ ἦι μαλακοῖο. See
also Ἄλτα’(ο) Φ 86, Δάλοι’ ἀνάσσων
Pindar P. i. 39.

791. ὠμογέροντα, cf. ο 357 ἐν ὠμῷ
γῆραί θῆκεν, where the adj. must mean
premature old age. Here we must rather
understand in *early* old age. In either
case the metaphor will be from unripe
fruit, Virgil’s *iam senior, sed cruda deo*
viridisque senectus, *Aen.* vi. 304. The
scholia prefer to explain the metaphor
ἀπὸ τῶν κρεῶν τῶν ἐψηθέντων μὲν, οὐ μὴν
τελειῶς (‘in underdone old age’?).

792. ἐριδῆσασθαι, ἐν τισι τῶν ὑπομνη-
μάτων γράφεται ἐρίζεσθαι, Schol. T,
which Dōd. and Bekker accept. Either
form is unique, only ἐριδαίνειν and ἐρίζειν

occurring elsewhere in H. with the single
exception of ἐριδαιίνων in a different
sense, II 260. The line is ill-expressed;
it would naturally be taken to mean ‘it
is hard to match the Achaians in speed,
except Achilles,’ rather than ‘it is hard
for the Achaians, except Achilles, to
match him in speed.’ A yet more
serious difficulty is the form Ἀχιλλεῖ,
as no similar contraction of the dat. of
nouns in -εύς is found elsewhere in H.
(see on Ξ 115 and Ω 61), and the few
instances of contraction in the other cases
can easily be removed, if not already
suspicious; O 339, etc. It occurs in
Pindar (O. ix. 76, etc.), and of course is
regular in Attic; but that does not
support it here. We might regard the
whole couplet as an interpolation of late
date. But for such an interpolation
there is no obvious motive, and the
omission of the lines would involve 793
also, and make 795 pointless. Various
emendations of more or less violence
have been proposed, e.g. Brandreth
ποσσὶν ἐρίζεσθαι Δαναοῖς, εἰ μὴ Ἀχιλλῆϊ.
Lange (EI p. 559) ποσσὶν ἐρίζεσθαι ἄλλοις
εἰ μὴ Ἀχιλλῆϊ, Nauck πρὸς μιν ἐρίζεσθαι
ἄλλοισι γε ἢ Ἀχιλλῆϊ. Menrad ἀργαλέον δέ
| πόσσο’ ἐριδαίνεσθαι ἄλλοις εἰ μὴ Ἀχιλλῆϊ.
Something of this sort may be hinted
at by Schol. T, Ἀχιλλῆι διὰ τοῦ η, and
ἄλλοις seems to be needed to make the
required antithesis to εἰ μὴ.

“Ἀντίλοχ’, οὐ μὲν τοι μέλεος εἰρήσεται αἶνος,
 ἀλλὰ τοι ἡμιτάλαντον ἐγὼ χρυσοῦ ἐπιθήσω.”
 ὥς εἰπὼν ἐν χερσὶ τίθει, ὃ δὲ δέξατο χαίρων.
 αὐτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον ἔγχος
 θῆκε ἐς ἀγῶνα φέρων, κατὰ δ’ ἀσπίδα καὶ τρυφάλειαν,
 τεύχεα Σαρπήδοντος, ἃ μιν Πάτροκλος ἀπηύρα. 800
 στή δ’ ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν.
 “ἄνδρε δῶα περὶ τῶνδε κελεύομεν, ὅ περ ἀρίστω,
 τεύχεα ἔσσαμένω, ταμεσίχροα χαλκὸν ἐλόντε
 ἀλλήλων προπάροιθεν ὀμίλου πειρηθῆναι.
 ὀππότερός κε φθῆσιν ὀρεζάμενος χροά καλόν,
 ψαύσει δ’ ἐνδίνων διὰ τ’ ἔντεα καὶ μέλαν αἶμα,
 τῶι μὲν ἐγὼ δώσω τόδε φάσγανον ἀργυρόηλον
 καλὸν Θρηίκιον, τὸ μὲν Ἀστεροπαῖον ἀπηύρων.”

795. τοι: μοι J. 796. τοι: μοι R. 799. κατὰ δ’: ἡδ’ J Mor.: κατ’
 ΓΡΩΚ. 802. ἄριστοι R. 803. ἐλόντες JT, Nikanor: ἐλόντων D. 804 om.
 ΔΙΔΩΤΕΥ Pap. μ, Vr. d A, Nikanor (see below). || ἀλλήλω Um Vr. b: ἀλλήλους
 Δ^m (surp. ων). 805. φῆνι Cramer *Epin.* 430. 21. ὀππότερός κε πρόσθεν
 πρώτος Eust. ἐπιγραφας χροά καλον φῆνι ἐπευσεάμενος διὰ τ’ ἔντεα καὶ φόνον
 ἀνδρῶν (ἀνδρός Eust.) Aph. 806 ἀθ. Ar. || ψαύσει AQ: ψαύει *El. Orion.* 52. 16.
 808. ἀπηύρον G: ἀπηύρα D.

795. αἶνος, *eulogy*, see on 652.

798. We now leave poetry for patch-work; see *Introd.*

800. For the spoiling of Sarpedon see II 663-65. 801=271, 802=659.

801. The omission of this line in several mss. is not accidental. It was apparently unknown to Ar., for Nikanor says συναπτέον πάντα μέχρι τοῦ “χαλκὸν ἐλόντε,” οὐ λείποντος τοῦ μάχεσθαι ἢ τινος τοιοῦτον. He compares the absolute use of φ 175 ὥς φάτο, καὶ ῥ’ ἐκέλευσε Μελάνθιον, where, however, the substance of the command is expressed directly, in the following speech, instead of by an infin.; and Ω 90 τίπτέ με κείνος ἄνωγε θεός, which has the double acc. Neither is a sufficient authority for taking the word in the sense *summon forth*. It is indeed used of *urging on* horses, Ω 326, and cf. Δ 286 σφῶι μὲν οὐ γὰρ εἰκ’ ὀτρυνέμεν, οὐ τι κελεύω, and a few similar phrases; but this sense is inapplicable here, as περὶ τῶνδε has nothing to go with except πειρηθῆναι, and the line is therefore indispensable, and its omission would hardly be compensated even if we read ἐλέσθαι for ἐλόντε.

805. φῆνισιν, *H. G.* § 81; we can of course read φθῆη, see the variant of

Aph. above. ὀρεζάμενος with acc., see on II 314.

806 ἀθετεῖται ὅτι ἐνδίνων θέλει λέγειν τῶν ἐντοσθίων σπλάγχνων. ἔως γὰρ τοῦ ἀμύξαι μόνον τὸν χρῶτα μονομαχοῦσι. καὶ “διὰ τ’ ἔντεα καὶ μέλαν αἶμα” ἐκ τῆς Δολωνείας (K 298) μετάκειται. It is obvious that the phrase is a loose and meaningless repetition from K, where it is used of walking over the battle-field. But the line is not therefore to be rejected, as it is not out of character with the rest of the scene. Monstrous though the idea of a dangerous gladiatorial combat between two of the leading generals of the army is, yet it is evidently contemplated in 816-21. ἐνδίνων is commonly taken to mean *the internal parts*, though some commentators preferred to explain ‘that which was within the armour,’ i.e. any part of the body. Thus the combatants might go so far as drawing blood, but were not to pierce beyond the skin! The word does not reappear in Greek.

808. For Asteropaioi see Φ 183, and for the Thracian sword N 577. How the armour of Sarpedon is to be a common possession is far from clear, and the sudden addition of the sword is unexpected.

τεύχεα δ' ἀμφότεροι ξυνήϊα ταῦτα φερέσθων·
καὶ σφιν δαῖτ' ἀγαθὴν παραθήσομεν ἐν κλισίησιν." 810
ὥς ἔφατ', ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας,
ἂν δ' ἄρα Τυδεΐδης ὦρτο κρατερὸς Διομήδης.
οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὁμίλου θωρήχθησαν,
εἰς μέσον ἀμφοτέρω συνίτην μεμαῶτε μάχεσθαι,
δεινὸν δερκομένω· θάμβος δ' ἔχε πάντας Ἀχαιοὺς. 815
ἀλλ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τρὶς μὲν ἐπήϊξαν, τρὶς δὲ σχεδὸν ὠρμήθησαν.
ἔνθ' Αἴας μὲν ἔπειτα κατ' ἀσπίδα πάντοσ' εἴσῃν
νύξ', οὐδὲ χρό' ἴκανεν· ἔρυτο γὰρ ἔνδοθι θώρηξ·
Τυδεΐδης δ' ἄρ' ἔπειτα ὑπὲρ σάκεος μέγαλοιο 820
αἰὲν ἐπ' αὐχένι κῦρε φαεινοῦ δουρὸς ἄκωκῇ.
καὶ τότε δὴ ῥ' Αἴαντι περιδδείσαντες Ἀχαιοὶ
πανσαμένους ἐκέλευσαν ἀέθλια ἴσ' ἀνελέσθαι.
αὐτὰρ Τυδεΐδῃ δῶκεν μέγα φάσγανον ἦρωσ
σὺν κολεῶι τε φέρων καὶ εὐτμήτῳ τελαμῶνι. 825
αὐτὰρ Πηλεΐδης θῆκεν σόλον αὐτοχόωνον,

809. τεύχεα τ' U. 810 ἀθ. Ar. ∥ παραθήσομαι JPRSU. 812. ἐν δ' JRS.
814. ἀμφοτέρω AG: ἀμφοτέρων Ω. 815. δερκόμενοι D Harl. a, Mosc. 2,
Vr. d A, ἐν ἄλλωι A. ἔχεν εἰδρόωντας T, ἐν ἄλλωι A. 816. ἦσαν ἢ ἴσαν
Eust. ∥ ἰόντε H. 817. ἐπάϊξαν H: ἐπηΐξεν Pap. μ (supr. α). 819. γὰρ:
δ' T. ∥ ὥραε P. 821. ἐπ': ὑπ' Vr. A. ∥ κύρσε Vr. d. ∥ ἄκωκῇ(i) D² GJ
(R¹?) Harl. a, Pap. μ²: ἄκωκῇ HQ Vr. b (d?): ἄκωκῇ Ω. 823. ἀνελέσθαι
ἀνάγοντες D. 824-25 ἀθ. Aph. Ar. 825. κολεῶ DQ. ∥ φέρειν Q. ∥ εὐδμήτῳ
Vr. A Sch. T.

810 ἀθετεῖται, ὅτι εἶδει καὶ πᾶσιν, ἀλλ'
οὐχὶ τοίοις μόνον. τί γὰρ τοίοις πέ-
πρακται πλέον; An. True; but the line
is worthy of the interpolator.

811-16 are all borrowed from other
passages (Ψ 708, 290, Ζ 120, I' 340-42,
15). 817 is a vaguer reminiscence (cf.
N 559), and devoid of sense, for it is
impossible to guess what the difference
between ἐπήϊξαν and σχεδὸν ὠρμήθησαν
is supposed to be. In 814 almost all mss.
have retained the original ἀμφοτέρων (the
two armies), which is meaningless here.

820. ἔπειτα seems to be used very
vaguely; it is not clear whether or no
it is meant to describe a fresh stage of
the fight after the three assaults and
Aias' blow.

821. κῦρε, to judge from the use of
the word, can only mean *kept lighting on
his neck*, i.e. kept touching him without
wounding him. Diomedes accordingly

fulfils the conditions of 805, and duly
receives the promised sword. The usual
translation is *kept aiming at*, or *trying
to touch* (conative imperf.). In that
case there is obviously no reason for the
award of the sword in 824-25, which
lines Ar. and Aph. accordingly athetized;
and ἀέθλια ἴσ' ἀνελέσθαι in 823 gives
justification for this course. The whole
narrative is as self-contradictory as it is
obscure.—ἄκωκῇ, the better attested
ἄκωκῇ involves an unheard-of constr.
of κύρειν.

825 = H 304.

826. σόλον αὐτοχόωνον is most natu-
rally taken to be a mass of iron just as
it came from the smelting furnace (pig-
iron). Others have regarded it as imply-
ing 'naturally fused,' i.e. meteoric iron.
This cannot be disproved, but such a
mass would be highly unsuitable for
the making of farm-implements. It is

ὄν πρὶν μὲν ῥίπτασκε μέγα σθένος Ἡετίωνος·
 ἀλλ' ἦτοι τὸν ἔπεφνε ποδάρκης διὸς Ἀχιλλεύς,
 τὸν δ' ἄγετ' ἐν νήεσσι σὺν ἄλλοισι κτεάτεσσι.
 στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν· 830
 “ὄρυνσθ', οἷ καὶ τούτου ἀέθλου πειρήσεσθε.
 εἴ οἱ καὶ μάλα πολλὸν ἀπόπροθι πίνονες ἀγροί,
 ἔξει μιν καὶ πέντε περιπλομένους ἐνιαυτοὺς
 χρεώμενος· οὐ μὲν γάρ οἱ ἀτεμβόμενός γε σιδήρου
 ποιμὴν οὐδ' ἄροτῆρ εἰς ἐς πόλιν, ἀλλὰ παρέξει.” 835
 ὥς ἔφατ', ὦρτο δ' ἔπειτα μενεπτόλεμος Πολυποίτης,
 ἂν δὲ Λεοντήης κρατερὸν μένος ἀντιθέοιο,
 ἂν δ' Αἴας Τελαμωνιάδης καὶ διὸς Ἐπειός.
 ἔξείης δ' ἴσταντο, σόλον δ' ἔλε διὸς Ἐπειός,
 ἦκε δὲ δινήσας· γέλασαν δ' ἐπὶ πάντες Ἀχαιοί. 840

827. ὄν : τὸν TU. || πρὶν : περὶ H. 828. πέφνε PR Mor. 829. ἄγετ' :
 ἄρατ' S Harl. a. 834. χρεώμενος Q. || οἱ om. Q. 837 om. Vr. b: placed
 after 838, Harl. a, Mosc. 2. 839 om. Vr. d.

curious that the oldest find of iron in prehistoric Hissarlik consisted of two 'lumps' discovered by Schliemann in 1890—much too small, however, to serve for a diskos; he conjectured that one, with a square hole, had been the handle of a staff (Schuchh. p. 332). *αὐτοχόωνος* seems to be a mistaken instance of 'Epic diectasis' for *αὐτόχωνος* = *αὐτοχάωνος* like *ἀστυβόωτης* Ω 701. Schulze would read *αὐτοχάωνος*, with lengthening of the *α* by metrical necessity.

827. *ῥίπτασκε* should be either *ῥίπτεσκε*, *ῥίψασκε*, or *ῥίπταζε*: O 23 note. Etion was the father of Andromache; Z 395, I 188, etc.

832. *οἱ*, the victor—a violent transition. The whole speech is obscure. *ἀπόπροθι* may mean 'far from the city' (cf. 835), so that his own private store of iron will be all that he can depend upon; or 'far from one another,' i.e. of wide extent. In any case the phrase is an Odyssean reminiscence; cf. δ 756 *ἐπύσεται ὅς κεν ἔχησιν . . ἀπόπροθι πίνοντας ἀγρούς*, *he shall leave behind him one to possess his fat fields far away*, i.e. apparently 'reaching far from the town,' as in the first explanation; cf. also δ 811, ε 80, ι 18. Döderlein's πολλοί for πολλόν would make the sense clearer, and is accepted by van. L. *περιπλομένους ἐνιαυτοὺς* is also an Odyssean phrase; cf. *περιτροπέων ἐνιαυτός* B 295.

834. *χρεώμενος*, *in use?* or *in case of need?* For the former cf. *φρεσί γὰρ κέχρητ' ἀγαθῶσιν* in *Od.*; for the latter *κεχρημένος needing*, in *Od.*, and cf. note on T 262. The perf. is the only tense which occurs elsewhere in H. except in the sense of uttering or consulting an oracle. The synizesis may be defended by that of *χρεώ*, but is hardly early. In any case Payne-Knight's *χρηόμενος*· οὐ γὰρ οἱ is not justifiable in a late passage.

835. *παρέξει*, *it* (the σόλος) or *he* (the owner) *will supply iron*. The idea of a state of things when the ploughman and shepherd (?) forge their own tools from a lump of raw iron has a suspicious appearance of a deliberate attempt to represent from the inner consciousness an archaic stage of civilisation. In Homeric times the *χαλκεύς* is already specialized as a worker in metal, and there is no primitive industry where the advantage of division of labour is likely to be sooner felt.

836. For Polypoites and Leonteus see M 129 ff.

840. We are not told whether the Achaeans laughed in derision of a bad 'put' or admiration of a good one. Epeios seems to be the representative of brute strength (see 664), so the latter is perhaps more probable. Van Herwerden's conj. *ἦκα δὲ δινήσεν* is in any case gratuitous.

δεύτερος αὐτ' ἀφέηκε Λεοντεὺς ὄζος Ἄρηος,
 τὸ τρίτον αὐτ' ἔρριψε μέγας Τελαμώνιος Αἴας
 χειρὸς ἄπο στιβαρῆς, καὶ ὑπέρβαλε σήματα πάντων.
 ἀλλ' ὅτε δὴ σόλον εἴλε μενεπτόλεμος Πολυποίτης,
 ὅσσόν τις τ' ἔρριψε καλαύροπα βουκόλος ἀνὴρ,
 ἡ δὲ ἐλίσσομένη πέτεται διὰ βούς ἀγελαίας,
 τόσσον παντὸς ἀγῶνος ὑπέρβαλε· τοὶ δὲ βύθισαν.
 ἀνστάντες δ' ἔταροι Πολυποίταο κρατεροῖο
 νῆας ἔπι γλαφυρὰς ἔφερον βασιλῆος ἄεθλον.
 αὐτὰρ ὁ τοξευτῆσι τίθει ἰόντα σίδηρον,

845

850

841. **ΔΕΥΤΕΡΟΝ** Vr. d A. || **ἔφηνκε** QT Vr. b. 842 *om.* U^t. 843 *ἀθ.* Ar.
πάντα GPQR Harl. b d, Par. a d f h j. 844. **ΜΕΝ** A (*συμφ.* δὴ) Vr. b. 845
om. Vr. b. || **ΤΙΣ Τ'** : **ΤΙΣ** A. 846. **Ἡ ΔΕ** C (δέ) Pap. μ : **Ἡ ΔΕ Τ'** (ἐλ.) D (ἡδέ
τελεις) HPQRT : **Ἡ ΔΕ Ο'** Ω. 847. **Δ'** ἐνόησαν Q. 848. **ΑΣΤΑΝΤΕΣ** Pap. μ
(συμφ. Ν). || **πολυποίταο** C (-put-) RS Vr. d.

843 ἀθετεῖται, ὅτι δεῖν προδεδισκευ-
 κῶτων εἶδει εἰπεῖν "ἀμφοτέρων." μετενή-
 νκεται δὲ ἐκ τῆς Ὀδυσσεΐας (θ 192)· καὶ
 ἐκεῖ εὐλόγως ἔστιν "ὑπέρβαλε σήματα
 πάντων," πλείονες γὰρ δισκεύουσιν, An.
 This again, though the careless repeti-
 tion is obvious, is in a passage of this
 character no ground for athetesis. The
 σήματα are evidently pegs stuck in the
 ground to mark the point reached by
 each man's 'put.'

845. **καλαύροπα**, no doubt *καλα-Φροπα*,
 from *φρεπ-, ῥέπω*. The meaning of the
 first element is uncertain. Curtius after
 Hoffmann conn. with *κάλος a string*;
 explaining it of the loop of string often
 used to assist in casting, as it is to this
 day by the natives of the Pacific (see
 Tylor, *Anthropology* p. 194, Lex. s.v.
μεσάγκυλον, Lat. *amentum*). In that
 case we should have expected to find
 some trace of the device in battle; but
 as Mr. Tylor remarks (*ibid.* p. 193) 'the
 sporting use outlasts the warlike.' It
 is, however, not unknown on archaic
 vases (see *J. H. S.* iv. 302; v. 221, pl.
 xliii.). So Schol. T ἔχει δὲ ἐν τῷ κάτω
μέρει δεσμόν, εἰς δὲ εἰρῶσι τὴν χεῖρα . .
καὶ Ἀντίμαχος "πάντες δ' ἐν χεῖρεσσι
καλαύροπας οὐατοῦσας."

847. **ἀγῶνος** is not clear; it can
 hardly mean *beyond all the spectators*, as
 we might expect (cf. e.g. 451). It may
 imply 'beyond all the competitors' or per-
 haps more simply 'beyond the ground'
 marked out for the contest. Compare
 the cast of Odysseus, θ 189-98. *ὑπερ-*
βαλεῖν elsewhere always takes the acc.,
 whether used of person or place.

850. The following contest is in its
 way even more confused and obscure
 than the sham-fight. The idea of pro-
 viding a prize beforehand for the man
 who, while failing to hit the bird, should
 perform the purely accidental and ridicu-
 lously unlikely feat of cutting the string,
 is the extreme of absurdity. Virgil (*Aen.*
 v. 485-521) and Scott (*Annals of Geierstein*)
 have both copied the scene, while avoid-
 ing this blot.—The iron is apparently
 identical with the axe-heads; but the
 scholia give an interpretation of *πελέκεας*
 and *ἡμιπέλεκκα* which is worthy attention,
 viz. that they indicated a certain *weight*
 of iron. So Schol. A ἔστι δὲ σταθμὸς
σιδήρου ἔχων μῶας δέκα. Schol. T οἱ δὲ
ὄνομα σταθμοῦ ἐξάμνον παρὰ τοῖς Βοιω-
τοῖς οὕτω λεγόμενον. οἱ δὲ κατὰ τινὰς
τάλαντον σιδήρου, κατὰ δὲ ἐνίοις ἑκατὸν
μῶας. Such a standard of weight is by
 no means impossible; for if, as was the
 case with gold and silver, iron was
 bartered in the shape of wedges of known
 weight, such pieces might easily enough
 come to be called 'axes' and 'half-axes.'
 We should thus escape the awkwardness
 involved, if actual axe-heads for use are
 meant, in their being named first from
 their material only. Ar. seems to have
 considered the case analogous to the
 axe-heads in the trial of the bow in
 τ 572, φ 120: *ὅτι καὶ ἐν Ὀδυσσεΐαι ὁ*
αὐτὸς τρόπος· πελέκει γὰρ τίθησι δι' ὧν
παρακελεύει τοξεύειν τοὺς μνηστῆρας· καὶ
νῦν τὸ αὐτὸ ἐπαθλον γίνεται. This is
 quite unintelligible. **ἰόντα** is gener-
 ally taken to mean *dark*, like *ιοειδέα*
πύκνον, λ 107, in place of the usual

καδ δ' ἐτίθει δέκα μὲν πελέκεας, δέκα δ' ἡμιπέλεκκα,
 ἰστὸν δ' ἔστησεν νηὸς κυανοπρώροιο
 τηλοῦ ἐπὶ ψαμάθοις, ἐκ δὲ τρήρωνα πέλειαν
 λεπτῇ μηρίνθωι δῆσεν ποδός, ἣς ἄρ' ἀνώγει
 τοξεύειν· “ὅς μὲν κε βάλλῃ τρήρωνα πέλειαν, 855
 πάντας ἀειράμενος πελέκεας οἰκόνδε φερέσθω·
 ὅς δέ κε μηρίνθοιο τύχῃ, ὄρνιθος ἀμαρτῶν,
 ἥσσω γὰρ δὴ κείνος, ὃ δ' οἶσεται ἡμιπέλεκκα.”
 ὥς ἔφατ', ὦρτο δ' ἔπειτα βίῃ Τεύκροιο ἀνακτος,
 ἂν δ' ἄρα Μηριόνης θεραπείαν ἐὺς Ἰδομενῆος. 860
 κλήρους δ' ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες,
 Τεῦκρος δὲ πρῶτος κλήρῳ λάχεν. αὐτίκα δ' ἰὸν
 ἦκεν ἐπικρατέως, οὐδ' ἠπείλησεν ἀνακτι
 ἀρνῶν πρωτογόνων ῥέξιεν κλειτὴν ἐκατόμβην·
 ὄρνιθος μὲν ἄμαρτε· μέγῃρε γάρ οἱ τό γ' Ἀπόλλων· 865
 αὐτὰρ ὁ μήρινθον βάλε παρ' ἰόδα, τῇ δέδετ' ὄρνις·
 ἀντικρὺ δ' ἀπὸ μήρινθον τάμε πικρὸς οἰστός.

851. πελέκεις G : πέλεκας H : πελεκέα Vr. A. || ἡμιπελεκέα Vr. A. 853.
 ἐπὶ : ὑπὸ D. || ψαμάθοιο J : ψαμάθεος S. 854-55 om. H^t. 854. ποδός :
 κατ' ἓνα πόδα Did. || ἦς : ἦν CD Harl. a, Par. f h : ὥς (ὡς) PQR Harl. d, Vr. d,
 γρ. Did. || ἄρ' : γὰρ PQR Harl. d, Par. e, γρ. Did. (ἦς γὰρ and ὥς γὰρ Ar. διχῶς)
 (Par. μ has ἥαρ, syr. c or γ). 855. βάλλῃ : λάβῃ C. 856. πελεκύας Q. ||
 οἰκόνδε : κλισίῃνδε GPRS (κλυς-) Syr. Harl. a b d, Par. a d e f h j, ἐν ἄλλωι
 A. || φερέσθωι D and ar. Eust. 857. τύχοι D. 861. πάλλον : βάλλων (leg-
 -ον) Ar. Lxx. 100. 1. 864 om. DT Pap. μ. || ῥέξαι P. || κλειτὴν : ἱερὴν S.
 865. γάρ : δέ Cant. (ar. Paley). | τό γ' : τότ' ADQ Vr. A Bar. 866 om. C¹. ||
 μήρινθα (). 867. μήρινθου PR.

αἰθωνα or πολίων. Ar. preferred to explain *suitable for making arrows*, τὸν εἰς ἰοὺς εὐθετοῦντα, οἰκείον γὰρ τὸ ἔπαθλον τοξόταις. This might look as though he took *πελέκεας* as indicating weight, not manufactured form, were it not for his comparison with the axe-heads in the *Od*.

855. The sudden change from narrative to direct speech in the middle of a line is quite without parallel in H. The only other case of a speech not formally announced is in Δ 303, q.v.

857. ὅτι βέλτιον ἦν τοῦτο μὴ προλέγεσθαι ὑπὸ Ἀχιλλέως ὥσπερ προγινώσκοντος τὸ ἀπὸ τύχης συμβησόμενον, An., very justly. The couplet cannot be omitted, and the note refers to a διπλῇ, not an ὁβελός.

861=Γ 316, see note. The lot is evidently necessary, for on the conditions

stated if the first to shoot hits the bird the second has no chance.

863. ἠπείλησεν, *declared aloud*, see note on Θ 150. That ἀνακτι means Apollo we learn only from the next line but one.

864=Δ 102. The hecatomb of lambs seems to be regarded as Apollo's fixed price for a successful shot. The line is omitted by good mss., but cannot be dispensed with. No ms. omits the identical 873.

865. The constr. of *μεγαίρω* varies greatly in H. We have it with gen. in N 563 (q.v.), dat. only O 473, dat. and infin. γ 55, acc. and infin. β 235, infin. only H 408. For γάρ Bekker conj. δέ. But in so late a passage even *Foi* may lose its *F*.

ἡ μὲν ἔπειτ' ἤϊξε πρὸς οὐρανόν, ἡ δὲ παρείθη
 μήρινθος ποτὶ γαίαν· ἀτὰρ κελεύησαν Ἀχαιοί.
 σπερχόμενος δ' ἄρα Μηριόνης ἐξείρυσε χειρὸς 870
 τόξον· ἀτὰρ δὴ οἷστον ἔχεν πάλαι, ὡς ἴθυνεν.
 αὐτίκα δ' ἠπείλησεν ἐκηβόλῳ Ἀπόλλωνι
 ἄρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην.
 ὕψι δ' ὑπαὶ νεφέων εἶδε τρήρωνα πέλειαν·
 τῇ ρ' ὃ γε δινεύουσαν ὑπὸ πτέρυγος βάλε μέσσην, 875
 ἀντικρὺ δὲ διήλθε βέλος· τὸ μὲν ἄψ ἐπὶ γαίῃ
 πρόσθεν Μηριόναο πάγῃ ποδός· αὐτὰρ ἡ ὄρνις
 ἰστῶι ἐφεξομένη νηὸς κυανοπρώοιο
 αὐχέν' ἀπεκρέμασεν, σὺν δὲ πτερὰ πυκνὰ λίασθεν·
 ὠκύς δ' ἐκ μελέων θυμὸς πτάτο, τῇλε δ' ἀπ' αὐτοῦ 880
 κάππεσε· λαοὶ δ' αὖ θηεῦντό τε θάμβησάν τε.

869. *πρὸτι* Syr. 870. *ἐξείρυσε* . . . 871. *ἴθυνεν* : *ἐπεσῆκατ' οἷστον τόξωι*·
ἐν γὰρ χειρὶν (χείρεσσιν T, πασιν A) ἔχεν πάλαι ὡς ἴθυνεν, Mass. : *ἐξείλετο*
τόξον χειρὶν ἀτὰρ κτλ. Antim. (in A) : *ἐξείρυσε τεύκρου τόξον· χειρὶ δ' οἷστον*
ἔχεν κτλ. Antim. (in Sch. T Eust.). 871. *εἶχον* Pap. μ (*supr.* ε). 874. *ὑπὸ*
H Syr. || *ἴδε* PR : *ἴδετο* QSU Syr. Mor. Vr. d A : *ἴδε* δε Pap. μ. 875. *τῇ* :
τῇν DGH. || *βάλε* : *λάβε* Q Syr. || *μέσση* C Harl. a (*supr.* η), Mosc. 2, and *ap.*
Eust. : *μέσσαν H* : *μέσσον* Pap. μ (*supr.* η) Bar. Mor. 879. *ἐπεκρέμασεν* PR.
λίαςσεν Ar. D : *λίαςσεν* Mass. : *λίαςσεν* Pap. μ (*om.* by *man.* 2). 880. *ἔπτατο* T.
τῇλε : *ἦδε* Vr. d.

868. The aor. *παρείθη* occurs only rarely (Eur. *Phoen.* 1377 *ἀφείθη*, Herod. vi. 112, vii. 122 *ἀπέιθη*; subj. *ἀνεθῆ* Plato *Pol.* 270 A, etc.). The Epic form should be *παρεῖθη* (for *ἐ-σῆ-θη* cf. *ἔηκα*) or *παρήθη* (with the augment dropped); *εἶθη* is for *ἐ-σέ-θη* with the weak root, whence *ἀφείθη*, *Batr.* 87. But here of course the late form is in place.

870-71. The ancient variants given above testify to the doubts which this couplet has raised. As it stands it can only mean that Meriones 'plucked the bow from Teukros' hand; but he had been long holding an arrow while he (Teukros) was aiming'; i.e. both competitors use the same bow, as all 'put' with the same *σόλος*. So Did., *ὁ μέντοι Ἀρίσταρχος διὰ τῶν ὑπομνημάτων ἐπειγόμενον βούλεται τὸν Μηριόνην ἐκσπάσαι τῆς τοῦ Τεύκρου χειρὸς τὸ τόξον· καὶ γὰρ κοινὸν τῶν ἀγωνιζομένων αὐτὸ εἶναι ὥσπερ τὸν δίσκον*. But the idea seems absurd, the change of subject in *ἴθυνεν* is very harsh, and *ὥς* does not mean *while*. The last difficulty might be met by reading *ἔως* with synizesis, and Voss' *ὥς*

ἴθνοι to a certain extent makes things easier (cf. *ὄφρ' ἴθνοι*, *that he might steer*, ε 255); the absurdity of the general situation is met by nothing short of the Massaliot reading.

875. The description is hopelessly confused. *ὑπὸ πτέρυγος* seems to imply a side shot, in which case it can only have been by a miracle that the arrow fell at Meriones' feet; if the bird was directly overhead it is equally miraculous that she should have been able to fly to the mast 'far away' (853, 880) after letting the arrow through. Virgil allows the bird to die outright. For *τῇ* *there* (beneath the clouds) a few mss. have *τῇν* which is equally good.

876. *ἐπὶ*, Nauck *ἐνί*, the usual and appropriate word.

879. *λίαςσεν*, *drooped*; elsewhere of wounded warriors, O 543, etc.

880. *αὐτοῦ*, either *it*, the mast—though how a dying bird on the top of a mast can drop 'far' from it the poet does not trouble to think—or *him*, Meriones. Perhaps the latter is a little more probable.

ἂν δ' ἄρα Μηριόνης πελέκεας δέκα πάντας ἄειρε,
Τεῦκρος δ' ἡμιπέλεκκα φέρειν κοίλας ἐπὶ νῆας.

αὐτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον ἔγχος,
καδ δὲ λέβητ' ἄπυρον, βοὸς ἄξιον, ἀνθεμόεντα 885

θήκ' ἐς ἀγῶνα φέρων· καί ῥ' ἥμονες ἄνδρες ἀνέσταν·

ἂν μὲν ἄρ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων.

ἂν δ' ἄρα Μηριόνης θεράπων εὖς Ἴδομενῆος.

τοῖσι δὲ καὶ μετέειπε ποδάρκης δῖος Ἀχιλλεύς·

“Ἀτρεΐδη· ἴδμεν γὰρ ὅσον προβέβηκας ἀπάντων, 890

ἦδ' ὅσον δυνάμει τε καὶ ἡμασιν ἔπλευ ἄριστος·

ἀλλὰ σὺ μὲν τόδ' ἄεθλον ἔχων κοίλας ἐπὶ νῆας

ἔρχευ, ἀτὰρ δόρυ Μηριόνην ἥρωϊ πόρωμεν,

εἰ σύ γε σῶι θυμῷ ἐθέλεις· κέλομαι γὰρ ἔγωγε.”

ὥς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων. 895

δῶκε δὲ Μηριόνηι δόρυ χάλκεον· αὐτὰρ ὃ γ' ἥρως

Ταλθυβίῳ κήρυκι δίδου περικαλλές ἄεθλον.

882. ἔν δ' R. | ἄειρας D: αἰελοῦς Pap. μ². 885. ἀνθεμόεντος Pap. μ
(ντος by man. 2). 886. ῥ' ἡμονες: τινὲς ῥήμονες Sch. AT. 890. ἀπάντων:
ἀχαιῶν D. 891. ἡμοσιν Q Vr. d. 894. ἐθέλοισ AGHJLQU: ἐθέλῃ Lips.

884. The spear can hardly be more valuable than the λέβης. So we must suppose that the second prize is mentioned first, against the natural order. This, however, agrees with the fact that Agamemnon receives the λέβης. Jordan suggests with some probability that the spear here mentioned is not a prize, but the weapon with which the competitors are to cast; so that ἔγχος virtually means the *contest* of the spear; it is only given as consolation-prize to Meriones by an afterthought. Still the scene lacks clearness and vivacity, and we might hesitate to rank it with the older games had not the javelin-throwing been expressly foretold (622). There is, however, a certain dignity in the manner in which Agamemnon is recognized without submitting to a contest in which his position would not allow him to be defeated; and Achilles is at least a human being in contrast to the wooden dummies who have occupied the stage since 797.

885. ἀνθεμόεντα, adorned with flowers, as γ 440, ω 275. Flowers and rosettes were always favourite motives of Mykenaeen and archaic decoration. See for instance Helbig *H. E.* 386, with the illustration on p. 358.

886. ὅτι ἡμονες οἱ ἀκοντισταί, ἀπὸ τοῦ ἰέναι. τινὲς δὲ ἀνέγνωσαν ῥήμονες, οἰόμενοι τοὺς ῥήτορας· οὐκ ἔστι δὲ λογιστικὸς ὁ ἀγών, An. This extraordinary reading of course implies καὶ ῥήμασιν for τε καὶ ἡμασιν in 891. Such a contest is entirely alien to the Epic spirit (see on O 284).

892. ἀλλά, yet forbear to display your superiority. We should rather have expected τῷ, therefore take the prize.

894. The indic. ἐθέλεις is here of course the regular tense after πόρωμεν, but the opt. may be defended as not directly assuming Agamemnon's consent, and thus being somewhat more courteous in tone. Compare P 489, where a similar question arises, but the circumstances are inverted, as there it is more courteous to assume the consent.

INTRODUCTION

Ω

THE greater part of this book combines with the extraordinary poetic beauty which places it in the first rank of works of the human imagination, a straightforward simplicity of plan which has exempted it almost entirely from the attacks of critics, so far as internal construction is concerned. There are but few passages which we can reasonably suspect of being later intrusions into the original poem.

The opening is the most important of these. Out of the first 30 lines Aristarchos athetized no less than 14. His severity seems to overshoot the mark; but the objections to 20-21 and 29-30 are absolutely convincing, and the whole idea of the stealing of the body of Hector by Hermes may probably be a later conception. It introduces some confusion of motive wherever it occurs, and all the lines in which it is mentioned (24-30, 71-73, 109) can well be spared.

Even when we have cut out 23- (or 24-) 30, it must be admitted that the narrative shews want of clearness; the transition from the description of a single night (4-10) to the continued acts of twelve days (12-18) is not even indicated, and the reference of ἐκ τοῦτο in 31 is as obscure as in the same line in A (493), where the want of precision seemed to give ground for suspecting the preceding passage. The former fault is irreparable; the latter may be cured by adding 31, as an interpolation from A, to the rejected lines.

From 32 to 551 no serious objection, apart from athetesis of a few single lines, has been raised to any passage except 152-58 = 181-87, and as is shewn in the notes the rejection of the repetition 181-87 will suffice to save the original passage.

The sudden change in Achilles' mood in 560, the curious comparison to a lion in 572, and some rather imaginary discrepancies (e.g. between 580 and 588, 597 and 515), have caused doubts as to the following scene; but none of them deserves serious consideration. Aristarchos' athetesis of 614-17 has been generally accepted, but, as is indicated in the notes, on inadequate grounds. The question of the end of the book, however, cannot be so lightly dismissed.

Düntzer considers that all after 676 is a later addition; sleep and peace form a perfect conclusion to the storms of the *Iliad*, and the curt and hurried treatment of what follows is inconsistent with the Epic love of detail. But it is clear that the hearer's expectation to learn of Priam's safe return

requires to be satisfied ; that this should be done in the briefest manner is poetically necessary after the magnificent climax. The other objections made are not such as to demand the condemnation of the scene. Difficulties there certainly are, but we have repeatedly found inequality of treatment in narrative united with poetry too beautiful for suspicion. It is only with regard to the dirges of 725-76 that hesitation is likely to be felt. Heyne was the first to reject them ; Düntzer followed him, finding Hekabe's words "weak and flat," Andromache's only a feeble echo of her lament in X. Few readers will agree with him ; as for Andromache's lament, it has very little indeed in common with X. The gravest question, however, is raised by the *ἐλικοστόν ἔτος* of Helen's lament (765-66). Only two explanations of this seem to be possible ; either the late legend of the Cycle is alluded to, with its double campaign against Troy, or we have a purely mechanical reminiscence of the twenty years of Odysseus' absence from home in τ 222. As there is no justification for ejecting the line, this seems a strong argument for the lateness of the whole of the dirges—such lateness as is hardly to be attributed to the rest of the book.

That the book as a whole is late admits of no doubt. It resembles I, K, and Ψ, in its kinship with the *Odyssey*, but to a greater degree than any of them. Both in tone and in phraseology this relationship is unmistakable. The resemblances in language are pointed out in the notes ; attention may be called particularly to those on 8, 33, 38, 230-31, 320, 323, 339-45, 558, 604, 635-36, 644-47, 673, 759, 765-66, where the identity is one of whole phrases or lines. Among particular words Monro points out the abstract *πρήξις*, *ἀεικελή*, *λύσις*, *γονή*, *ἐξέσῃ*, and words such as *ἀνάρσιος*, *αἰσυρνητήρ*, *τετράκυκλος*, *θυοσκοός*, *πείρις*, *φωριαμός*, *φασείμβροτος*, *ἐύσκοπος*, *πανδαμάτωρ*, *ἀγαπάω*, with others.

The resemblance to the *Odyssey* is not merely linguistic. The mythology too is late ; Hermes appears as the messenger of the gods instead of Iris of the *Iliad* ; the Moirai of 49 are a later conception ; the Niobe-myth is Asianic. The whole description of the hut, or rather palace, of Achilles is inconsistent with the rest of the *Iliad* with the single exception of I.

To that book indeed, as Prof. Jebb has pointed out, there is a distinct resemblance (*Homer*, p. 162). Both shew a tendency to the dramatic rather than to the strictly Epic presentation of scenes ; in both the poet's strength lies in his speeches rather than in his story. To this peculiarity we may ascribe the want of clearness and crispness in narration, marking both the beginning and end of Ω, as well as the beginning of Ψ, which may well be by the same hand—a hand which may have had no small share in the *Odyssey* as well. The ninth book is the climax of rhetorical poetry, the twenty-fourth of pathetic—both marks of advance from the stern restraint of the Epic style, and both heralding the decadence in this as they do in other arts. If in the *Mênis* we have the Aischylos, in this last book we have at once the Sophokles and Euripides of the Epos.

ΙΛΙΑΔΟΣ Ω

Ἕκτορος λύτρα.

λύτο δ' ἀγών, λαοὶ δὲ θαῶς ἐπὶ νῆας ἕκαστοι
 ἐσκίδναντ' ἰέναι. τοὶ μὲν δόρποιο μέδοντο
 ὕπνου τε γλυκεροῦ ταρπήμεναι· αὐτὰρ Ἀχιλλεὺς
 κλαῖε φίλου ἐτάρου μεμνημένος, οὐδέ μιν ὕπνος
 ἦρει πανδαμάτωρ, ἀλλ' ἐστρέφετ' ἔνθα καὶ ἔνθα
 Πατρόκλου ποθέων ἀνδροτῆτά τε καὶ μένος ἦν,
 ἦδ' ὅποσα πολύπευσε σὺν αὐτῷ καὶ πάθεν ἄλγεα,
 ἀνδρῶν τε πτολέμους ἄλεγεινά τε κύματα πείρων·

2. μὲν: δὲ QU. 3. γλυκεροῖο ταρπήμεναι J. 4. μιν: μὲν P: κεν I.
 6-9 ἄθ. Aph. Ar. 6. ἀδρoτῆτα II Par. b¹: ἀδρoτῆτα QU (p. ras.). τε om. Q¹U:
 γε Bar. 7. πολύπευε Harl. a, Mosc. 2. ἄλγη Par. h: ἔργα αἱ δημῳδαί Did.
 8. πολέμους CDJPR¹T Harl. a, β ἄλγεινά QRS Harl. a. πείρων: περνῶν P.

1. The \bar{u} of **λύτο** appears to be due solely to the license of the first arsis; see App. D, c 1; we have **λύμην** with \bar{u} in Φ 80. **ἀλλύεσκεν** (β 105, 109) has \bar{u} through metrical necessity. Heyne conj. **θοῶν ἐπὶ νῆα ἕκαστος** to save the F of **ἕκαστος** (as T 277, Ψ 3). But if **αὐτὰρ Ἀχιλλεὺς** (β) originally followed on Ψ 257, as has been reasonably suggested, the first three lines will belong to the **ἄθλα**, where a neglect of F is less surprising.

3. **ταρπήμεναι**, expegetie, *took thought of food and sleep, to have their fill thereof*.

6-9. ἀθετοῦνται στίχοι δ', ὅτι εὐτελεῖς εἰσίν, ἀρθέντων δὲ αὐτῶν καὶ ἐμφαντικώτερον δηλοῦται ἡ τοῦ Ἀχιλλέως λύπη. . . καὶ οὐδέποτε ἀνδροτῆτα εἶρηκε τὴν ἀνδρείαν, ἀλλ' ἡνρορῆν (see note on II 857). ἔχει δὲ καὶ τὸ δυνεξείληπτον (? the meaning evidently is *awkwardness*) "τῶν μνησκόμενος". καὶ γὰρ ἄνω εἶρηκεν "ἐτάρου μεμνημένος." προηθετοῦντο δὲ καὶ παρ' Ἀριστοφάνει, An. This makes a strong

but hardly decisive case; 8 is Odyssean (θ 183, ν 264), and so is the verb **πολύπευεν** (exc. Ξ 86); but this is consistent with the general character of the book. The rare synizesis of **ἄλγεα** may indicate that the phrase is actually borrowed without correction from ν 263, where **ἄλγεα** is a dactyl; but we can of course adopt the old variant **ἔργα**. The allusion to the hardships of the sea evidently belongs to the *Od.* rather than the *Il.*

7. **ὅποσα** with **ποθέων** by a slight zeugma, *thinking with yearning*; the slighter because **μεμνημένος** dominates the passage. For the scansion cf. μ 396 **ὀπταλέα τε καὶ ὤμά**. The ictus in the caesura is explanation enough, but see note on Σ 4. **ὅπόσ' ἐκτολύπεισεν** Barnes, after *Scul. Herc.* 44 **πόνον ἐκτολυπέισας**, needlessly.

8. **πείρων**, *cleaving*; this may be taken with **πτολέμους** by zeugma, as θ 183; but the preceding **πολύπεισε** suggests rather that both **πτολέμους** and **κύματα**

τῶν μιμνησκόμενος θαλερὸν κατὰ δάκρυνον εἶβεν,
 ἄλλοτ' ἐπὶ πλευρὰς κατακείμενος, ἄλλοτε δ' αὖτε 10
 ὕπτιος, ἄλλοτε δὲ πρηγνής· τοτὲ δ' ὀρθὸς ἀναστὰς
 δινεύεσκ' ἀλύων παρὰ θῖν' ἁλός. οὐδέ μιν ἡὼς
 φαινομένη λήθεσκεν ὑπεῖρ ἄλα τ' ἡΐονας τε,
 ἀλλ' ὃ γ' ἐπεὶ ζεύξειεν ὑφ' ἄρμασιν ὠκέας ἵππους,
 "Ἐκτορα δ' ἔλκεσθαι δησάσκετο δίφρου ὀπισθε, 15
 τρὶς δ' ἐρύσας περὶ σῆμα Μενoitιάδαο θανόντος
 αὐτὶς ἐνὶ κλισίῃ παυέσκετο, τὸν δὲ τ' ἔασκεν
 ἐν κόνι ἐκτανύσας προπρηγνέα. τοῖο δ' Ἀπόλλων
 πᾶσαν ἀεικείην ἄπεχε χροῖ, φῶτ' ἐλαίρων
 καὶ τεθνηότα περ· περὶ δ' αἰγίδι πάντα κάλυπτε 20
 χρυσεῖνι, ἵνα μὴ μιν ἀποδρῦφοι ἑλκυστάζων.

10. πλευρὰ T. 11. δὲ om. D: δὴ A Syr.: δ' αὖ Vr. d. || τοτὲ: ποτὲ R.
 12. δινεύεσκ' S. || πλωῖζοντ' ἁλύοντ' ἐπὶ εἴν' ἁλός ἀντυγέτοιο Plat. Rep. iii. 388 A
 (Plato does not quote verbally, and adapts 10-12 to the grammar of his whole
 sentence; but πλωῖζοντα seems to indicate a variant). 14. ἄλλ' ὅτ' ἐπιζεύσειεν
 Vr. (b?): ἀλλά τ' ἐπιζεύσειεν D: αλλογεπιζεύσειεν Syr. (T¹ seems to have had
 ἄλλ' ὅτ' or ἄλλοτ' ἐπὶ ζεύσειεν). || ἄρματος Q. 17. αὖθις C. || τὸν δὲ τ'
 Syr.: τὸν δὲ, ἔασκεν R: τόνδε δ' Ω: τινὲς δὲ <τὸν δὲ> θέασκεν ἀντὶ τοῦ
 ἐδέσμευεν Sch. T. 18. κονίη(i) DPR. .. τανύσας P. 20-21 ἀθ. Ar. 20.
 ΤΕΘΝΗΟΤΑ (A sup.) JPRSU Vr. d A, Mosc. 2: ΤΕΘΝΗΟΤΑ (-ΩΤΑ) Ω. || αἰγίδα Ar. T¹
 (and sup.) Par. e j¹. || καλύπτει S: καλύπτων P: ἐν ἄλλωι κάλυψε A. 21.
 χρυσεῖν Ar. (T sup.) Par. e (j sup.): χρυσεῖν Pap. μ (man. 2). || ἑλκυστάζων J.

are co-ordinate with ὅποσα, as πόλεμον πολυτεύειν is a favourite Odyssean phrase. *πείρων* will then be added as by an afterthought, to avoid the awkwardness of the zeugma πολυτεύειν κύματα, so that *καὶ πάθεν ἄλγεα* is parenthetical.

12. Up to this point the description of Achilles' grief would seem to refer to a particular night. The five iterative verbs in -σκω within six lines shew that it really belongs to a period of several days; and this agrees with the twelve days of 31, cf. 107. This is evidently awkward; it cannot however be remedied without great violence, and must be reckoned among the weaknesses of the whole opening passage.

13. See note on Ψ 227.

15. The apodosis begins with this line, cf. B 188 ὅν τινα μὲν . . κιχήν, τὸν δ' . . ἐρητύσασκε. It might seem better to expunge δ' in the next line on account of the F of *Φερύσας*, and make the apodosis begin there, as Nauck seems to propose; but *δησάσκετο* is hardly possible after *ζεύξειεν*, even if *ἐπεὶ* . . *δησάσκετο* in itself be admissible; nor

can I find any instance of an iterative in -σκω in a dependent relative clause, the regular use of the form being in principal clauses only. *ἐπεὶ ζεύσειεν*, after he had yoked: the opt. is iterative as in β 105 νύκτας δ' ἀλλύεσκεν ἐπὶ ἡν δαῖδας παραβέιτο: compare Θ 270 with note, the only other instance of this iterative opt. with *ἐπεὶ* in H. See H.G. § 309. For the dragging see note on X 396.

17. τὸν δὲ τ' with its meaningless *τε* has little authority, and *τόνδε δ'* is intolerable. Both are makeshifts arising from τὸν δ' ἔασκεν (P. Knight). The open form has been forgotten as in almost all instances of the verb. So in E 802, T 408, χ 427 we should read *ἔασκον* for *εἰασκον*. See note on B 165.

19. For the constr. *ἀπέχειν τί τινα* cf. υ 263 *κερτομίας τοι ἀφέξω*. It is the same which is often found with *ἀμύνειν*. *τοῖο* is gen. after *χροῖ*.

20-21 *ἀθετοῦνται*, on the following grounds: (1) they are not necessary; (2) contact with a corpse is incongruous with the sanctity of the aegis; (3) the aegis

ὥς ὁ μὲν Ἑκτορα δῖον ἀείκιζεν μενεαίνων·
 τὸν δ' ἐλεαίρεσκον μάκαρες θεοὶ εἰσορόωντες,
 κλέψαι δ' ὀτρύνεσκον εὐσκοπον ἀργεῖφόντην.
 ἔνθ' ἄλλοις μὲν πᾶσιν ἐήνδανεν, οὐδέ ποθ' Ἥρην
 οὐδὲ Ποσειδάων' οὐδὲ γλαυκῶπιδι κούρηι,
 ἀλλ' ἔχον, ὥς σφιν πρῶτον ἀπήχθετο Ἴλιος ἱρή
 καὶ Πρίαμος καὶ λαὸς Ἀλεξάνδρου ἔνεκ' αὐτῆς,
 ὃς νείκεσσε θεάς, ὅτε οἱ μέσσανλον ἴκοντο,
 τὴν δ' ἡμνησ' ἢ οἱ πόρε μαχλοσύνην ἀλεγεινὴν.

24 *om.* U^t || κλέψαι δ': *λέναι D.* || ὠτρύνεσκον S. || εὐπλοκον R^t. 25-30
ab. Ar. (see below). 25. ἐφῆνδανεν D. 26 *om.* U^t || ποσειδάωνι (A *supr.*)
DPT Harl. a. 28. ἄτης: ἀρχῆς Pap. μ (*man.* 2) Vg. A "Vat. 16," ἐν ἄλλωι A.
 30. κῖνες(ς) CD Mosc. 2. | παρ' Ἀριστοφάνει καὶ τισι τῶν πολιτικῶν ἢ οἱ
 κεχαρισμένα δῶρ' ὀνόμηνεν Did. || ἀλεγεινὴν: ἐρατεινὴν Pap. c.

is not a skin, but a shield which could not be wrapped round the body when dragged; (4) the aegis belongs to Zeus, not to Apollo; (5) a different means of preserving the body is given in Ψ 185-91. These reasons are amply sufficient to justify rejection, but (3) is not valid; the aegis is a λαισήϊον of skin in H., see note on B 447. The passage seems to be ancient enough to have served as a model to Ψ 186 ff., where see note. For αἰγίδι χρυσεῖνι Ar. read αἰγίδα χρυσεῖν, for which Did. compares τοῖον τοι ἐγὼ νέφος ἀμφικαλύψω Ξ 343. This would require παντὶ for πάντα. ἀποδρύφοι, see Ψ 187.

23-30. ἀπὸ τούτου ὁκτὼ ἀθετοῦσι, καὶ τοὺς μὲν ἐξ οὐκ ἀλόγως . . οἱ ἐπτά οὖν δέοντως ἀθετοῦνται, ὡς Ἀρίσταρχος, Schol. T. Acc. to An., Ar. athetized six lines only, 25-30, and these only have the obelos in A, though the schol. on 109 (q.v.) seems to indicate that he also condemned 24. His grounds were γέλοιον τὸ "οὐδέ ποθ' Ἥρην κτλ." *τίνας μὲν γὰρ ἔτι ἐλείποντο τῶν τριῶν σεμνότεροι μετὰ τὸν Δία τῶν μὴ συνευδοκούντων; τὴν τε περὶ τοῦ κάλλους κρίσιν οὐκ οἶδεν· πολλὰ γὰρ ἂν ἐμνήσθη· καὶ τὸ νείκεσσε οὐκ ἔστι κρίναι ἀλλ' ἐπιπλήξαι ἢ διαφέρεισθαι . . καὶ ἡ μαχλοσύνη κοινὸς ἐστὶ γυναικὸς μανία· δέδωκε δ' αὐτῷ οὐ ταύτην, ἀλλὰ τὴν καλλίστην τῶν τότε Ἑλένην.* Ἡσιόδειος δ' ἐστὶν ἡ λέξις· ἐκεῖνος γὰρ πρῶτος ἐχρήσατο ἐπὶ τῶν Πηλοῖτον θυγατέρων (fr. 53 Rzsch, *εἵνεκα μαχλοσύνης στιγερῆς τέρεν ὤλεσαν ἄνθος*). This is perfectly decisive against 29-30, which are thoroughly un-Homeric. The case is less strong against the stealing in 24,

for though Hermes is not known to H. as the thievish god, yet his employment as messenger later on shews a different conception from that of the rest of the *Iliad* (see Introd.). If 24 be kept, 25-28 are not worth expunging.

24. εὐσκοπον, *aiming well* (or simply *sharp-sighted*), used also in 109 and twice in *Od.* of Hermes, once with *ιοχέαιρα*, λ 198.

25. ἐήνδανεν (also γ 143), probably a mere corruption of ἐάνδανεν for ἐφάνδανεν on the analogy of the later ἦνδανεν (*H. G.* § 67, n. 2), like ἐωινοχόει Δ 3. Compare also the Attic ἐώρων etc. ἐάνδανε is actually found in the MSS. of Herodotus, ix. 5, 19. For ἐνθ' ἄλλοις Nauck conj. ἄλλοισιν, to avoid the short form.

27. ἔχον, *persisted*; cf. M 433.

28. ἄτης, a late form for ἀφάτης. We should be justified in adopting the variant ἀρχῆς, were we sure of the antiquity of the line, see notes on Γ 100, Ζ 356.

29. Compare κ 435 ὥσπερ Κύκλωψ ἔρξ', ὅτε οἱ μέσσανλον ἴκοντο ἡμέτεροι ἔταροι. The phrase seems more in keeping there. What νείκεσσε means it is not easy to guess; no recognized use of the word seems to suit. Apparently the author must have had some such idea as *humiliated* (Hera and Athena). See An. as quoted on 23-30.

30. παρ' Ἀριστοφάνει καὶ τισι τῶν πολιτικῶν "ἢ οἱ κεχαρισμένα δῶρ' ὀνόμηνεν," Did. This looks like a conjecture to obviate the difficulty about *μαχλοσύνην*, but it leaves the other serious objections untouched (see An. on 23-30). *μαχλο-*

ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένετ' ἡώς,
καὶ τότ' ἄρ' ἀθανάτοισι μετηύδα Φοῖβος Ἀπόλλων·
"σχέτλιοί ἐστε, θεοί, δηλήμονες· οὐ νύ ποθ' ὑμῖν
ἔκτωρ μῆρι' ἔκκε βοῶν αἰγῶν τε τελείων;
τὸν νῦν οὐκ ἔτλητε νέκυν περ ἔοντα σαῶσαι,
ἦι τ' ἀλόχῳ ἰδέειν καὶ μητέρι καὶ τέκεϊ ὦι
καὶ πατέρι Πριάμῳ λαοῖσί τε, τοί κέ μιν ὦκα
ἐν πυρὶ κῆαιεν καὶ ἐπὶ κτέρεα κτερίσαιεν.
ἀλλ' ὁλοῶι Ἀχιλλῆϊ, θεοί, βούλεσθ' ἐπαρήγειν,
ὦι οὐτ' ἄρ φρένες εἰσὶν ἐναίσιμοι οὔτε νόημα
γναμπτὸν ἐνὶ στήθεσσι, λέων δ' ὥς ἄγρια οἶδεν,
ὅς τ' ἐπεὶ ἄρ μεγάλην τε βίην καὶ ἀγήνορι θυμῷ

35

40

33. **ΔΗΛΗΜΟΝΕΣ** Q. || **οὔ ΝΥ**: οὐδὲ Λ (γρ. οὔ ΝΥ) QU Vr. d. | **ποθ'**: καὶ Par. μ².
35. **Τὸν**: τῷ(ι) GPQ Vr. d, Mosc. 2: τοῦ U. 37. **τοί Κέ**: οἵ τε Vr. d. 38.
κῆσαιεν Lips. || **κτερίσαιεν** DS Harl. a b, Par. a c e f g h j, and ap. Sch. AT:
κτερεΐσαιεν R: **κτερεΐσαιεν** Q. 40. **ὦι**: τῷ J. || **οὐτ' ἄρ**: οὔτε P Vr. A.
41. **ΓΝΑΠΤὸν** JPR. || **εἶδεν** Lips.

ΚΥΝΗ itself is meaningless here; the use of the word is definite enough, as will be seen from the Lexica. μάχλος "Aἰσχ. Supp. 635 is the only passage which would form any support for such a translation as *vouchsafed him wanton pride*.

31 = A 493. Here, as there, the point of time counted from is obscure; it must be Hector's death, though this has not been directly alluded to. Three days are allowed for the funeral of Patroklos, and nine more for the disputes in heaven (107).

33. **ΔΗΛΗΜΟΝΕΣ**, φθαρτικοί, Schol.; else only thrice in *Od.*, in the phrase "Ἐχέον βασιλῆα βροτῶν δηλήμονα πάντων. In ε 118 we have *σχέτλιοί ἐστε, θεοί, ζηλήμονες ἔξοχα πάντων*, with the inadmissible variant *δηλήμονες*. It is not easy to say whether either passage is imitated from the other.

35. **οὐκ ἔτλητε**, 'you cannot make up your minds.'

38. This line contains the only two cases in II. of the 3rd pl. opt. in -αιεν instead of -ειαν, see Curtius *Vb.* ii. 268, G. Meyer *Gr.* § 587. But *κτερίσαιεν* is implied as a variant by Did., οὕτως διὰ τοῦ α ἢ παραλήγουσα, *κτερίσαιεν*, and Schol. T remarks that it is "Ομηρικώτερον. Ar. probably read *τίσαιεν* in A 42. An. says *ὅτι οὐ μόνον οἱ ἐπὶ ξένης τελευτῶντες ἐκαίοντο ἀλλὰ καὶ οἱ ἐπὶ τῆς ἰδίας πατρίδος*. It had evidently been proposed to ex-

plain by the emergencies of war the difference between heroic and historical funeral rites. The phrase **κτέρεα κτερίσαι** or *κτερεΐσαι* is elsewhere purely Odyssean. *κτέρας* occurs twice (K 216, Ω 235) in the sense of a special possession. The plural, except in this phrase, is found only in ε 311 τῷ κ' ἔλαχον *κτερέων*, evidently = *funeral rites*. The link between the two is no doubt to be found in the custom of laying the dead man's favourite possessions in his grave, or burning them on his pyre. *κτέρεα* thus passed from the sense of *possessions* to that of *funeral rites*, and thus generated the verbs *κτερίζω* (A 455 etc.) = *give a funeral*, and *κτερεΐζειν*, which occurs mainly in the *figural etymologia* (also Ψ 646, Ω 657).

41. **ΓΝΑΠΤὸν**, cf. *ἐπιγνάμπτε νόον* I 514; and *στρεπταὶ φρένες* O 203.

42. The anacoluthon is surprising, the two relatives **ὅς** and **ἐπεὶ** having only one principal verb between them. We have similar but less violent cases in Θ 230 *ἀς ὅπ' ἐν Λήμνῳ ἡγοράσθε*, and in P 658, where see note. But there, as is pointed out, a verb is supplied for *ὅς* after all in 664, the original construction having only been interrupted by the internal growth of the description. Here we must supply *ἀγρια οἶδεν* from the preceding line—an unnatural artifice. Probably 42-5 are all interpolated. The last line undoubtedly is; 42-3 have

εἷξας εἰς' ἐπὶ μῆλα βροτῶν, ἵνα δαῖτα λάβησι·
 ὥς Ἀχιλεὺς ἔλεον μὲν ἀπώλεσεν, οὐδὲ οἱ αἰδῶς
 γίνεται, ἢ τ' ἄνδρας μέγα σίνεται ἡδ' ὀνίνησι. 45
 μέλλει μὲν πού τις καὶ φίλτερον ἄλλον ὀλέσσαι.
 ἢ ἐ κασίγνητον ὁμογάστριον ἢ καὶ υἷον·
 ἀλλ' ἦτοι κλαύσας καὶ ὀδυράμενος μεθέηκε·
 τλήτον γὰρ μοῖραι θυμὸν θέσαν ἀνθρώποισιν.
 αὐτὰρ ὃ γ' ἔκτορα δῖον, ἐπεὶ φίλον ἦτορ ἀπηύρα, 50
 ἵππων ἐξάπτων περὶ σῆμ' ἐτάριοιο φίλοιο
 ἔλκει· οὐ μὴν οἱ τό γε κάλλιον οὐδέ τ' ἄμεινον·

43. εἷξας: μήποτε διὰ τοῦ η ἐγγράπτο εἷξης? Nik.: ἀντὶ τοῦ εἷξας γραπτέον εἷξης? Sch. T. || βοτῶν Q. 45 ἀθ. Ar. γίγνεται P. || ἄνδρα C. 46. μέν: γάρ GQ Vr. d. || μέν που: γάρ που μέν Vr. b, Mosc. 2. 48. ὀδυρόμενος JRTU Pap. μ, Harl. a b (-ώμ-) d, Par. a b c d e f g h j. 52. οἱ: οὐ S.

all the appearance of an imitation of the simile in P by a late hand who regarded the *ἐπεὶ* as 'redundant' on the apparent analogy of the *ὅτε* in the familiar *ὡς ὅτε*. If, as Athenaios states, Ar. held that *ἐπὶ μύων ἀνθρώπων δαῖτας λέγει ὁ ποιητής*, *ἐπὶ δὲ θηρίων οὐκέτι* (see on A 5), he must have obelized this couplet, though the scholia give no hint of it; it is impossible to believe that he took *βροτῶν δαῖτα* together, as Lehrs would have. (See, however, Ludwig, ii. 88, note.) *βροτῶν* is a strange expression but possible in a god's mouth. Compare οὗτος μὲν Φόβος ἐστὶ βροτῶν on the chest of Kypselos (notes on A 28, 37). The variant *βοτῶν* seems to be an old conj. Nikanor suggests *εἷξῃς* for *εἷξας*, ingeniously but not rightly; the lion's 'yielding to his impulse' cannot be made the subject of a distinct clause as though it were quite separate from his attacking the herds, but is only in place in the subordinate participial construction.

45 ἀθετεῖται, ὅτι ἐκ τῶν Ἡσιόδου (Orr. 318) μετενήκεται ὑπὸ τινος νομίσαντος ελλείπειν τὸν λόγον, An. The decision is obviously right; the line is suitable enough in a gnomic reflexion, but is absolutely senseless here, for Zeus could not reproach Achilles for having none of the *αἰδῶς* which is injurious. The double character of *αἰδῶς* is a sententious commonplace, see Eur. *Hipp.* 385 *αἰδῶς τε· δισσαὶ δ' εἰσὶν· ἢ μὲν οὐ κακῇ, ἢ δ' ἄχθος οἰκῶν*. The idea of *αἰδῶς* is fear of what men may say; this may be *κακῇ*, for it may prevent a man doing what he

knows to be right, as well as keep him from wrong. Plutarch in his essay *περὶ ὀνσωπίας*, where he quotes this line as Homeric (p. 529 D), takes the evil *αἰδῶς* to mean excessive bashfulness.

46. μέλλει ὀλέσσαι, 'is like to have lost,' i.e. *may well have lost*; see Ψ 773.

47. ὁμογάστριον, the closest tie, a brother who is of the same mother as well as the same father, Φ 95. See also notes on Θ 284, Λ 257, O 545.

48. μεθέηκε, *ceases to weep*; we must supply *κλαίειν καὶ ὀδύρεσθαι*, as Ψ 434 *μεθέηκεν ἐλαύνειν*. The verb cannot be joined with the *ἀορ.* participles on the analogy of *παύεσθαι κλαίων*.

49. τλήτον, *tolerant*; the other Homeric cases of the active sense of verbal adjectives in -τος seem to be *ἄκλαυτος* δ 494, *ἀδάκρυτος* A 415, δ 186, ω 61 (*πολύτλητος* λ 38, a passage rejected by Zen. and Ar.); and even these differ, as the verbs *δεδάκρμαι* and *κέκλαμαι* express a state, so that the use of the adj. may be derived from this (see on II 7). To these we may perhaps add *ἐπιεκτόν*, see II 549 and *H. G.* § 246⁷. The use has a suspicious resemblance to the familiar Attic use of such verbals. (Nauck conj. *τλήμονα*, as E 670 *τλήμονα θυμὸν ἔχων*.) Another mark of late origin is the use of the pl. *μοῖραι* found here only. This implies a distinct personification of the Fates, which occurs again in η 197 *Κλῶθες*, and is fully developed in Hesiod (*Theog.* 218, 905). In T 127 the personification of *αἶσα* is half completed—and that is also a late passage.

μὴ ἀγαθῶι περ ἔοντι νεμεσσηθῶμέν οἱ ἡμεῖς·
κωφὴν γὰρ δὴ γαῖαν ἀεικίζει μενεαίνων.”

τὸν δὲ χολωσαμένη προσέφη λευκώλενος Ἥρη·

“εἴη κεν καὶ τοῦτο τεὸν ἔπος, ἀργυρότοξε,
εἰ δὴ ὁμῆν Ἀχιλλῇ καὶ Ἑκτορι θήσετε τιμὴν.

Ἐκτῶρ μὲν θνητός τε γυναῖκά τε θήσατο μαζόν·

αὐτὰρ Ἀχιλλεύς ἐστι θεᾶς γόνος, ἣν ἐγὼ αὐτῇ
θρέψα τε καὶ ἀτίτηλα καὶ ἀνδρὶ πόρον παράκοιτιν

Πηλεί, ὃς περὶ κῆρι φίλος γένετ’ ἀθανάτοισι.

πάντες δ’ ἀντιάσθε, θεοί, γάμου· ἐν δὲ σὺ τοῖσι
δαίνυ’ ἔχων φόρμιγγα, κακῶν ἔταρ’, αἰὲν ἄπιστε.”

τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

“Ἥρη, μὴ δὴ πάμπαν ἀποσκύδμαινε θεοῖσιν·

53 ἀθ. Ar. (? see Ludwich). || ΝΕΜΕΣΣΗΘΕΩΜΕΝ Ar. || οἱ om. Q: οἱ καὶ A.
58. ΜΕΝ: ΜΕΝ γὰρ D: γὰρ Ath. ix. 396. || ΘῆΚΑΤΟ T: ΘΗΨΑΤΟ R. || ΜΑΣΤὸΝ
El. Mag. 24. 45. 59. ΓΟΝΟΣ: τινὲς πάϊς Sch. T. 60. ἀτίταλα Harl. a, Mosc. 2.
62. ἀντιάσασθε Vr. b: ἀντιάτε P. 63. δαίνυς U Mor. 64. τὴν δὲ μέγ’
ὀχόησας τινὲς, Sch. T. 65. ΠΑΜΠΑΝ: πάντα Cramer An. Par. iii. 149. 21.

53. Neither the form ΝΕΜΕΣΣΗΘΕΩΜΕΝ (or -έωμεν) for -ήμεν, nor the position of οἱ in the sentence, nor the neglect of its F, which F*oi* of all words retains most obstinately, can be right. All the difficulties are happily solved by reading μὴ F'(οι) ἀγαθῶι περ ἔοντι νεμεσσηθόμεν ἡμεῖς (-έομεν Bekker, -ήμεν Wackernagel, μὴ F' van L.).

54. ΚΩΦΗΝ ΓΑΪΑΝ, the senseless clay. Compare note on H 99. So Soph. *El.* 244 ὁ μὲν θανὼν γὰρ τε καὶ οὐδὲν ὦν κείσεται τάλας: Eur. *fr.* 537 κατθανὼν δὲ πᾶς ἀνὴρ γῇ καὶ σκία: Epicharmos (?) in Schol. T on X 414 (emended by Cobet), εἰμὶ νεκρός, νεκρός δὲ κόπρος, γῇ δ' ἡ κόπρος ἐστίν· εἰ δ' ἡ γῇ θεός ἐστ', οὐ νεκρός ἀλλὰ θεός. It is of course possible to understand *he outrages the earth* by dragging the body over it; but such a thought is surely not Epic.

56. *Even this thing thou sayest might be so, if indeed ye gods will set like price on Achilles as on Hector.* The idea of placing the son of the woman on the same footing as the son of the goddess implies a *reductio ad absurdum* of Apollo's whole argument. Cf. o 435 εἴη κεν καὶ τοῦτ', εἰ μοι ἐθέλοιτέ γε, κτλ.

58. ΘΗΝΤός, a mere mortal. But the emphasis is on the last part of the line. ΓΥΝΑΪΚΑ . . . ΜΑΖΟΝ, the familiar 'whole-

and-part' figure. The scholiasts make needless trouble, regarding γυναῖκα as an adjectival use of the subst., as in the Attic idioms Ἑλληνα στρατὸν, παρθένος χεῖρ, νεανίας βίος, etc.

60. Thetis, according to the later legend, was patronised by Hera, in reward of her rejection of the amorous advances of Zeus. Her marriage to Peleus is elsewhere ascribed to the gods at large, Σ 85. καί is very rarely left long before a vowel; hence van L. reads καὶ F'. But see 570, 641, β 230, 232, λ 113, 161, μ 140; the license seems to be another link between Ω and Od., the only other case in H. being O 290 (= χ 372) where see note.

62. ἀντιάσασθε with gen. as N 215 and often; the middle occurs here only.

63. Cf. A 603. The argument that Apollo should take the side of Thetis because he was present at her wedding is a delightful piece of feminine logic. The feast itself is mentioned by Pindar *P.* iii. 93, *N.* iv. 65 ff. For δαίνυ'(ο) some edd. adopt the variant δαίνυσ(ο). But the σ is always lost in the secondary tenses (*H. G.* p. 4). See note on Ψ 648-49.

65. ἀποσκύδμαινε, cf. 592; for the force of ἀπο- see note on B 772. The formation of the verb is peculiar, cf. ἐριδμάλειν II 260.

οὐ μὲν γὰρ τιμή γε μὴ ἔσsetαι· ἀλλὰ καὶ Ἴκτωρ
 φίλτατος ἔσκε θεοῖσι βροτῶν οἱ ἐν Ἰλίου εἰσίν·
 ὥς γὰρ ἔμοιγ', ἐπεὶ οὐ τι φίλων ἡμάρτανε δώρων.
 οὐ γάρ μοι ποτε βωμός ἐδεύετο δαιτὸς εἴσης,
 λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς. 70
 ἀλλ' ἦτοι κλέψαι μὲν εἴσομεν—οὐδέ πη ἔστι
 λάθρη Ἀχιλλῆος—θρασὺν Ἴκτορα· ἦ γὰρ οἱ αἰεὶ
 μήτηρ παρμέμβλωκεν ὁμῶς νύκτας τε καὶ ἡμαρ.
 ἀλλ' εἴ τις καλέσειε θεῶν Θέτιν ἄσπον ἐμεῖο,
 ὄφρα τί οἱ εἴπω πυκινὸν ἔπος, ὥς κεν Ἀχιλλεὺς 75
 δώρων ἐκ Πριάμοιο λάχῃ ἀπὸ θ' Ἴκτορα λύσῃ."
 ὥς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα,
 μεσσηγὺς δὲ Σάμου τε καὶ Ἰμβρου παιπαλοέσσης

68. ΤΙ : τε J. 69. βωμός ποτε δεύετο D. 71. κλέψαι μὲν : μὲν κλέψαι
 Vr. d. || εἴσομεν : ἀμύχανον Antim. 71-73 ἀθ. Ar. 72. ἄμεινον γράφειν
 νέκυν Ἴκτορος Sch. T. || ἦ : κατ' ἔνια εὐ Did. : others ἦ. 73. νύκτωρ Vr. d.
 74. εἴ : ἦ Cant. || θέων T : γρ. θέων Sch. AT. ἐμοῖο P Vr. d. 75. οἱ om.
 PQ : τῇ Cant. || πυκινὸν R. 78. κάμοι τε : κάμοιο (A supr.) Vr. d.

66. μία, the same, as T 293, = ὁμή, 57.

67. Heyne omits ἐν to keep the F of *Fi*liu. But the omission is not satisfactory, and we have another neglected F in 72.

68. ὥς γάρ, so he was to me at least. The scholia appear to have read ὥς γάρ ἐμοί γ', as appears to me (in my opinion), perversely turning poetry into prose. ἡμάρτανε δώρων, failed of his gifts, i.e. omitted to render them. The phrase would more naturally be used of the receiver; but we may fairly compare οὐχ ἡμάρτανε μύθων, did not fail of (uttering) words, λ 511. 69-70 = Δ 48-9.

71-3. ἀθετοῦνται στίχοι γ'. ὅτι ψεῦδος περιέχουσιν· οὐ γὰρ διὰ παντὸς συνδιατρίβει αὐτῷ ἡ Θέτις. τὸ δὲ εἴσομεν νῦν ἀντὶ τοῦ παρῶμεν, οἷον μὴδὲ λέγωμεν· ὅπερ ἀγνοήσαντες οἱ περὶ Ἀντίμαχον ἐποίησαν "κλέψαι μὲν ἀμύχανον," An. (and Did.?). The first reason is futile; Thetis, as a goddess who can hear at a distance and come in a moment, may fairly be said always to stand beside her son; the word is similarly used of Aphrodite and Aineias, Δ 11. The use of εἴσομεν with infin. = we will let the stealing be is as ambiguous as the English equivalent; this is hardly a ground for rejection, as the verb is used = let alone with the acc. ἀλλ' ἡ κείνον μὲν εἴσομεν, I 701; θεὸς τὸ

μὲν δώσει τὸ δ' εἴσει ξ 444. The peculiarity lies not in the meaning of the verb, but in the use of the infin. as direct object, as though it were a substantive in the acc. (for which cf. Δ 258), instead of as a complement to an object also expressed. To let be means to permit or to prevent according as the action to which it refers is one which will or will not take place through the inaction of the subject of the verb; the distinction is between the circumstances, not between different meanings in the word itself. More serious objection might be taken to the distance of the verb from its object Ἴκτορα, and to the neglect of F of *Foi*. ὁμῶς νύκτας τε καὶ ἡμαρ, an Odyssean phrase (three times).

72. θρασὺν Ἴκτορα, ἄμεινον γράφειν "νέκυν Ἴκτορος," Sch. T : i.e. offence was taken at the use of *thrasús* of a corpse. But it may be accepted as a rather extreme use of the 'standing' epithet of Hector (see on Θ 89). For νέκυν with gen. see 108.

74. εἴ with opt. expresses a wish, see on K 111. τινὲς τὸ θέων ἐπὶ τοῦ τρέχων ἐξεδέξαντο, μετοχὴν παραλαμβάνοντες, καὶ ἐβάρυναν (θέων)· ἀπίθανον δέ, Herod. Yet von Christ accepts the reading, comparing μετοιχώμενος in K 111, and T 53.

78. See X 12, 33.

ἔνθορε μέλανι πόντῳ· ἐπεστονάχῃσε δὲ λίμνη.
 ἥ δὲ μολυβδαίνῃ ἰκέλη ἐς βυσσὸν ὄρουσεν, 80
 ἥ τε κατ' ἀγραύλοιο βοὸς κέρας ἐμβεβαυία
 ἔρχεται ὠμηστῆσιν ἐπ' ἰχθύσι κῆρα φέρουσα.
 εὔρε δ' ἐνὶ σπῆϊ γλαφυρῷ Θέτιν, ἀμφὶ δέ τ' ἄλλαι
 εἴαθ' ὀμηγερέες ἄλλαι θεαί· ἥ δ' ἐνὶ μέσσης 85
 κλαῖε μόρον οὐ παιδὸς ἀμύμονος, ὅς οἱ ἔμελλε
 φθίσεσθ' ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.
 ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις·
 "ὄρσο, Θέτι· καλέει Ζεὺς ἄφθιτα μῆδεα εἰδώς."
 τὴν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·

79. μέλανι J. || ἐπεστονάχῃσε G: ἐπεστενάχῃσε ARST Harl. a, Vr. d: ἐπεστο-
 νάχῃ(c)ε CJPU Bar.: ἐπεστενάχῃσε HQ: ἐπεστενάχῃσε D Pap. μ. 80. μολιβδαίνῃ(i)
 PQRT. || βυσσὸν DHPQ Vr. A: βυσσὸν S. || ὄρουσεν: ἴκανεν Plato Ion 538 D.
 81. ἐμμεμαυία D Plato l.c., ἐν ἄλλῳ A. 82. ὠμηστῆσι μετ' Plato l.c. || κῆρα:
 ἐναι τῶν κατὰ πόλεις πᾶμα Did.: so Plato l.c. 83. εὔρε δ' ἐν CT. || δέ τ':
 δ' ἄρ A (γρ. δέ τ') C Vr. d: δ' ἔτ' U. 84. μέσσαε GHP. 85. ὅς οἱ: ὅς
 τάχ' Rhianos. 86 ἀθ. Ar. φείσεσθαι R: φρεῖσεσθαι U: φείσεσθαι S. || ἐνὶ PRS.
 88. θέτις Mor.

79. μέλανι for μέλανι seems to be a case of lengthening in a tribrach for the sake of metrical convenience (see App. D, vol. i. p. 592). The epithet when applied to the sea generally has a special significance as indicating the surface rippled before the wind, II 64, Φ 126, Ψ 693, etc. Ancient commentators took it here as a proper name, the Gulf of Kardia, N. of the Thracian Chersonese, being called in later times Μέλας Κόλπος. This is of course absurd. λίμνη, expanse of water, Φ 246.

80. With this remarkable simile compare μ 251 ff. ὡς δ' ὅτ' ἐπὶ προβόλῳ ἀλιεύς . . ἐς πόντον προΐησι βοὸς κέρας ἀγραύλοιο, κτλ. and also II 406 ff. The usual explanation is that a little tube of horn was passed over the line just above the hook, to prevent the fish biting it through (so Ar., and, acc. to Plutarch Mor. 976, Aristotle), and that some molten lead was run into the tube to sink it. This would answer the purpose both of the 'gimp' and 'shot' of modern bottom-fishing. But Haskins in *J. P.* xix. 238 ff. has made it probable that κέρας is an artificial bait made of horn, weighted with lead, and drawn through the water to attract the fish by its glitter. He shews that such baits are common among the South Sea Islanders, no others having been known till the Europeans intro-

duced metal fish-hooks; and they are still in use even in England. This explanation undoubtedly suits the words best. The passage is quoted by Plato Ion 538 D with the variants ἐμμεμαυία and πῆμα (for κῆρα), which are also mentioned by Didymos, the latter on the ground ἀποπον ἐπ' ἰχθύων κῆρα λέγειν, which is absurd. The former is quite as possible, however, as the personification of the eagerness of deadly missiles in Δ 126, Λ 574, Φ 70.

83. σπῆϊ for σπέει, see on Σ 402. τ', Brandreth's F' is certainly right. τε is meaningless here.

84. εἴαθ', Ar. εἴαθ' for ἦσαν, see on O 10.

85. ἐν τῇ κατὰ Ῥιανὸν "ὅς τάχ' ἔμελλεν," Did.; a plausible reading, as the nearness of Achilles' death would add to Thetis' sorrow.

86 ἀθετεῖται, ὅτι περισσὸς ἐστὶ τὸ γὰρ "οἱ" ἐστὶν αὐτῷ καὶ τὸ "ἔμελλεν" ἀντὶ τοῦ ἐώκει συνήθως Ὀμήρῳ. οὐχὶ τῇ Θέτιδι ἔμελλεν ἐν Τροίᾳ φθίσεσθαι, An.; a criticism unworthy of Ar. It is quite impossible to take ὅς οἱ ἔμελλε to mean which was destined for him. 86=II 461.

88. ἄφθιτα μῆδεα εἰδώς, a phrase occurring thrice in Hesiod and *Hymn. Ven.* 43, but not again in H. Compare also *Hymn. Cer.* 321 Δήμητερ, καλέει σε πατήρ Ζεὺς ἄφθιτα εἰδώς.

“τίπτέ με κείνος ἄνωγε μέγας θεός; αἰδέομαι δὲ
 μίσησθ' ἀθανάτοισιν, ἔχω δ' ἄχε' ἄκριτα θυμῶι.
 εἶμι μὲν, οὐδ' ἄλιον ἔπος ἔσσεται, ὅττι κεν εἴπημι.”

ὥς ἄρα φωνήσασα κάλυμ' ἔλε δῖα θεάων
 κνάνεον, τοῦ δ' οὐ τι μελάντερον ἔπλετο ἔσθος.
 βῆ δ' ἰέναι, πρόσθεν δὲ ποδὴνέμος ὠκέα Ἴρις
 ἡγεῖτ'· ἀμφὶ δ' ἄρά σφι λιάζετο κύμα θαλάσσης.
 ἀκτὴν δ' εἰσαναβάσαι ἐς οὐρανὸν αἰχθήτην,
 εὖρον δ' εὐρύοπα Κρονίδην, περὶ δ' ἄλλοι ἅπαντες
 εἶαθ' ὀμηγερέες μάκαρες θεοὶ αἰὲν ἐόντες.
 ἦ δ' ἄρα παρ Διὶ πατρὶ καθέζετο, εἶξε δ' Ἀθήνη.
 Ἥρη δὲ χρύσειον καλὸν δέπας ἐν χειρὶ θήκε
 καὶ ῥ' εὐφρην' ἐπέεσσι· Θέτις δ' ὥρεξε πιοῦσα.
 τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
 “ἦλυθες Οὐλυμπόνδε, θεὰ Θέτι, κηδομένη περ,
 πένθος ἄλαστον ἔχουσα μετὰ φρεσίν· οἶδα καὶ αὐτός·
 ἀλλὰ καὶ ὥς ἐρέω τοῦ σ' εἵνεκα δεῦρο κάλεσσα.
 ἐννήμαρ δὴ νείκος ἐν ἀθανάτοισιν ὄρωρεν
 Ἐκτορος ἀμφὶ νέκυι καὶ Ἀχιλλῆϊ πτολιπόρθωι.”

90. δὲ: γὰρ P. 92. εἴποι G. 97. ἐσαναβάσαι Ar. καὶ αἱ πλείους (Did.) [D].
 98. εὔρεν Vr. A. 99. om. Vr. b. 102. ὥρεξ' ἐπιούσα P. 106. c': γ' D.
 δεῦρ' ἐκάλεσσα R.

91. ἄκριτα, see note on B 246.

92. Cf. β 318 εἶμι μὲν, οὐδ' ἄλλη ὁδὸς ἔσσεται. μὲν is here used like Attic μέντοι and sometimes μὴν, = *however*; it refers adversatively to what precedes, not as usual to what follows. This use is really a case of parataxis; the opposition is not expressed, but the latent sense of it, so to speak, which is suggested by the circumstances, is brought out by the asseverative particle, emphasising an assertion which, by the preceding words, might seem to be negated.

93. κάλυμμα, apparently the καλύπτω of X 406, ε 232, κ 545, and the κρήδεμνον of Ξ 184 (see App. G, § 11). The use of black as a sign of mourning is found only here in H. Compare, however, *Hymn. Cer.* 42 κνάνεον δὲ κάλυμμα κατ' ἀμφοτέρων βάλετ' ὦμων, where the κάλυμμα is apparently identical with the κρήδεμνα of the preceding line. ἔσθος is the generic word. Notice κυάνεον used as identical with μέλαν.

97. Cf. ζ 68. Ἀρίσταρχος “ἐσαναβάσαι” καὶ αἱ πλείους, Did. But the constr. of ἐξ- without a gen. and with

a bare accus. of the *terminus ad quem* is very harsh. In the case of ἐξικόμην (Φθίην δ' ἐξικόμην I 479, θεῶν ἐξίκετο θώκος Θ 439), the ἐξ- has lost its force and the verb means simply *to arrive*. There is no similar use in *Il.*

99. μάκαρες θεοὶ αἰὲν ἐόντες, an Odyssean phrase (four times).

100. Athene sits next Zeus as his favourite daughter; so Pindar (*ap. Schol.* T) πῦρ πνέοντος ἅτε κεραυνοῦ ἀγχιστα δεξιὰν κατὰ χεῖρα πατρὸς ἵζειαι (fr. 123 Bergk, 146 Schröder). Ar. used this line to support his interpretation of Θ 444, q.v.

102. ῥ', Brandreth F', rightly. εὐφρηνε, *cheered her* with kind words. ὥρεξε *held out* the cup to return it.

105. ἄλαστον, see on M 163.

108. Ἐκτορος νέκυι, a constr. found only here in H., except perhaps in P 240, q.v.; νέκυις is elsewhere always in apposition with the dead man's name, for in the old Epic psychology the corpse is not a part or appendage of the man, but the man himself (compare note on αὐτοῦς A 4). νέκυις ἀνδρός is found,

κλέψαι δ' ὀτρύνουσιν ἑύσκοπον ἀργεῖφόντην·
 αὐτὰρ ἐγὼ τόδε κῦδος Ἀχιλλῇ προτιάπτω, 110
 αἰδῶ καὶ φιλότητα τεῖν μετόπισθε φυλάσσων.
 αἶψα μάλ' ἐς στρατὸν ἔλθῃ καὶ νιεί σῶι ἐπίτειλον·
 σκύζεσθαι οἱ εἰπὲ θεούς, ἐμὲ δ' ἔξοχα πάντων
 ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν
 "Ἐκτορ' ἔχει παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσεν, 115
 αἶ κέν πως ἐμέ τε δείσῃ ἀπὸ θ' "Ἐκτορα λύσῃ.
 αὐτὰρ ἐγὼ Πριάμῳ μεγαλήτορι Ἴριν ἐφήσω
 λύσασθαι φίλον υἱὸν ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
 δῶρα δ' Ἀχιλλῇ φερέμεν τά κε θυμὸν ἰήνηι."
 ὥς ἔφατ', οὐδ' ἀπίθησε θεὰ Θέτις ἀργυρόπεζα, 120
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα.
 ἴξεν δ' ἐς κλισίην οὐ νιέος· ἔνθ' ἄρα τὸν γε
 εὖρ' ἀδινὰ στενάχοντα· φίλοι δ' ἄμφ' αὐτὸν ἑταῖροι
 ἐσσυμένως ἐπένοντο καὶ ἐντύνοντο ἄριστον·

109. ὀτρύνουσιν [DGH] Mass. Chia : ὀτρύνεσκον ACJPRQTU Vr. b d, Mosc. 2, Harl. a b d, King's Par. a b c d e f g h j : ὠτρύνεσκον LS. 110. προτιάπτω Zen. (Ar. ?) JR Mor. Vr. A Mosc. 2, Harl. d, Par. a¹ d f j : προτιάψω Harl. b. 112. ἐπίτειλε Q. 115. ὑπέλυσεν R. 116. θ' : δ' P. 119 om. Pap. μ. 121 om. Vr. b. 122. ἔνω' : ἐν δ' CJPRSTU Harl. a, γρ. A. 123. αὐτῷ P. 124. ἐντύνοντ' Vr. d. || ἀρ]ιστα Pap. μ (supr. ON).

however, in Hdt. and Trag.; the use here is probably a sign of developed thought—unless indeed we ought to read Ἐκτορι. The hiatus though allowed after the first foot would be likely to cause the change.

109. See note on 23–30. ὀτρύνεσκον seems to have crept into nearly all mss. from 24. Ar. regarded this line as original and 'the source of the previous interpolation' (ὅτι ἐντεῦθεν γέγονεν ἡ προδιασκευή), which in view of the conflict of authorities indicates that he athetized 24 as well as 25–30. Payne Knight rejects 107–111.

110. τόδε κῦδος, the following solace to his honour, viz. the receipt of gifts in return for the body instead of having to yield it ἀπριάτην ἀνάποιον. The whole of the ninth book shews that it was in the receipt of a *quid pro quo* that the heroic point of honour lay; cf. particularly I 515, 598. κῦδος προσάπτειν is a common phrase in later Greek (e.g. Pind. N. viii. 36, Soph. El. 355 τῷ τεθνηκότι τιμὰς προσάπτειν, and others in Lex.), though not recurring in H.; but cf. ἐπὶ κῦδος ἔθηκεν Ψ 400. Acc. to Did., Zen.

read προτιάπτω, ἵνα ταῦτ' ὑπάρχη τῷ προιάλλω, οἷον δίδωμι, προσπένδω, and so Ar. ἐν τοῖς πρὸς Κωμανόν, which may indicate that he had the text in his editions. There is no support for such a sense of προτιάπτω in H. (cf. A 3) or in all Greek.

111. τεῖν may be either objective or subjective, 'preserving hereafter thy reverence and affection for me' or 'observing mine for thee.' The phrase is based on the familiar αἰδοῖς τε φίλος τε Σ 386, etc.

115. οὐδ' ἀπέλυσεν, did not surrender the body after stripping it, as Hector himself proposed, X 259. There has been no question of actual ransom yet.

116. αἶ κέν πως, in the hope that, an expression of studied courtesy in the mouth of Zeus.

118. ἰόντ', i.e. ἰόντα not ἰόντι, being closely connected with the infin.; hence in 148 followed by οἷον.

124. ἐπένοντο, were busy, cf. δ 624 περὶ δέπνον . . πένοντο. See note on Ψ 159; the use of ἀμφί here in the local sense is little support to the connexion of τάδ' ἀμφί there. ἐντύνοντο ἄριστον mss.,

τοῖσι δ' οἷς λάσιος μέγας ἐν κλισίῃ ἰέρευτο. 125
 ἢ δὲ μάλ' ἄγχ' αὐτοῖο καθέζετο πότνια μήτηρ,
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 "τέκνον ἐμόν, τέο μέχρ' ὀδυρόμενος καὶ ἀχεύων
 σὴν ἔδεαι κραδίην, μεμνημένος οὔτε τι σίτου
 οὔτ' εὐνῆς; ἀγαθὸν δὲ γυναικί περ ἐν φιλότῃ 130
 μίσγεσθ'. οὐ γάρ μοι δηρὸν βέηι, ἀλλὰ τοι ἤδη
 ἄγχ' παρέστηκεν θάνατος καὶ μοῖρα κραταιή.
 ἀλλ' ἐμέθεν ξύνες ὦκα, Διὸς δέ τοι ἄγγελός εἰμι.
 σκύζεσθαί σοί φησι θεοὺς, ἐέ δ' ἔξοχα πάντων
 ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένῃσιν 135
 "Ἔκτορ" ἔχεις παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσας.
 ἀλλ' ἄγε δὴ λῦσον, νεκροῖο δὲ δέξαι ἄποινα."

τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "τῇιδ' εἴη· ὃς ἄποινα φέροι, καὶ νεκρὸν ἄγοιτο,
 ἢ δὴ πρόφρονι θυμῷ Ὀλύμπιος αὐτὸς ἀνώγει." 140

125 *om.* U^t. || κλισίῃς Pap. μ and *ap.* Did. || ἰέρατο P (*supr.* eu). 126.
 παρῆετο Pap. μ. 129. οὐδέ τι AGPRS. 130-32 *ab.* Ar. 130. οὐδ' D.
 ἀγαθόν: καλὸν Vr. A. 137. δεξε Pap. ν¹. 138. τινες τὴν δὲ μέγ' ὀχέσας
 Sch. T. 139. τῇιδ': πᾶ δ' PR¹. || ἐν ἄλλω τῇ εἴη ὃς δῶρα φέροι, A. || φέροι
om. P: φέροι HJ. || ἄροιτο S: ἄροντο Harl. b, Par. a. 140. ἀνώγοι (?) D.

but the α of ἄριστον is always long, and there is no reason to suppose it ever began with a consonant. In π 2 nearly all mss. read ἐντόνοντ'. No doubt the original form is ἐντόνοντ' ἀρίστον, ἀρι- being conn. with ἡέρι-ος and ἡρι, *early*.

125. ἰέρευτο gives us a dilemma. If it is plpf. there is no reduplication (i); if it is imperf., the non-thematic termination is unexplained. A derivative verb in -εύω is the last place where we should expect either irregularity. If again we read ἴρευτο we introduce a rhythm which is decidedly rare. And in any case we want the imperf. rather than plpf., for the use of this tense in the later sense, to mean *had been* slain, is very rare in H. On the whole it seems best to acquiesce in regarding the verb as imperf., assimilated perhaps by false archaism to old forms like στεῦτο etc.

129. Πυθαγόρας παραίνει καρδίαν μὴ ἐσθίειν, Schol. A. Cf. Z 202. θυμὸν ἔδωκ occurs also i 75, κ 143, 379 (the latter passage is very like the present). For οὔτε some of the best mss. have οὐδέ, 'taking no thought *even* for food.' This is Ar.'s reading, rendered necessary by

the fact that he obelized the next three lines on moral grounds. They are perhaps unlike the plain-speaking but never lascivious tone of the old Ἔπος; though it is not easy to say where the line is to be drawn, a not very rigorous moralist may take exception to such advice in a mother's mouth. They are quoted by Aristotle (*Eth.* iii. 13) without offence. Bentley endeavoured to soften, though he did not remove, the moral objection by reading οὔτ' εὐνῆς· οὐ γὰρ δηρὸν, κτλ. This also leaves untouched the suspicion due to the fact that 131-32 seem to be taken from Π 852-53 (q.v.).

131. βέηι for βίε(αι)? See on O 194.

133 = B 26.

134. ἐέ, see on N 495. Καλλίστρατος καὶ Ἀρίσταρχος δασύνουσι τὸ πρῶτον ἐ τῆς ἀντωνυμίας, Herod.; this implies a variant ἐέ, which is very probably right, for thus ἐ-ἑ = ἐ-μέ exactly.

137. The form δέξε(αι) suggested by Pap. ν is perhaps right: see on Z 46.

139. *Thus be it; let him that brings a ransom take the corpse.* ὃς φέροι virtually = εἴ τις φέροι, while ἄγοιτο is concessive, *he may take*. Others take the whole line together, *let him be here*

ὥς οἳ γ' ἐν νηῶν ἀγύρι μῆτηρ τε καὶ υἱὸς
πολλὰ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον.
Ἴριν δ' ὠτρυνε Κρονίδης εἰς Ἴλιον ἱρήν.
“βάσκ' ἴθι, Ἴρι ταχεῖα, λιποῦσ' ἔδος Οὐλύμποιο
ἄγγελιον Πριάμῳ μεγαλήτορι Ἴλιον εἶσω 145
λύσασθαι φίλον υἱὸν ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
δῶρα δ' Ἀχιλλῇ φερέμεν, τά κε θυμὸν ἱήνηι,
οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνήρ.
κῆρύξ τίς οἱ ἔποιτο γεραίτερος, ὅς κ' ἰθύνοι
ἡμιόνους καὶ ἄμαξαν ἐντροχόν, ἥδὲ καὶ αὐτὶς 150
νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς.
μηδέ τί οἱ θάνατος μελέτω φρεσὶ μηδέ τι τάρβος.
τοῖον γάρ οἱ πομπὸν ὀπάσσομεν ἀργεῖφόντην,
ὅς ἄξει εἰὼς κεν ἄγων Ἀχιλλῇ πελάσσει.
αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος, 155
οὗτ' αὐτὸς κτενέει ἀπὸ τ' ἄλλους πάντας ἐρύξει.

148. Οἶον: οἶος *ap. Did.* 149. οἳ: σοι *Pap. v¹.* 150. ἥδὲ: ἥ κε *DT,*
γρ. A: ἥ τε R. || αὐθις CL Lips. 151. τὸν: ὃν *J.* 152. τί οἳ: οἱ *Pap. v.*
153. τοῖος γάρ οἱ πομπὸς ἅμ' ἔσται ἀργεῖφόντης *Q.* 154. ὅς: ὅςς *D: ὃν //*
(supr. c). 156. πάντας: αὐτὸς *Q.*

(=come) who may bring the ransom and take the corpse. This is possible, but the use of τῆιδ' εἶη in this way is rather harsh, even when we compare Ξ 107 νῦν δ' εἴη ὅς . . . ἐνίσποι, and the other passages there quoted. The ancient critics generally took εἶη = ἴθι, let him come; but there is no sufficient authority for this form. Cf. *ιέη* T 209. The same question arises in ξ 496 ἀλλὰ τις εἴη εἰπεῖν Ἀτρεΐδῃ κτλ.

141. ἀγύρι, like κνήστι A 640; but the vowel cannot be resolved here. See on Σ 407. The phrase is the same as νεῶν ἐν ἀγῶνι O 428, etc.

145. Ἴλιον εἶσω, *constr. praegnans*, whether it be taken with λύσασθαι or ἄγγελιον. The latter is best, cf. ὁ 775 μή ποῦ τις ἐπαγγέλλησιν καὶ εἶσω.

148. οὕτως διὰ τοῦ ν οἶον, *Did.*; οἶον δὲ γραπτέον, οὐκ οἶος, *Schol. T.* The old variant οἶος thus attested might be defended by the tendency to revert from the oblique to the direct command, the infin. being taken as an imper. of the 3rd person.

149. ἔποιτο . . . ἰθύνοι concessive opt.:

I permit a herald to go with him to drive.

152: μελέτω, trouble him, cf. K 383 θάρσει, μηδέ τί τοι θάνατος καταθύμιος ἔστω, and P 201.

154. ὅς ἄξει, i.e. ὅς F' ἄξει, cf. 183 ὅς σ' ἄξει. This brilliant discovery was made by Brandreth, and afterwards (apparently independently) by Bekker and Cobet. The correctness of the conjecture when once made is quite obvious. It is especially important as convincingly shewing that F was still, at the time of the composition of a comparatively late portion of the poems, an actual independent and still living sound in the Epic dialect, and that the many other proofs of its existence are not, as has been argued, mere metrical reminiscences of a lost consonant (*H. G.* § 402). There appears to be an actual survival of a written F' = é in an inser. from Metapontum, of which the last line is to be read ὁδὸς δέ F' ἰν (=έν) ἀνθρώποις δόξαν ἔχεν ἀγαθάν (see van L. *Ench.* p. 258). Barnes long ago felt the need of a pronoun and conj. ὅς σφ' ἄξει.

οὔτε γάρ ἐστ' ἄφρων οὔτ' ἄσκοπος οὔτ' ἄλιτῆμων,
ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδίσηται ἀνδρός."

ὥς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα.

Ἰξεν δ' ἐς Πριάμοιο, κίχεν δ' ἐνοπήν τε γόον τε. 160

παῖδες μὲν πατέρ' ἀμφὶ καθήμενοι ἐνδοθεν αὐλῆς

δάκρυσιν εἴματ' ἔφυρον, ὁ δ' ἐν μέσσοισι γεραίος

ἐντυπᾶς ἐν χλαίνῃ κεκαλυμμένος· ἀμφὶ δὲ πολλῇ

κόπρος ἦν κεφαλῇ τε καὶ αὐχένι τοιοῦτον γέροντος,

τὴν ῥα κυλινδόμενος καταμήσατο χερσὶν ἐήισι. 165

θυγατέρες δ' ἀνὰ δώματ' ἰδὲ νυοὶ ὠδύροντο,

τῶν μμνησκόμεναι οἱ δὴ πολέες τε καὶ ἐσθλοὶ

χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες.

στῇ δὲ παρὰ Πριάμον Διὸς ἄγγελος, ἡδὲ προσηύδα

τυτθὸν φθεγξαμένη· τὸν δὲ τρόμος ἔλλαβε γυνῖα. 170

"θάρσει, Δαρδανίδη Πρίαμε, φρεσί, μηδέ τι τάρβει·

οὐ μὲν γάρ τοι ἐγὼ κακὸν ὀσσομένη τόδ' ἰκάνω,

ἀλλ' ἀγαθὰ φρονέουσα· Διὸς δέ τοι ἄγγελός εἰμι,

ὅς σευ ἀνευθεν ἐὼν μέγα κήδεται ἡδ' ἐλεαίρει.

λύσασθαί σ' ἐκέλευσεν Ὀλύμπιος Ἑκτορα δῖον, 175

158. ἐνδυκέως H Lips.: ἐςσυμένως Q.

160. ὃ' ἐς: δὲ D. || κίχεν τ' P.

163. ἐντυπεῖς χλαῖνῃ Par. e. τινὲς γρ. ἢ χλαῖνῃ (Nauck; ἢ χλαῖνῃ ms.), καὶ

ἄμεινον Sch. T. 164. κεφαλῇ (supr. A) . . . αὐχένι (supr. I) T. 165. τη

Par. v¹. || κατεμήσατο PRS Par. μν, Mor. Vr. d: κατεμύσατο G: καταμήσατο H. ||

ἐήισι: φίλησιν Par. e, γρ. A. 170. τὸν: ἐν LP¹. 175. λύσεσθαι (A supr.)

Vr. A. || σε κέλευεν A (ἐκέλευεν Δ^m): σ' ἐκέλευεν T Vr. d, Par. v.

157. Schol. B well remarks that the three adjectives cover the three great causes which lead men into cruelty; stupidity, thoughtlessness and malice. ἄσκοπος, not aiming, i.e. acting on impulse without consideration. Cf. λ 344 ἀπὸ σκοποῦ . . . μεθεῖται. ἄφρων, cf. θ 209 ἄφρων δὴ κείνός γε . . . ὅς τις ξεινοδόκῳ ἔριδα προφέρειται.

158. ἐνδυκέως, cf. note on Ψ 90. The meaning *generously, amicably* is clear, but the der. is uncertain.

163. ἐντυπᾶς· ὅτι ἐν ἰσῶι τῷ ἐντυπάδει, ὥστε διὰ τοῦ ἱματίου τοῦ σώματος τὸν τύπον φαίνεσθαι, An.; and so Ap. Rhod. understood the word (i. 264, ii. 861). Qu. Smyrn. (v. 530) possibly took it to mean *imprinting his outline in the dust* (ἐντυπᾶς ἐν κονίῃσιν), as Düntzer and Dödl. explain. The word is in either case strange both in sense and formation. The primitive sense of τύπος is the *impression of a seal*. Hence

ἐντυπᾶς=*to cut in intaglio*; but how this has any bearing on the sense here it is not easy to see. (It is worth remarking that seals are never mentioned in H., though as we know intaglio cutting was familiar in Greece from the earliest times to the latest, being found abundantly on all Mykenaeen sites. This is a significant warning of the little force of negative evidence in H.)

164. See on X 414.

165. καταμήσατο, see on Σ 34.

170. τυτθόν, lowering the divinely loud voice. As Schol. B remarks, Priam is none the less alarmed, προπεπονθῖα γὰρ ἡ ψυχὴ πᾶν τὸ μέλλον τοῦ παρόντος χεῖρον λογίζεται.

172. ὀσσομένη, see A 105, *with evil presage*. τόδ' ἰκάνω, Ξ 298.

174=B 27 where see note. It is quite in place here.

175-87=146-58 *mutatis mutandis*.

δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν ἰήνηι,
οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἔτω ἀνὴρ.
κῆρύξ τίς τοι ἔποιτο γεραίτερος, ὅς κ' ἰθύνοι
ἡμιόνους καὶ ἅμαξαν ἐύτροχον, ἥδ' ἐ καὶ αὐτὶς
νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς. 180
μηδέ τί τοι θάνατος μελέτω φρεσὶ μηδέ τι τάρβος·
τοῖος γάρ τοι πομπὸς ἅμ' ἔψεται ἀργεῖφόντης,
ὅς σ' ἄξει εἰώς κεν ἄγων Ἀχιλλῆϊ πελάσσει.
αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος,
οὔτ' αὐτὸς κτενέει ἀπὸ τ' ἄλλους πάντας ἐρύξει. 185
οὔτε γάρ ἐστ' ἄφρων οὔτ' ἄσκοπος οὔτ' ἀλιτῆμων,
ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός."
ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις,
αὐτὰρ ὃ γ' υἱᾶς ἅμαξαν ἐύτροχον ἡμιονεῖην
ὀπλίσαι ἠνώγει, πείρινθα δὲ δῆσαι ἐπ' αὐτῆς. 190
αὐτὸς δ' ἐς θάλαμον κατεβήσετο κηῶντα
κέδρινον ὑψόροφον, ὃς γλήνεα πολλὰ κεχάνδει.

177. οἶος G Pap. μ. 178. κ': κεν GQ Vr. d. 179. ἡδ': ἡ κε (A *supr.*)
DT: ἡ τε R: ηε Pap. ν. || καὶ: τέ χ' Q. || αὐθις C. 181. τάρβει Vr. A.
183. σ' om. DHPQ. 185. πάντας om. Q (cf. 156). 189. ὃ γ': οἱ Pap. ν¹.
191. κατεβήκατο DJ Pap. μ: κατεδύσετο P: κατεδύσατο Lips. Vr. A. 192.
ὑψόροφον Ap. Lex. 154. 29. || κεχάνδη C Pap. ν², Harl. a, Mosc. 2 (not Ar.: see
Ludwich): κεκεύθει Mass. (so Sch. A: ἐνιοι Sch. T): κεχ[σ]όνδει Pap. μ.

181-87 seem to be wrongly repeated from above, for Priam is in the sequel evidently ignorant of any such promise; he does not mention it to Hekabe, nor does he recognize his guide when he meets him; Hermes has to tell his name at the last moment. Those who reject these lines (which were first athetized by Payne Knight) deal in the same way with 152-58; but for this there is no justification. For the sake of the audience the poet makes Zeus announce beforehand that Priam will be safe; but that the old man himself should be ignorant of this heightens the heroism of his journey, and holds the sympathy of the hearer while avoiding the suspense and anxiety which do not consort with the Epic style. It may further be noticed that the substance of 152, the only part of 152-58 which needs to be communicated to Priam, is already given in 171. Moreover, a precisely parallel structure occurs in the message of Zeus carried by Thetis; for she only tells Achilles the end at which Zeus is aiming, but does not

repeat 117-19 which tell the means by which it is to be attained—thus bringing about the graphic scene of Achilles' surprise at the appearance of Priam in person. It is far more surprising that 117-19 should not have been interpolated at the end of the speech of Thetis than that 152-58 should have been added to that of Iris.

190. πείρινθα, πλέγμα τὸ ἐπὶ ἀμάξης· τὸ πλινθιον τὸ ἐπιτιθέμενον τῇ ἀμάξει τετράγωνον, Hesych., rightly no doubt. It occurs again in ο 131 as the receptacle on the ear of Peisistratos into which the gifts of Menelaos are placed, and is probably the same as the ὑπερτερῇ in which Nausikaa takes the linen to be washed (§ 70, where, however, see M. and R.; Hayman, App. to *Od.* vol. iii. pp. vii.-xi., Helbig, *H. E.* 145).

191 = Z 288, where see note.

192. κέδρινον evidently continues the thought of κηῶντα, *fragrant with cedar-wood*, the smell of which was regarded as a preservative. γλήνεα, see note on Θ 164. κεχάνδει, not κεχάνδη, was the

ἐς δ' ἄλοχον Ἑκάβην ἐκαλέσσατο φώνησέν τε·
 “δαιμονίη, Διόθεν μοι Ὀλύμπιος ἄγγελος ἦλθε
 λύσασθαι φίλον υἱὸν ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
 δῶρα δ' Ἀχιλλεῖ φερέμεν, τά κε θυμὸν ἰήνηι.
 ἀλλ' ἄγε μοι τόδε εἰπέ, τί τοι φρεσὶν εἴδεται εἶναι;
 αἰνῶς γάρ μ' αὐτόν γε μένος καὶ θυμὸς ἀνώγει
 κεῖσ' ἵεναι ἐπὶ νῆας ἔσω στρατὸν εὐρὺν Ἀχαιῶν.”
 ὥς φάτο, κώκυσεν δὲ γυνὴ καὶ ἀμείβετο μύθῳ·
 “ὦ μοι, πῆμ' δὴ τοι φρένες οἴχονθ', ἧς τὸ πάρος περ
 ἔκλε' ἐπ' ἀνθρώπους ξείνους ἠδ' οἷσιν ἀνάσσεις;
 πῶς ἐθέλεις ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
 ἀνδρὸς ἐς ὀφθαλμοὺς ὅς τοι πολέας τε καὶ ἐσθλοὺς
 υἷας ἐξενάριξε; σιδήρειόν νύ τοι ἦτορ.
 εἰ γάρ σ' αἰρήσει καὶ ἐσώσεται ὀφθαλμοῖσιν,

198. ἄνωγεν Ar. 200. κώλυσεν Bar. Mor. ἀμείβετο: ἀνήρετο Ar.
 μῦθον U¹. 201. οἰχόντ' Pap. μ ν: ὠχόντ' Mosc. 2. αἶς R: ὥς H. || περ:
 γε A sup. 202. ἔκλυ' R¹ Vt. A: ἔκλυε Cant.: ἔκλετ' PR^m. || ἀνάσσεις Pap. μ.
 204. τοι: τις JPS: τι R. 205. τινὲς ἐξήνασε, τῆς ἀρχῆς ἐξέβαλε, Sch. T.
 ὅτι ὑποτάσσουσι στίχον ἀάνατοι ποίησαν ὀλύμπια δώματ' ἔχοντες (οἱ οὐρανὸν
 εὐρὺν ἔχουσιν, T) An. 206. ἐσώσεται Vt. A.

reading of Ar. Analogy, however, requires *κεχόνδει*, cf. *λέλογχα*, *πέπονθα*, *γέγονε*, etc., *H. G.* § 22. 7. This reading is in fact attested by the papyrus here, and is therefore probably original; it had already been conjecturally restored by Fick. The perf. recurs only in Ψ 268, δ 96 *οἶκον κεχανδῶτα πολλὰ καὶ ἐσθλά*.

194. *δαιμονίη* seems to imply pity for Hekabe in view of the blow which is about to fall; see on A 561. The usual tone of remonstrance is quite absent here, unless we may suppose that it is assumed in view of the opposition which Priam is sure of meeting.

200. *ἀμείβετο μύθῳ*, also 424, an Odyssean phrase not recurring in *Il.* Ar. read *ἀνήρετο*.

201. *ἦς τό, ἧσι* Nauck. For *περ* we ought apparently to have *γε*, the particle which is used when the present is contrasted with the past (P 587).

202. *ἔκλε'*, i.e. *ἐκλέο* with hyphaeresis (*H. G.* § 5); so *ἀποαίρεο* A 275, where see note. G. Meyer, *Gr.* § 151, holds that the second *ε* was not really dropped but became a semi-vocalic 'glide.' But the instances are so rare that they must

be regarded with the greatest suspicion. In A 275 Nauck reads *ἀποαίνισο*. In B 202 we can at once write *μυθέε'(αι)*. Here van L. suggests *κλέε'(ο or -αι)*, Fick *κλέε'(ο)*. The long form of the verb is found in act. *κλείω* a 338, p 418, beside *κλέομαι* ν 299 (van L. *Ench.* § 183). There are no other probable instances of this hyphaeresis. The reading of two MSS., *ἐκλυ'*, is worth notice; it would be the regular aor. form, though not elsewhere found. But the sense requires an imperf. For the dat. cf. ν 299 *μήτι τε κλέομαι καὶ κέρδεσιν*, and for *ἐπί* see T 35.

205. The added line given by An. (see above) is a good instance of the class of interpolations designed to supply a needless verb.

206. *αἰρήσει καὶ ἐσώσεται*, *get thee in his power and set eyes on thee*, a perfectly natural and simple expression. It has caused gratuitous offence to commentators, who see in it a *hysteron proteron* (?) and think that *αἰρήσει* cannot be used of one who puts himself in his enemies' power. Hence many of them adopt Bothe's tasteless conj. *ἀθρήσει*, which gives a meaningless tautology or rather anti-climax.

ὦμηστίης καὶ ἄπιστος ἀνὴρ ὃ γε, οὗ σ' ἐλεήσει
οὐδέ τί σ' αἰδέσεται. νῦν δὲ κλαίωμεν ἀνενθευ
ἥμενοι ἐν μεγάρῳ· τῷ δ' ὥς ποθι μοῖρα κραταιῇ
γεινομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκον αὐτῇ, 210
ἀργίποδας κύνας ἄσαι, ἑὼν ἀπάνευθε τοκίων,
ἀνδρὶ πάρα κρατερῶι, τοῦ ἐγὼ μέσον ἦπαρ ἔχοιμι
ἐσθέμεναι προσφῦσα· τότ' ἄντιτα ἔργα γένοιτο
παιδὸς ἐμοῦ· ἐπεὶ οὗ ἐ κακίζόμενόν γε κατέκτα,
ἀλλὰ πρὸ Τρώων καὶ Τρωιάδων βαθυκόλπων 215
ἐσταότ', οὔτε φόβου μεμνημένον οὔτ' ἄλεωρῆς."
τὴν δ' αὖτε προσέειπε γέρων Πρίαμος θεοειδής·
"μή μ' ἐθέλοντ' ἵεναι κατερύκανε, μηδέ μοι αὐτῇ

207. ὃ γε DGQT Pap. ν, Bar. Vr.^d A, Mosc. 2: ὅς γ' R: ὅδε Ω. || c ουκ ελεησει Pap. ν². 209. ποθι: ποτε Pap. ν. 210. γεινομένῳ T Pap. μ (supr. ε). || ἐπέλυσε P. | τεκ]εμ[ητ]ηρ Pap. μ. 211. ἑὼν HJ: εὼν Pap. ν¹, εὼν ν². 213. γέοντο QU. 214. εἰς Pap. ν (supr. μ). || ἐπεὶ οὐ τι αἰ κοναί, Did.: ἐπι ουτι Pap. ν¹. || γε: τε P. 215. πρὸ Ar. Ω: πρὸς DJPQU Pap. μ ν, Vr. d, Par. b c g. 218. κατερύκακε D²PR²SU² Vr. A. || μοι: τι Vr. A.

207. *Ravering and faithless man that he is, he will have no mercy on thee.* The position of ὃ γε shews that ὦμηστίης . . . ὃ γε is an independent clause to which we must supply *ἐστὶ*; the words cannot be taken as the subject either of the preceding protasis or following apodosis, but form a parenthetical explanation. They are clearly not an independent apodosis logically. We might indeed make them form part of the protasis by reading ὅδε for ὃ γε; but this pronoun is used only of a person actually, or to be represented as, in sight. Heyne and Brandreth conj. ὃ δέ σ' οὐκ ἐλεήσει, which has been confirmed since by the reading of Pap. μ. But this is too simple; and the hiatus in the diaeresis though legitimate would not have been introduced if not found originally. It obliges us to put a comma before οὐ, and forbids us to read ὃ δέ, in spite of the analogy of X 123 ὃ δέ μ' οὐκ ἐλεήσει, οὐδέ τί μ' αἰδέσεται. ὦμηστίης is nowhere else used of a human being; we might almost translate *a beast of prey*.

208. *ἄνενθευ, away from him* (Hector), without trying to bring him; or perhaps more simply *away from the rest*, in private.

209. ὥς, *thus*. Monro takes it to be ὡς, *as*, and regards the sentence as unfinished; *as it was fated* (so it has come to pass), but this seems needless.

210. See T 128.

211. ἄσαι is exegetical of ὥς. ἀπρί-ποδας here only for πόδας ἀργούς.

213. So says Beatrice in *Much Ado*, 'I could eat his heart in the marketplace.' Compare Δ 35, with note, and X 347. Those who find in such expressions a proof that Homeric Greece retained traces of cannibalism will of course be prepared to extend the same conclusion to Elizabethan England. προσφῦσα, burying my teeth in it; cf. ὁδᾶξ ἐν χεῖλεσι φύντες α 381. ἄντιτα ἔργα, so ρ 51 (=60) αἰ κε ποθι Ζεὺς ἄντιτα ἔργα τελέσσει, and cf. α 379 αἰ κε ποθι Ζεὺς δώσει παλίντιτα ἔργα γενέσθαι. This shows that we must regard the words as a single phrase, *work of vengeance*. But the addition of παιδὸς ἐμοῦ is awkward: we must explain *then might the work of revenge for my son take place*. This is not entirely satisfactory. Hence Bekker and others reject 214-16; 215 may be borrowed from X 514 (note the variant πρὸς). κακίζόμενον *playing the coward* hardly sounds Homeric, and ἄλεωρῆς *shelter* (=safety) differs somewhat from the use in M 57, O 533. The absence of the lines is on the whole a gain.—Some divide ἀν τιτά, which is very unlikely; *τιτός* does not occur elsewhere in Greek, and ρ 51 is unambiguous. No ἀν is required: cf. T 321.

ὄρνις ἐνὶ μεγάροισι κακὸς πέλεν· οὐδέ με πείσεις.
 εἰ μὲν γάρ τίς μ' ἄλλος ἐπιχθονίων ἐκέλευεν, 220
 ἢ οὐ μάντιές εἰσι θυοσκόοι ἢ ἱερῆες,
 ψεῦδός κεν φαῖμεν καὶ νοσφίζοίμεθα μῶλλον·
 νῦν δ' αὐτὸς γάρ ἄκουσα θεοῦ καὶ ἐσέδρακον ἄντην,
 εἰμι, καὶ οὐχ ἄλιον ἔπος ἔσσεται. εἰ δέ μοι αἶσα
 τεθνύμεναι παρὰ νηυσὶν Ἀχαιῶν χαλκοχιτώνων, 225
 βούλομαι· αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεὺς
 ἀγκὰς ἐλόντ' ἐμὸν υἱόν, ἐπὴν γόου ἔξ ἔρον εἴην."
 ἢ καὶ φωριαμῶν ἐπιθήματα κάλ' ἀνέωιγεν·
 ἔνθεν δώδεκα μὲν περικαλλέας ἔξελε πέπλους,
 δώδεκα δ' ἀπλοῖδας χλαῖνας, τόσσους δὲ τάπητας, 230
 τόσσα δὲ φάρεα λευκά, τόσσους δ' ἐπὶ τοῖσι χιτῶνας,

219. ἔνι: ἐν JU Mose. 2, Par. b. || ἐνίμεγαροῖσι C Pap. μ ν. || κακὴ (A suppr.)
 R Harl. a, Mose. 2. 220. ἐκέλευεν H Q. 221. ἢ οἱ: ἢ εἰ P I G: οἶοι I m (γ):
 οἶοι μᾶλλον δὲ H οἱ Eust. || θυοσκόοι Bar. Mor. 223. θεῶν J. || ἄντην:
 αὐτην Pap. μ (corr. man. 1). 224. ἀλὶν ὁδὸς ap. Eust. || ἄλιος Pap. ν (suppr. n).
 225. χαλκοκιτώνων Pap. ν. 230. 'δῶδεκα διπλοῖδας un. Vindob., Heyne.
 231. λευκά ACHPT Pap. ν, Vr. b, Harl. b, King's Par. a² g: λευκά καλὰ Par. e:
 καλὰ Ω. || κιτῶνας Pap. ν¹.

219. ὄρνις, for the short *ι* see note on M 218. It is well supported here by the fact that the obvious *ἐν* for *ἐνὶ* has found so little acceptance in MSS. For ὄρνις in the sense of *ομεν* cf. M 243 εἰς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης. It is not uncommon in later Greek; a familiar case is the ὄρνις of Pindar *P.* iv. 19 which consisted in the gift of a cloud of earth.

221. The order of the words obliges us to take *θυοσκόοι* with *μάντιες*, not with *ἱερῆες*, as some have done; see note on A 62. The poems do not give us sufficient data to determine more accurately the relations of the two classes. *θυοσκόος* possibly indicates divination from the smoke of incense, as the words cognate to *θύος* imply sweet smell (*τεθυωμένον*, *θυόεις*, etc.). But here again we are left in uncertainty. We may be content to take the line as expressing the two classes of religious advisers, those who counsel from omens, and those who have a general priestly function.

222 = B 81, which is probably borrowed, as Ar. held, from this place; the line suits the general context here far better, in spite of the slight harshness of the change from sing. to plur. (for which see on N 257).

226. βούλομαι, *I would rather have it*

so, a much stronger expression than *ἐθέλω I am willing*.

227. εἴην, 'opt. by attraction,' i.e. the act is regarded as imaginary only. We should express the idea by a conditional, not a temporal particle; 'let Achilles kill me, so I might weep my fill.'

228. ἀνέωιγεν: ἀνέωγεν Brandreth, ἀνέωξεν van L. But see note on 457.

229. πέπλους, usually feminine garments, and therefore presumably for Achilles to give to his women captives. But cf. E 194, where they are coverings for chariots, and 796 below.

230. ἀπλοῖδας, worn single, opposed to the *χλαῖνα διπλῇ* (K 134) or *διπλαξ* (Γ 126, etc.), which was of larger size and was doubled before being put on. Both were outer robes, a sort of plaid. Studniczka (p. 86) considers that the *φάρος* was a particularly luxurious form of the *διπλαξ*, as its use is ascribed only to important persons. It was, moreover, made not of wool, like the *χλαῖνα*, but of the more costly and rarer linen. Hence the adj. *λευκά* which is specially applied to linen fabrics (see App. G, §§ 7, 8). The *τάπητες* appear to answer to our 'blankets,' as they are only used in making beds or couches; I 200, K 156, Ω 645, etc. 230-31 = ω 276-77.

χρυσοῦ δὲ στήσας ἔφερεν δέκα πάντα τάλαντα,
 ἐκ δὲ δὺ αἰθωνας τρίποδας, πίσυρας δὲ λέβητας,
 ἐκ δὲ δέπας περικαλλές, ὃ οἱ Θρήικες πόρον ἄνδρες
 ἐξεσίην ἐλθόντι, μέγα κτέρας· οὐδέ νυ τοῦ περ 235
 φείσατ' ἐνὶ μεγάροις ὁ γέρων, περὶ δ' ἤθελε θυμῷ
 λύσασθαι φίλον υἱόν. ὁ δὲ Τρῶας μὲν ἅπαντας
 αἰθοῦσης ἀπέεργεν ἔπεσσ' αἰσχροῖσιν ἐνίσσων·
 "ἔρρετε, λωβητῆρες ἐλεγχείες· οὐ νυ καὶ ὑμῖν
 οἴκοι ἔνεστι γόος, ὅτι μ' ἦλθετε κηδήσונτες ; 240
 ἢ οὐνεσθ' ὅτι μοι Κρονίδης Ζεὺς ἄλγέ' ἔδωκε,
 παῖδ' ὀλέσαι τὸν ἄριστον ; ἀτὰρ γνώσεσθε καὶ ὕμμες·
 ῥηῖτεροι γὰρ μᾶλλον Ἀχαιοῖσιν δὴ ἔσεσθε

234. ὅ : το Pap. v. 235. ἔΞΕCΙΗΝΘ' Lips. Mosc. 2 and ap. Eust. : ἔΞ ἈCΙΗΣ D.
 236. ἐΝΙΜΜΕΓΑΡΟΙC C (supr. in) Pap. μ v. 238. ἀΝΕΕΡΓΕΝ J Par. b : ἐΠΕΕΡΓΕΝ L :
 ἀΠΕΕΡΓΕΝ ἢ ἀΝΕΕΡΓΕΝ Eust. || ἐΝΙCΠΩΝ S Vr. d (Par. j supr.) : ἐΝΙΠΤΩΝ Eust. (γρ.
 ἐΝΙCΩΝ). 240. ἔΝΕCΤΙ : ἐΠΕCΤΙ Pap. μ : ἐCΤΙ H P Pap. v. || ὅΤΕ T¹ (?) Pap. μ. ||
 ΚΗΘΏCΑΝΤΕC R Pap. μ¹. 241. ἦ Τ' S. || ΟὐΝΕCΘ' : ὀΝΟCΑCΘ' Ar. T : ὀΝΟCΕCΘ'
 Pap. v² : ΟὐΝΟC Pap. μ : ΟὐΝΥCΘΕ J : ΟὐΚ ἴCΘ' P²R. || ὅΤΙ : ΟΤΕ Pap. v¹. || ἔΘΗΚΕ
 (A supr.) Vr. A. 242. ὕΜΜΕ Vr. A.

232 = T 247, whence it is obviously interpolated. It breaks the connexion of the passage, and is quite unsuitable here, as ἔφερεν, though in place where the gifts are being brought out of a hut, is meaningless where the ransom is being chosen from the chests, and remains for the present in the θάλαμος (it is only removed in 275). The weighing, too, is required only where the exact payment of a promised sum is in question.

235. ἔΞΕCΙΗΝ (ἐξεσίην A with Ar.) lit. *a sending*, i.e. an embassy. So φ 20 τῶν ἔνεκ' ἐξεσίην πολλὴν ὁδὸν ἦλθεν Ὀδυσσεύς. κτέρας, *possession*, as K 216 ; else only in plur. of funeral rites. See note on 38.

239. ἐλεγχείες, rather ἐλέγχεα, see on Δ 242.

241. οὐνεσε, the reading of the vulgate, is obviously corrupt. So far as the sense goes it may come either from *ὀνίνημι* or *ὀνομαι*. If we refer it to the former the line will mean *Are ye the gainers that grief has come upon me ;* if to the latter *Do ye make light of it, that, etc.* (Note that *ὀνομαι* always means *scorn, treat with contempt, not blame* as traditionally explained.) Both are possible, but the former is more vigorous and Homeric. To explain the form we must go with Fick to

the old alphabet, and suppose that ΟΝΕCΘΕ, taken to be οὐνεσε, really stood for *ὠνησθε*, the correct aor. form ; cf. ἀπ-ὠνη-το, ὠνη-σο, ὠνή-μενος. This seems satisfactory. Ar. however took the other course and read *ὀνόσασθε*, the regular aor. of *ὀνομαι*. In favour of this are ρ 378 ἢ ὀνοσαι ὅτι τοι βίστον κατέδουσιν, an unmistakably related passage ; φ 427 οὐχ ὥς με μνηστῆρες ἀτιμάζοντες ὀνοται, Ξ 95, P 25 ἥς ἡβης ἀπόνθη' ὅτε μ' ὠνατο, where the two verbs are brought together (see note there). Decision between the two is extremely difficult. On the whole, however, it must be admitted that Ar.'s reading looks like a conjecture ; it is very unlikely that *ὀνόσασθε* would have been corrupted to οὐνεσε, and an explanation on other known grounds deserves the preference. οὐκ ἴσθ' is obviously another ingenious conj. open to the same objections.

242. ὀλέσαι : van L. ὀλέσας, on the ground that the word usually means *destroy* rather than *lose* (φ 216, λ 318, μ 349, etc.). For the pregnant sense of *γνώσεσθε*, *ye shall know what this means*, see Θ 406 ὅφρ' εἶδῃ γλαυκῶπις ὅτ' ἂν ὦι πατρὶ μάχεται, and the passages there quoted. For the constr. of the next line cf. Σ 258.

κείνον τεθνηῶτος ἐναιρέμεν. αὐτὰρ ἔγωγε
πρὶν ἀλαπαζομένην τε πόλιν κεραϊζομένην τε 245
ὀφθαλμοῖσιν ἰδεῖν, βαίην δόμον "Αἰδος εἴσω."

ἦ καὶ σκηπανίῳ δίεπ' ἀνέρας· οἱ δ' ἴσαν ἔξω
σπερχομένοιο γέροντος. ὁ δ' υἷασιν οἴσιν ὁμόκλα,
ναικείων Ἑλενόν τε Πάριον τ' Ἀγάθωνά τε δῖον
Πάμμόνι τ' Ἀντίφονόν τε βοὴν ἀγαθόν τε Πολίτην 250
Δηϊφوبόν τε καὶ Ἰππόθοον καὶ Δῖον ἀγανόν·
ἐννέα τοῖς ὁ γεραίος ὁμοκλήσας ἐκέλευε·

"σπεύσατέ μοι, κακὰ τέκνα, κατηφόνες· αἶθ' ἅμα πάντες
Ἑκτορος ὠφέλετ' ἀντὶ θοῆς ἐπὶ νηυσὶ πεφάσθαι.
ὦ μοι ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱας ἀρίστους 255
Τροίῃ ἐν εὐρείῃ, τῶν δ' οὐ τινὰ φημι λελεῖφθαι,
Μήστορά τ' ἀντίθεον καὶ Τρωΐλον ἵππιοχάρμην
Ἑκτορά θ', ὃς θεὸς ἔσκε μετ' ἀνδράσιν, οὐδὲ ἐώικει
ἀνδρός γε θνητοῦ πάϊς ἔμμεναι, ἀλλὰ θεοῖο·
τοὺς μὲν ἀπώλεσ' Ἀρης, τὰ δ' ἐλέγχεα πάντα λέλειπται,
ψεύσται τ' ὀρχησται τε, χοροῖτυπῆισιν ἄριστοι, 261
ἀρῶν ἦδ' ἐρίφων ἐπιδήμιοι ἀρπακτῆρες.

244. ΤΕΘΝΗΩΤΟΣ A (*supr.* H) CDGQT Pap. v. 247. ἔΞΩ : ΕΙΣΩ Pap. v¹. 248.
υἷΕΙΝ R. 250. ΑΜΦΙΦΟΝΟΝ Pap. v¹ : ΕΥΤΙΦΟΝΟΝ P : ἈΝΤΙΦΟΝ D : ἈΝΤΙΦΩΝΑ Q
(*supr.* ON). 251. ΤΕ om. Pap. v. 252. ΕΚΕΛΕΥΣΕ(Ν) PQRT Pap. v, Ambr. Vr. d.
253. ΚΑΤΗΦΕΕΣ Krates, D. 258. Θ' ὍΣ : ΤΕΟΣ Pap. v¹ : Τ' ΟΣ Pap. v². : ΟΥΔΕ :
ΟΥΤΕ Pap. v¹. 259. ΓΕ : ΤΕ TU Vr. b. : ΘΗΝΤΟΙΟ J. 262. ΑΝΔΡΩΝ L.

247. *δίεπε*, controlled them, brought them into order. Cf. B 207 ὡς ὁ γε κοιρανέων *δίεπε* στρατόν. *ἔπω* implies *managing*, and *δια-* adds the idea *from the midst*, as *ἐφέπει* is to manage from outside.

250. For Polites see B 791. In the next line the scholia point out that we cannot, in the absence of other notice, say whether *δῖον* or *ἀγανόν* is the proper name. Pherekydes however mentioned Dios as son of Priam.

253. *κατηφόνες* Ar. and vulg., though in ω 432 all mss. read *κατηφέες*, with Krates here. This best suits the subst. *κατηφείη* and the verb *κατηφῆσαι*, but as the der. of the word is unknown (see on II 493) we cannot say that the text, which is so strongly supported, is impossible. Ar. regarded the word as a feminine, an intentional sarcasm like Ἀχαιίδες οὐκέτ' Ἀχαιοί. It would rather seem to be an abstract, *my disgraces*, like ἐλέγχεα. Did. οἰονεῖ

κατήφειαι would seem to point to this, though quoted as from Ar.

256. Τροίῃ ἐν εὐρείῃ, an Odyssean phrase (three times). So ἐνὶ Τροίῃ ἐν εὐρείῃ, 774 and three times in *Od.*

257. Mestor appears only here. Troilos is not mentioned again in H., though he is one of the favourite figures of the later cycle and the vase-paintings. An. says, rightly no doubt, ἐκ τοῦ εἰρησθαι ἵππιοχάρμην τὸν Τρωΐλον οἱ νεώτεροι ἐφ' ἵππου διωκόμενον αὐτὸν ἐποίησαν. καὶ οἱ μὲν παῖδα αὐτὸν ὑποτίθενται, Ὅμηρος δὲ διὰ τοῦ ἐπιθέτου τέλειον ἄνδρα ἐμφαίνειν οὐ γὰρ ἄλλος ἵππομαχος λέγεται.

258. These words may be illustrated by K 47–50.

261. ψεύσται, cf. T 107. χοροῖτυπῆισιν ἄριστοι, *heroes of the dance*, 'carpet knights.'

262. The emphatic word is ἐπιδήμιοι, *plunderers of your own folk* instead of the enemy. ἀρῶν ἦδ' ἐρίφων, three times in *Od.*

οὐκ ἂν δὴ μοι ἄμαξαν ἐφοπλίσσαιτε τάχιστα,
ταυτά τε πάντ' ἐπιθείτε, ἵνα πρήσσωμεν ὁδοίον ;"

ὥς ἔφαθ', οἱ δ' ἄρα πατρὸς ὑποδδίσαντες ὁμοκλήν 265

ἐκ μὲν ἄμαξαν ἄειραν εὐτροχον ἡμιονεῖν
καλὴν πρωτοπαγέα, πείρινθα δὲ δῆσαν ἐπ' αὐτῆς,
καδ' ἀπὸ πασσαλόφι ζυγὸν ἥριον ἡμιόνειον,
πύξινον ὀμφαλόεν, ἐν οἰήκεσσιν ἀρηρός,

ἐκ δ' ἔφερον ζυγὸδεσμόν ἅμα ζυγῶι ἐννεάπηχυν. 270

καὶ τὸ μὲν εὖ κατέθηκαν ἐυξέστωι ἐπὶ ῥυμῶι,
πέξῃ ἐπὶ πρώτῃ, ἐπὶ δὲ κρίκον ἔστορι βάλλον,
τρὶς δ' ἐκάτερθεν ἔδησαν ἐπ' ὀμφαλόν, αὐτὰρ ἔπειτα
ἐξείης κατέδησαν, ὑπὸ γλωχίνα δ' ἔκαμψαν.

ἐκ θαλάμου δὲ φέροντες ἐυξέστης ἐπ' ἀπήνης 275

νήεον Ἑκτορέης κεφαλῆς ἀπερείσι' ἄποινα,
ζεύξαν δ' ἡμιόνους κρατερώνυχας ἐντεσιεργούς,
τοὺς ῥά ποτε Πριάμωι Μυσοὶ δόσαν ἀγλαὰ δῶρα.

263. ἐφοπλίσ(ς)ητε CHP and ap. Eust.: ἐφοπλίσσετε D: ἐφωπλίσσετε Pap. v¹ (-αιτε v²). 264. ἐπιθεῖτε HJQ and ap. Eust.: ἐπιτεῖθε Pap. v¹. 265. εφάτ Pap. v. || ὑποδδίσαντες C¹D. 267. πρωτοπαγέα ADHJRPQTU Pap. μ v¹, Harl. a: πρωτοπαγῆ Ω. || θῆσαι Pap. μ (supr. n). 268. ἡμιόνειον T. 269 om. Zen. | ὀμφαλόεντ' DGPSU Vr. A. | ἀρηρότα P (καθαρός ἐν τέλει δάκτυλος L^m). 270. ζυγὸν (Q. || ἐννεάπηχυν CGQ Vr. A. 272. ἔπι: ἐνὶ U. || ἐπὶ: περὶ T. || ἔστορι: γρ. ἔκτορι Sch. DU, *El. Mag.* 333. 25. 274. ἔκαμψαν A (supr. γν) DQTU Harl. a, Mosc. 2: ἔгнаψαν Vr. d A: ἔγλαψαν H (supr. n over λ): ἔгнаμψαν Ω (incl. Pap. v). 275. ἐυξέστωι P (p. ras.) R. 276. νήεον Mosc. 2. 277. ζεύξαν θ' CQ. || ἐντεσιεργάς U: ἐντεσιουργούς GRS Harl. a, Mosc. 2.

263. Cf. § 57 πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσσεις ἀπήνην; The very different tone expressed here by the same construction shews how rash it is to put down certain formulae as 'polite' or 'hesitating' requests; such a connotation belongs to the context rather than the words.

264. The accent of ἐπιθεῖτε is due to the mistaken idea that the form is contracted from ἐπιθείητε, see note on Γ 102. ὁδοῖον as γ 476, ο 47. See H. G. § 149, and compare διαπρήσσουσα κέλευθον A 483 with note.

267. πρωτοπαγέα, see on E 194. περίρινθα, 190.

268-74. For the general explanation of this passage see App. M.

269. It is curious that so good a ms. as P, with its family, should expressly give the variants ὀμφαλόεντ' and ἀρηρότα, with the scholion καθαρός ἐν τέλει δάκτυλος. There were however ancient

grammarians who held that a dactyl could stand in the sixth place. Schol. T on οὗς τέκετο 'Ρέα, O 187, says οἱ δὲ φασὶ δεῖν συστέλλειν ('make the a short'), ἵνα δάκτυλος γίνηται, ὡς τὸ "καὶ πὺξ ἀγαθὸν Πολυδευκέα" (Γ 237), "ἀνδρόμεια κρέα" (ι 347), "ἔσσατο τεύχεα" (H 207). ζυγός is of course found, though not commonly, in later Greek; it is unknown to H. Zen. omitted the line, and Heyne thinks it interpolated, but without obvious grounds.

271. ἐντεσιεργός, *working in harness*, the first part of the compound being locative like ὁρεσίτροφος, and others in H. G. § 124 f. ἐντεα=harness also in Pind. O. xiii. 20 ἱππέοις ἐν ἐντεσσιν. Nauck needlessly conj. ἡνυσιεργούς, from ἀνυσιεργός in Theokr. xxviii. 14.

278. According to the scholia the Mysians were famous for their mules; ἱππόθορον δὲ Μυσοὶ εὖρον μῆξιν ὄνων πρὸς ἵππους is quoted from Anakreon. They

ἵππους δὲ Πριάμῳ ὑπαγον ζυγόν, οὓς ὁ γηραιὸς
αὐτὸς ἔχων ἀτίταλλεν εὐξέσθῃ ἐπὶ φάτινῃ. 280

τὼ μὲν ζευγνύσθην ἐν δώμασιν ὑψηλοῖσι
κῆρυξ καὶ Πριάμος, πυκινὰ φρεσὶ μῆδ' ἔχοντες·
ἀγχίμολον δέ σφ' ἦλθ' Ἑκάβῃ τετιηότι θυμῷ
οἶνον ἔχουσ' ἐν χειρὶ μελίφρονα δεξιτερῇφι
χρυσέῳ ἐν δέπαϊ, ὕφρα λείψαντε κιοίτῃν. 285

στῇ δ' ἵππων προπάροιθεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

“τῇ, σπείδσον Διὶ πατρί, καὶ εὖχεο οἴκαδ' ἰκέσθαι

ἄψ' ἐκ δυσμενέων ἀνδρῶν, ἐπεὶ ἄρ σέ γε θυμὸς

ὀτρύνει ἐπὶ νῆας, ἐμείο μὲν οὐκ ἐθέλουσῃς.

ἀλλ' εὖχεο σύ γ' ἔπειτα κελαινεφέϊ Κρονίῳνι 290

Ἰδαίῳ, ὅς τε Τροίην κατὰ πᾶσαν ὀράται,

αἶτει δ' οἰωνόν, ταχὺν ἄγγελον, ὅς τέ οἱ αὐτῷ

279. πριάμῳ: τρωοὺς C: τρωῖτους Vr. d. || ὑπαγε Pap. μ. zugō PP.
280. εὐξέσθ(ι) HJPQSU Pap. ν, Harl. a. 282. πυκινὰ T. 283. ἀγχίμολος T.
284. χειρὶ H. 286. ἐπος τέ μιν ἀντίον ἠυδα Syr. 288. ἀνδρῶν: ἐχερῶν L.
289. στρυνεῖς Pap. ν¹. || ἐμοῖο P. 290 om. Syr.¹ || εὖχευ GS and ap. Eust.:
εὖχε Harl. a. 292. ταχὺν: τεὸν A supr.: ἐόν Pap. ν, ἐν ἄλλω A (έον), Sch.
T, Apoll. de Pron. p. 48. 1, de Synl. 155. 25.

were neighbours of the Enetoi ὄθεν ἡμιόνων γένος ἀγοτεράων, B 852. The scholia also notice that the ἡμίονοι are masc. here (τοῖς) but fem. in 325 (τάς).

279. C has Τρωοὺς for Πριάμῳ, in allusion to the famous breed of Troy which belonged to the kings of Troy. This is not a bad reading, as it avoids the awkward repetition of Πριάμῳ. It also gives point to αὐτὸς ἔχων, keeping for his own use.

281. ζευγνύσθην, were having the horses yoked; ζεύγνυνσι ὁ ἡγηρετῶν, ζεύγνυνται δὲ ὁ προσταάσων, Schol. B. The middle is else peculiar to the *Od.* (four times). So ἀγχίμολον δέ σφ' ἦλος comes five times in *Od.*

284-86 = o 148-50; there mss. read ἐν δέπαϊ χρυσέῳ, which looks like an adapter's alteration *motu gratia*.

287. τῇ, see on Ξ 219.

290. The synizesis of εὖχεο is very rare, if not unknown in the rest of the *Iliad*, and is another sign of the affinity of this book with the *Od.*; see note on P 142. Menrad reads ἀλλὰ σύ γ' εὖχε' ἔπειτα. ἔπειτα, perhaps 'after all that has been said,' to make an end of it. Bergk remarks that the idea of praying

for an omen is elsewhere peculiar to *Od.*; in *Il.* we hear only of unsought signs.

292. Brugmann holds (*Prob.* p. 62) that both here and in 310 ταχὺν has taken the place of an original ἐόν, his own (in 310 *thine own*), i.e. favourite. When the free use of the pronominal adj. was forbidden, it was first changed to ταχὺν in 310, and this line naturally followed suit. The papyrus actually has ἐόν here, though it has ταχὺν in 310, thus representing the first stage of the change. The marginal variants in A recognize ἐόν in both places, and it has the express support of Apollonios (*Pronom.* 48. 1) τινές, πάλιν ἀγνοήσαντες τὸ μεταβατικόν (*capability of transition* from one person to another), τὸ “αἶτει δ' οἰωνόν ἐόν ἄγγελον” μεταγράφεσιν εἰς τὸ “ταχὺν ἄγγελον,” ἢ τὸν ἀγαθὸν ἐκδέχονται (*take it in the sense of 'good,' on the analogy of εἰών*). It must however be remarked that though the argument holds good for 310, in this line ἐόν is less suitable, for the reflexive use is sacrificed; it should here mean *ask for thine own messenger, not for his*. The license however has good analogies; see App. A, vol. i. p. 561.

φίλτατος οἰωνῶν καί εὐ κράτος ἐστὶ μέγιστον,
 δεξιόν, ὅφρ' αὖ μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας
 τῶι πίσυνος ἐπὶ νῆας ἦις Δαναῶν ταχυπῶλων. 295
 εἰ δέ τοι οὐ δώσει ἐὼν ἄγγελον εὐρύοπα Ζεὺς,
 οὐκ ἂν ἔγωγέ σ' ἔπειτα ἐποτρύνουσα κελοίμην
 νῆας ἐπ' Ἀργείων ἵεναι, μάλα περ μεμαῶτα."
 τὴν δ' ἀπαμειβόμενος προσέφη Πρίαμος θεοειδής·
 "ὦ γύναι, οὐ μὲν τοι τόδ' ἐφιεμένῃ ἀπιθήσω· 300
 ἐσθλὸν γὰρ Διὶ χεῖρας ἀνασχέμεν, αἶ κ' ἐλείψῃ."
 ἦ ῥα καὶ ἀμφίπολον ταμῖν ὥτρυν' ὁ γεραιὸς
 χερσὶν ὕδωρ ἐπιχεῦαι ἀκήρατον· ἦ δὲ παρέστη
 χέρνιβον ἀμφίπολος πρόχοόν θ' ἅμα χερσὶν ἔχουσα.
 νιψάμενος δὲ κύπελλον ἐδέξατο ἥς ἀλόχοιο· 305
 εὔχετ' ἔπειτα στὰς μέσῳ ἔρκει, λείβε δὲ οἶνον
 οὐρανὸν εἰσανιδῶν, καὶ φωνήσας ἔπος ἤνδα·

293. εὐ (εὔ): οἱ QR Mor. Harl. a, Mosc. 2, Par. h: οἱ εὐ S King's: οὐ Zen. :
 εὐ JPT. || μάλιστα Δ (γρ. μέγιστον) C Vr. A. 295. πίσυνος H (supr. c). ||
 δαναῶν ταχυπῶλων: γρ. χαίρων ἐνὶ θυμῷ A. 296. τοι: σοι Par. v:
 τι P Bar. || ἐὼν: τεὸν C. 298. μεμαῶτα: μεμαυῖτα Vr. A. 300. μὲν τι
 P. || τό γ' (Δ supr.) HT: τάδ' C. || ἐφιεμένῃ: ἀφειμεν οὐδ Pap. v¹. 302.
 ὥτρυν' QU Vr. A. 303. ἐπιχεῦαι J Vr. A. 304 ἀθ. Ar. || χέρνιβον:
 χέρνιβα Mass. ? see Schol. T. || πρόχοόν θ' ἅμα: ταμῖν μετὰ Mass. 305 om.
 J. || δέξατο T Vr. b.

293. καί εὐ, a change to the direct
 constr. as A 79. To avoid the contraction
 Menrad conj. καὶ ὅ (Zenod. οὐ), but the
 relative is far less Homeric. It would
 be better to adopt the ms. variant καὶ οἱ.

294. δεξιόν, see note on M 239.

296. οὐ δώσει after εἰ, see on Δ 160.
 Here ἐὼν is left untouched, as there is
 no parallel line to require the change.

303. ἀκήρατον, lit. *unviolated, undefiled*,
 from κηραίνω. The adj. recurs in O 498
 οἶκος καὶ κλῆρος ἀκήρατος, p 532 κτήματ'
 ἀκήρατα κείτ' ἐνὶ οἴκῳ, both times=
intact; so ἀκήριος = *unharmcd.* This
 is the ordinary sense of the word; for
 its application to pure water cf. χεῦμ'
 ἀκήρατον Soph. O. C. 471, ἀκηράτῳ σὺν
 ὀμβρῶι 690. The similarity of ἀκηρτος
 early led to confusion with the sense
unmixed. Hence we have οἶνος ἀκηράσιος
 c 205 (perhaps a purely metrical lengthening
 for ἀκεράσιος), and ἀκήρατον ποτὸν
 of wine, Aisch. Pers. 613. But this is
 not the original sense, and is unsuitable
 here. The close connexion of the
 ideas *injure* and *stain* or *adulterate* is

worked out by Schulze *Q. E.* 233-36.
 See also note on Δ 141. The scholia
 and glossaries rightly render καθαρόν,
 ἀθλόωτον, ἀμλαντον, ἀδιάφθορον.

304 ἀθετεῖται ὅτι παρὰ τὸ σύνθετος αὐτῷ
 χέρνιβον τὸ ἀγγεῖον τὸ ὑποδεχόμενον τὸ
 ὕδωρ, ὡς ἡμεῖς· τοῦτο δὲ αὐτὸς εἴωθε καλεῖν
 λέβητα, τὸ δὲ κατὰ τῶν χειρῶν διδόμενον
 ὕδωρ χέρνιβα. ἔνιοι δὲ διπλῇ σημειοῦνται
 ὡς ἅπαζ ἐνταῦθα εἰρημένον, An. The
 regular formula in *Od.* is χέρνιβα δ'
 ἀμφίπολος προχῶνι ἐπέχευε φέρουσα καλῇ
 χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος, a 136-
 37, etc. Except Ar.'s ὡς ἡμεῖς there is
 no evidence for χέρνιβον elsewhere in
 Greek, though χερνιβεῖον occurs rarely.
 Bentley conj. χέρνιβά τ', but the sense
 clearly requires *basin and ewer*, not
water and ewer. The Massaliotic edition,
 from a corrupt Schol. T, seems to have
 read χέρνιβα ἀμφίπολος ταμῖν μετὰ χερσὶν
 ἔχουσα, which is more in accordance
 with usage, if the hiatus is admitted.

306-7 = II 231-32 (q.v.): 308 = Γ 276 ;
 309, see ζ 327: 310-13, see 292-95:
 314 = II 249: 315 = Θ 247 (q.v.).

“Ζεῦ πάτερ, Ἰδθθεν μεδέων, κύδιστε μέγιστε,
 δός μ' ἐς Ἀχιλλῆος φίλον ἔλθειν ἦδ' ἔλεεινόν,
 πέμψον δ' οἰωνόν, ταχὺν ἄγγελον, ὅς τε σοὶ αὐτῶι 310
 φίλτατος οἰωνῶν καὶ εὐ κράτος ἐστὶ μέγιστον,
 δεξιόν, ὅφρ' αὖ μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας
 τῶι πίσυνος ἐπὶ νῆας ἴω Δαναῶν ταχυπόλων.”

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε μητίετα Ζεὺς,
 αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν, 315
 μόρφνον θηρητῆρ', ὃν καὶ περκνὸν καλέουσιν.
 ὅσση δ' ὑφορόφοιο θύρῃ θαλάμοιο τέτυκται
 ἀνέρος ἀφνειοῦ, ἐν κληῖς' ἀραρυῖα,
 τὸςσ' ἄρα τοῦ ἐκάτερθεν ἔσαν πτερά· εἴσατο δέ σφι
 δεξιὸς αἰξας διὰ ἄστεος. οἱ δὲ ἰδόντες 320
 γήθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη.
 σπερχόμενος δ' ὁ γέρων ξεστοῦ ἐπεβήσετο δῖφρου,
 ἐκ δ' ἔλασε προθύροιο καὶ αἰθούσης ἐριδοῦπον.
 πρόσθε μὲν ἡμίονοι ἔλκον τετράκυκλον ἀπήνην,

309. ἑλθέμενοι R. 310. ΤΑΧΥΝ: ἐὼν (I¹ (?), ἐν ἄλλοι A. 311. εὖ: οἱ (R Bar. Harl. a. Vr. b: οἱ εὖ S: εὖ JT. || μεγίστος Pap. v¹: μάλιστα A (γρ. μέγιστον). 312 om. Harl. a. Mosc. 2. 315. ΠΕΤΕΙΝΩΝ Harl. a. 316. ΘΗΡΗΤΗΝ R Vr. A. 318 om. Ut. || ἈΦΝΕΙΟῦ: ἀφνειοῦ καὶ Vr. A. εὐκλειης Pap. v (supr. hi over ειη): εὐκλήης P: εὐκλήης T (γρ. εὐκλήης). 319. τόσσ': ὥς R. || ΠΤΕΡΑ· Εἴσατο: πυροεἴσατο Syr. (supr. τε over υ). 320. διὰ R Pap. v, Par. a: δι' ST Mosc. 2, Vr. b A, Par. f, γρ. A: ὑπὲρ Ω. 322. ΓΕΡΩΝ ΞΕΣΤΟῦ: γεραῖος ἐοῦ A (γρ. γέρων ξεστοῦ) Mor. || ΕΠΕΒΗΣΑΤΟ GJP Pap. v, Vr. d. 323. ἐριδοῦπου P^Q.

316. ΜΟΡΦΝΟΝ and ΠΕΡΚΝΟΝ are both ἀπαζ εἰρημένα in H. Aristotle, *H. A.* ix. 32, mentions an eagle called πλάγγος living in woods and marshes, ἐπικαλεῖται δὲ νηττοφόνος καὶ μόρφνος· οὐ καὶ Ὀμηρος μέμνηται ἐν τῇ Πριάμῳ ἐξῶδι. The etymology and meaning of μόρφνος are unknown; it recurs in *Scut. Herc.* 134 (see Thompson (*Hoss.* s.v.)). It is to be regarded as a subst., not an adj., as the accent, which Ar. approved, shews. Suidas applies the name to a vulture. ΠΕΡΚΝΟΣ describes the colour, *dappled*, spotted with dark; as ripening grapes ὑποπερκαζόνσιν, η 126. The similar and similarly obscure expressions in Φ 251-53 should be compared.

318. Εὐ ΚΛΗΪς is the reading of Trypho, Ar. preferring ἐνκλήϊς (as the mss. also have). There is little to choose between the two. In favour of the text is the fact that ἀρρηῶς rarely stands by itself, but is almost always joined to a defining word, either a dat. or an adverb

(πεκνῶς or the like). (In T 396 χειρὶ μαρ be taken with ἀραρυῖαν, *gifted to his hand*, though it is simpler to take the part. by itself; see, however, ἑωστῆρι ἀρρηῶτι Δ 134.) The ΚΛΗΪς are here the bolts which hold the doors, see M 456, Ξ 168. The fact that only one κληῖς is elsewhere mentioned as belonging to a door is in favour of reading ἐνκλήϊς. But no weight can be allowed to Ar.'s objection to the elision of the -ι of the dat. plur.

320. ΔΙΑ ἈΣΤΕΟΣ, most mss. have ὑπὲρ ἄστεος. But ἄστυ is one of the words which retain the F most consistently; out of nearly 120 places where it occurs thirty-seven require F, and only four (besides this) reject it (Knös, *Dijs.* 58). Cf. β 154 (αἰετῶ) δεξιῷ ἦξαν διὰ τ' οἰκία καὶ πόλιν αὐτῶν.—The last half of 320 and 321 recurs in ο 163-64. Similarly 323 is an Odyssean line (three times).

324. ΤΕΤΡΑΚΥΚΛΟΣ (also ι 242), one of the few cases in H. of a vowel left short before τρ, cf. φαρέτρης Θ 323, Ὀτρυντεύς

τὰς Ἰδαίους ἔλανε δαΐφρων, αὐτὰρ ὅπισθεν 325
 ἵπποι, τοὺς ὁ γέρων ἐφέπων μᾶστιγι κέλευε
 καρπαλίμως κατὰ ἄστυ· φίλοι δ' ἅμα πάντες ἔποντο
 πόλλ' ὀλοφυρόμενοι ὥς εἰ θανάτῳδε κιόντα.
 οἱ δ' ἐπεὶ οὖν πόλιος κατέβαν, πεδίον δ' ἀφίκοντο, 330
 οἱ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο,
 παῖδες καὶ γαμβροί, τῷ δ' οὐ λάθον εὐρύοπα Ζῆν
 ἐς πεδίον προφανέντε· ἰδὼν δ' ἐλέησε γέροντα,
 αἶψα δ' ἄρ' Ἑρμείαν υἱὸν φίλον ἀντίον ἦδα·
 “Ἑρμεία, σοὶ γάρ τε μάλιστά γε φίλτατόν ἐστιν 335
 ἀνδρὶ ἑταιρίσσαι, καὶ τ' ἔκλυες ὦι κ' ἐθέλησθα·
 βάσκ' ἴθι, καὶ Πρίαμον κοίλας ἐπὶ νῆας Ἀχαιῶν
 ὥς ἄγαγ', ὥς μήτ' ἄρ τις ἴδῃ μήτ' ἄρ τε νοήσι
 τῶν ἄλλων Δαναῶν πρὶν Πηλεΐωνάδ' ἰκέσθαι.”
 ὥς ἔφατ', οὐδ' ἀπίθῃσε διάκτορος ἀργεῖφόντης·

325. τὰς : τὰς δ' Vr. A : τὰς δ' J. 326. τοὺς : τὰς Vr. d. || μᾶστιγα T.
 327. κατὰ : ποτὶ S (T¹ ? κατὰ is in ras.) : προτὶ Q. 328. πόλλ' : οἴκτρ' Vr. d. ||
 εἰ : εἰς DS. || θανάτῳ γε GRSTU Vr. b : θανατοπῆ Syr. (supr. δ). 329. πόλεος
 A (γρ. πόλιος). || πεδίοιο T. 330. ἄψορροι L Ambr. || ποτὶ AGR. 331. τῷ :
 τὸ Q. || λάσεν QR Ambr. || zñ (with ν' at beginning of 332) Ar. ACJTU Pap. v² Syr.
 (ν' by *man.* 2) Bar. Mor. Harl. a, Vr. d (see on Θ 206). 332. προφανέντε :
 καταβάντε Chia. 333. ἄρ' om. P. || Ἑρμείην S. 337. τις : τι Vr. d. || τε :
 τι Cant. : γε P.

T 383-84, and note on Ψ 84. Ἀμφι-
 τρών is excusable by metrical necessity.
 ἀλλόττριος is the only word where the
 shortening is systematic—twice in *Il.*,
 fifteen times in *Od.* We should have
 looked for τεσσεράκκλος which should
 perhaps be read in ι 242.

325. δαΐφρων, *prudent*, acc. to Butt-
 mann an Odyssean use, the word else-
 where in *Il.* meaning *warlike* (from *daís*).
 It is, however, possible to take it as =
wise in both poems, the difference being
 due to a reflexion from the martial at-
 mosphere of the *Iliad*.

329. Cf. ω 205, where the first part of
 the line occurs, but with ἐκ for οὖν ; and
 so Cobet would read here—needlessly.

333 = ε 28.

335. ἑταιρίσσαι, *to be companion to* ;
 but the intrans. use is strange (cf. the
 mid. ἡ νῆα πον Τρώων ἑταρίσσαιτο N
 456). Bentley reads ἀνέρ(α) ἑταρίσσαι,
to make a man thy companion, which
 is better. The text however is sup-
 ported by *Hymn. Ven.* 96 (Χάρτες) αἶ
 τε θεοῖσι πᾶσιν ἑταιρίζουσι. The hiatus

after ἀνδρὶ may be due to the primitive
 length of the -ι, or we can read ἀνέρ(ι).
 For the dat. ὦι after ἔκλυες see on E 115,
 II 515. The phrase is evidently meant
 to represent Hermes as a particularly
 affable god.

337. For μῆτ' ἄρ τις Bentley conj. μῆ
 τίς Fe, and again Fe for τε, which not
 only saves the F of *Fίδη* and supplies
 the object, but avoids the very un-
 pleasant and meaningless iteration of
 ἄρ (see however E 89, Z 352).

338. The addition of the local -δε to
 the name of a person seems to be unique
 till we come to Ap. Rhod. with Ἀλκι-
 νοόνδε and αὐτοκασιγνήτηνδε. The near-
 est analogy is Ἀἰδῶσδε, where the δῶμα
 implied in the gen. makes the constr.
 more natural. The formation is a bold
 one, but cannot be taken as a sign of late
 origin ; nor is it likely to be a corruption
 of Πηλεΐωνος, which Brandreth reads.
 Compare εἰς Ἀγαμέμνονα Ψ 36.

339-45 = ε 43-49 ; 341-42 = α 97-98 ;
 343-44 = ω 3-4. The whole of this
 passage, with the employment of Hermes

αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα 340
 ἀμβρόσια χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὑγρῇν
 ἡδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο·
 εἴλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει
 ὦν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει·
 τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργεῖφόντης. 345
 αἶψα δ' ἄρα Τροίην τε καὶ Ἑλλήσποντον ἴκανε,
 ῥῆ δ' ἰέναι κούρωι αἰσυνμητῆρι εὐκίως,
 πρῶτον ὑπηνήτηι, τοῦ περ χარიεστάτη ἥβη.
 οἳ δ' ἐπεὶ οὖν μέγα σῆμα παρέξ Ἴλοιο ἔλασσαν,
 στῆσαν ἄρ' ἡμιόνους τε καὶ ἵππους, ὄφρα πίοιεν, 350
 ἐν ποταμῶι· διὲ γὰρ καὶ ἐπὶ κνέφας ἦλυθε γαῖαν.
 τὸν δ' ἐξ ἀγχιμόλοιο ἰδὼν ἐφράσσατο κῆρυξ
 Ἑρμείαν, ποτὶ δὲ Πρίαμον φάτο φώνησέν τε·

340. ἐπειτ Pap. v. || πέδιλα Pap. v, Ambr. Syr. 341. μιν: μεν Pap. v¹.
 φέρεν ap. Did. 342. ἐπ': ἐς S. 343. τῇ τ': τῇδ' J. 344 om. Pap. v¹.
 ὦν: τῶν Pap. v¹⁰. || ἐθέλη(ι) αἱ κυναί (Did.), ΔJ (supr. οι over η) Syr. Cant. ||
 δ' om. Mosc. 2. 345. πέτατο Vr. A. 346. ἄρα: ἄρ' (ἄρ) ἐς CDHJQSU
 (in ras.) Harl. a, Mosc. 2, ἐν ἄλλωι A. || τε: γε R. 347. αἰσυνμητῆρι Ar. Ω:
 αἰσυντῆρι Apio AGP (γρ. αἰσυνμητῆρι) R¹⁰U (supr. μνη man. 1) Syr. Vr. A
 Harl. a b, Par. a b c d e f g h: αἰσυντορι Pap. v¹: αἰσυνμητῆρ Pap. v²: ἐσυντῆρι J.
 348. πρῶτωι S. || τοῦ: οὐ Ar. Lex. 16. S.

as messenger, is thoroughly Odyssean. The mention of the magic wand is more in place here than in ε, for in 445 it is actually used to lull the sentinels to sleep. This wand is evidently the origin of the later κηρυκεῖον. Compare the epithet χρυσόραπτις, ε 87.

344. Note the variant ἐθέλη: the subj. is at least equally good in a general rel. clause. ὑπνώοντας, a somewhat anomalous form; see App. D, vol. i. p. 595 for Schulze's explanation.

347. αἰσυνμητῆρ is related to αἰσυννήτης (θ 258, of the judges at the Phaiakian games) as κυβερνήτης (θ 557) to κυβερνήτης, ὀρχηστῆρ (Σ 494) to ὀρχηστής, etc. The obvious derivation is from αἶσα—μνάσμαι, 'one who is mindful of justice,' i.e. a prince; as all justice in H. belongs to the traditions of the royal families (Curtius *Et.*⁵ p. 716). Compare the name Αἴσυνμος, Α 303; the -v- is commonly said to be Aeolic. But some doubt is thrown upon this by the Doric form αἰσυνάτας in inscriptions from Megara and Chalkedon (G. Meyer

Gr. § 62 ad fin.). The name Αἰσυνήτης (B 793, N 427) suggests the existence of a noun-stem αἰσυν-, where the -v- is radical. From this the alternative reading αἰσυντῆρι may have arisen regularly. But there is no other evidence for it in Greek. The *locus classicus* on the word is Aristotle *Pol.* iv. 10. 2 τὸ παλαιὸν ἐν τοῖς ἀρχαίοις Ἕλλησιν ἐγγίνοντό τινες μόναρχοι . . οὓς ἐκάλον αἰσυνήτας.

348=κ 279, also of Hermes. It is strange that the description should suit only the youthful Hermes of the great age of Greek art; for in works of the archaic period the god is always represented as bearded.

349. For the tomb of Ilos see K 415. The hiatus in the fifth foot has no palliation, and no probable emendation has been suggested. Ἴλοιο ἦλασσαν is too harsh.

351. ἐν ποταμῶι, at the river, is best taken with στῆσαν: Σ 521, ξ 258. Presumably they cross the river at the ford, cf. 692, ξ 433 (note). γάρ explains that they reach the river at a suitable moment for crossing into the enemy's lines.

“φράζεο, Δαρδανίδα· φραδέος νόου ἔργα τέτυκται.
 ἄνδρ’ ὀρώ, τάχα δ’ ἄμμε διαρραίσεσθαι οἶω.
 ἀλλ’ ἄγε δὴ φεύγωμεν ἐφ’ ἵππων, ἣ μιν ἔπειτα
 γούνων ἀψάμενοι λιτανεύσομεν, αἶ κ’ ἐλεήσῃ.”

355

ὥς φάτο, σὺν δὲ γέροντι νόος χύτο, δείδιδε δ’ αἰνῶς,
 ὀρθαὶ δὲ τρίχες ἔσταν ἐνὶ γναμπτοῖσι μέλεσσι,
 στῇ δὲ ταφών. αὐτὸς δ’ ἐριούνιος ἐγγύθεν ἐλθών,
 χεῖρα γέροντος ἑλὼν ἐξείρετο καὶ προσέειπε·

360

“πῆμ, πάτερ, ὦδ’ ἵππους τε καὶ ἡμιόνους ἰθύνεις
 νύκτα δι’ ἀμβροσίην, ὅτε θ’ εὐδουσι βροτοὶ ἄλλοι;
 οὐδὲ σύ γ’ ἔδδειςας μένεα πνείοντας Ἀχαιοῦς,
 οἳ τοι δυσμενέες καὶ ἀνάρσιοι ἐγγὺς ἔασι;
 τῶν εἴ τις σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν
 τοσσάδ’ ὀνειάτ’ ἄγοντα, τίς ἂν δῆ τοι νόος εἴη;
 οὐτ’ αὐτὸς νέος ἐσσί, γέρων δέ τοι οὗτος ὀπηδεῖ,
 ἄνδρ’ ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνηι.

365

354. ἀφραδέος P: βραδέος R. 355. αμμα Pap. v. 356 om. Vr. b. 357.
 ἐλεήσει Vr. d. 359. ἐνὶ: ἐπὶ A (supr. n) T Vr. b. || γναμπτοῖσι LU Bar. Vr. d A.
 361. ἐξήρετο C Harl. a, Vr. d, Mosc. 2. 362. ποῖ L (P¹?). || ἀπιούσεις Q. 365.
 οἳ τοι: ἔτοι Q: οἱ τοι Syr. 366. τῶν δ’ T. 367. ἄγοντα: ἔχοντα JU
 Vr. d, Par. b, and ap. Eust. 369. ἐπαμύνασθαι A (supr. a) LQ Pap. v², Harl. a,
 Cant. Lips.: ἐπαμείνασθαι P: ἐπαμύνεσθαι S Vr. d A: ἀπαμύνεσθαι Mosc. 2. ||
 τις: τι H. || χαλεπαίνει H Pap. v¹.

354. The last half of the line is probably corrupt. The sense is no doubt meant to be *it is a matter (which calls) for a wary mind*; but the expression is unusual. The neglect of the F of *Φέργα* is rare and harsh. *φραδέος* does not occur elsewhere in Greek; nor are simple adjectives in -ής known in the Epic dialect (see note on Δ 235). They are indeed very rare at all times; *υἱότης* (πληρής), *σαφής* and *ψευδής* are perhaps the only others. In compounds of course the formation is particularly common: *ἀριφραδής*, *ἀφραδής*, *εὐφραδέως*, *περιφραδέως* from this stem are all Homeric.

355. *διαρραίσεσθαι*, a very strong metaphor: cf. α 251 *τάχα δὴ με διαρραίσουσι καὶ αὐτόν*, and P 727.

356. *ἐφ’ ἵππων*, on the horse-chariot, leaving the mule-waggon to its fate. *ἔπειτα*, as next best. See note on N 743.

358. *δείδιδε*, the perf. is out of place; Brandreth's *ἔδιδε* (*ἔδιδε*) is no doubt right.

359. *ἐνὶ γναμπτοῖσι μέλεσσι*, a phrase found only in *Od.* and the late A 669—

where, as in λ 394, ν 398, the epithet is more in place, as it indicates the ‘flexible limbs’ as the seat of strength. Here it must be taken either as a mere *epitheton ornans*, a reminiscence from a familiar phrase, or in the different sense *bent with age*. The old man's sudden terror, in spite of the courage with which he started, is a very natural touch.

360. *αὐτός*, not waiting to be asked. *ἐριούνιος*, T 34. As a subst. it recurs only in 440.

363=K 83; 366, cf. K 394. *ἀνάρσιοι* only here in *Il.*, five times in *Od.*

367. *ὅτι οὐ πάντως βρώματα τὰ ὀνειάτα*, ὥς οἱ γλωσσογράφοι, ἀλλὰ πάντα τὰ ἐνὴσιν τινα περιποιούντα, ὥς νῦν τὰ δῶρα, An. Cf. δ 444, ο 78. This is however the only place where the word is used in any other sense than *dainties*. *νόος*, *expedient*, as I 104, ε 23, etc.

368. For *δέ* Nauck conj. *τε*, but cf. H 433 *ἦμος δ’ οὐτ’ ἄρ πω ἥως*, εἰ δ’ *ἀμφιλύκη νύξ*, and ν 207 *νῦν δ’ οὐτ’ ἄρ πη θέσθαι ἐπίσταμαι*, οὐδὲ μὲν αὐτοῦ καλλεῖψω.

369=π 73, φ 133, where the constr. of the infin. with the preceding *οὐ πω*

ἀλλ' ἐγὼ οὐδέν σε ῥέξω κακά, καὶ δέ κεν ἄλλον
σεῦ ἀπαλεξήσμαι· φίλῳ δέ σε πατρὶ εἰσκω." 70

τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
"οὕτῳ πηι τάδε γ' ἐστί, φίλον τέκος, ὥς ἀγορεύεις.
ἀλλ' ἔτι τις καὶ ἐμεῖο θεῶν ὑπερέσχεθε χεῖρα,
ὅς μοι τοιόνδ' ἦκεν ὁδοιπόρον ἀντιβολήσαι, 375
αἴσιον, οἷος δὴ σὺν δέμας καὶ εἶδος ἀγῆτός,
πέπνυσαι τε νόῳ, μακάρων δ' ἔξεσσι τοκήων."

τὸν δ' αὖτε προσέειπε διάκτορος ἀργεῖφόντης·
"ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 380
ἥέ πηι ἐκπέμπεις κειμήλια πολλὰ καὶ ἐσθλὰ
ἄνδρας ἐς ἀλλοδαπούς, ἵνα περ τάδε τοι σόα μῖμνη,
ἣ ἦδη πάντες καταλείπετε Ἴλιον ἱρήν

370. οὐδ' ἂν CR Vr. A. || κακά: κακὸν CDHMPQS Pap. v², Vr. d A, Mosc. 2, Harl. a b d, King's Par. a b, γρ. A. || καὶ δέ: ἠδὲ H Mor. Bar. Par. b and ap. Eust.: εἰ δέ U, γρ. A: οὐδέ Q. || ἄλλον: ἄλλως Q. 373. πηι: δὴ Q Syr. and εν τισι, Did.: δὴ πη P. 374. ἔτι: εἴ A (γρ. ἔτι) CP Vr. A, Mosc. 2, Harl. a. || ἐμοῖο GP. 376. αἴσιος Pap. v¹. || οἷον Vr. d. || δέμας: μέγας Pap. v. || εἶδος ἀγῆτός: ἀτειρέα φωνήν CP. 377. νόον U. 379. ἔσιπας CGU Pap. v. 381. πολλὰ: καλὰ C. 382. ἐς: ἐν R. || τοι τάδε περ RS Syr. Bar. Mor. Cant.: τάδε περ P. 383. καταλείπετε CR: κατελίπετε Q: καταλείψετε A *supr.*

χερσὶ πέποιθα is simple. Here it is less natural and rouses some suspicion of interpolation, though it is certainly not going beyond the limits of the Homeric infin. to translate 'you are not young, and your companion is old, for self-defence.' See also on T 183.

370. οὐδέν· ὅτι τὸ δὲν παρέλκεται, An.; i.e. οὐδέν, as an adverbial acc., = οὐ. This is, of course, familiar enough; the curious thing is that the copyists did not see it, as most mss. read κακόν, only a few troubling to make the further necessary change of καὶ δέ to ἠδέ.

374. ἔτι: the variant εἴ has curiously strong support. It can only be explained as interjectional, as in εἰ δ' ἄγε.

375. τοιόνδ' ἦκεν, τοῖον ἔηκεν van L. (*Ench.* p. 267), rightly; for the deictic forms in -δε refer to the speaker, and τοιόνδε must mean *such as I am*. See note on P' 46.

376. αἴσιον, for good luck. The word is ἀπ. λεγ., but cf. ἡλθον ἐναίσμιον Z 519, and the opposite, παραίσια σήματα

φαίνων, *inauspicious*, Δ 381. Or we may understand it to mean *a man of moderation*, which is nearer the usual sense of αἴσα, vide Δ 418 and ἐξαισίον O 598.

379 = Δ 286, etc. κατὰ μοῖραν expresses the god's approval of Priam's pious sentiments.

380. See note on K 384.

382. It is practically indifferent whether we take ἵνα as a final conjunction = *in order that*, or a local adverb = *where*; both uses are of course familiar in *Il.*, though the latter is doubtless original. A local relative after a personal antecedent is rare in *H.*, but the harshness is hardly felt, for ἄνδρας is virtually = *country*. Cf. γ 319 ἐκ τῶν ἀνθρώπων ὅθεν κτλ., and v 383 ἐς Σικελούς πέμψωμεν, ὅθεν κέ τοι ἄξιον ἄλφοι. See also note on P' 703.—It is a question if we should not adopt, with Bekker, the variant ἵνα τοι τάδε περ, *that these at least may be saved*. The half line recurs in v 364, where none of these questions arise.

δειδιότες· τοῖος γάρ ἀνὴρ ὥριστος ὅλῳλε,
 σὸς πάϊς· οὐ μὲν γάρ τι μάχης ἐπεδεύετ' Ἀχαιῶν." 385
 τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 "τίς δὲ σύ ἐσσι, φέριστε, τέων δ' ἔξεσσι τοκήων;
 ὥς μοι καλὰ τὸν οἶτον ἀπότμου παιδὸς ἐνισπες."
 τὸν δ' αὖτε προσέειπε διάκτορος ἀργεῖφόντης·
 "πειρᾷ ἐμεῖο, γεραιέ, καὶ εἴρεαι Ἑκτορα δῖον." 390
 τὸν μὲν ἐγὼ μάλα πολλὰ μάχῃ ἐνὶ κυδιανείρῃ
 ὀφθαλμοῖσιν ὅπωπα, καὶ εὐτ' ἐπὶ νηυσὶν ἐλάσσας
 Ἀργείους κτείνεσκε δαΐζων ὀξεῖ χαλκῶι,
 ἡμεῖς δ' ἐσταότες θαυμάζομεν· οὐ γὰρ Ἀχιλλεὺς
 εἶα μάρνασθαι, κεχολωμένος Ἀτρεΐωνι." 395
 τοῦ γὰρ ἐγὼ θεράπων, μία δ' ἤγαγε νηὺς ἐυεργής·
 Μυρμιδόνων δ' ἔξειμι, πατήρ δέ μοι ἐστι Πολύκτωρ.
 ἀφνειὸς μὲν ὃ γ' ἐστί, γέρων δὲ δὴ ὥς σύ περ ὦδε,
 ἔξ δέ οἱ νῆες ἔασιν, ἐγὼ δέ οἱ ἔβδομος εἰμι·

384. ὥριστος P. 385. ἐπιδεύετ' ACDHJPU Bar. Vr. d, Ven. B. 387.
 τίς: τι Syr. || τίνων S. || ἔξεσσι ἀνῶ]ρωπων Pap. μ. 388. ὥς: ὅς HPRSU
 Pap. ν, Syr. (supr. ω). || ἐνισπες H. 390. πειρε Pap. ν¹: πειραι Pap. ν². || ἡμεῖο P. ||
 ἥρεο C. 391. πολλὰ: παγχυ Pap. ν. 392 om. LP¹ Lips. || νῆας JP²R. ||
 νηυσι πελασας Pap. ν. 396. γὰρ: μὲν Pap. ν. 397. δέ μοί: θεμος Pap. ν.
 398. ὃ γ': ὅδ' A (supr. γ) DGJRS Pap. ν, Syr. || δὴ: μοι G. 399. γρ. ἔξ δέ
 τῶι A. || (ἐγὼ δέ) οἱ: τοι DQRU: τι G: οἱ om. J Par. b.

385. οὐ τι μάχης ἐπεδεύετ' Ἀχαιῶν, *he was not behindhand* (never hung back) *from the battle of* (against) *the Achaeans*, a curious variation of a phrase which recurs several times (N 310, with note, P 142, Ψ 670). The harshness is in the constr. of the gen. Ἀχαιῶν. We may indeed take this not as dependent on μάχης but as co-ordinate with it after ἐπεδεύετο, *he did not fall short of the Achaeans in battle*; cf. Ψ 483 ἀλλὰ τε πάντα δεύει Ἀργείων. But this alternative is as harsh as the former and gives a weaker sense. Owing to this difficulty it is fashionable to reject the line altogether. But this resource cannot be commended; it is far more natural that Hermes, having soothed Priam's fears, should be the first to shew that he recognizes him, than that Priam, who is anxious to pass unnoticed, should accidentally betray himself, as would be the case if the words σὸς πάϊς were omitted. There is no reason for Priam to express surprise at the recognition; he has been face to face with the Greek host only a few days before (in Γ').

388. ὥς μοι καλὰ· εἰ μὲν θαυμαστικῶς λέγει τοῦτο, ἀπ' ἄλλης ἀρχῆς (we must make a fresh sentence)· εἰ δὲ μὴ, τοῖς ἀνω συναπτέον, Nikanor. The choice between the exclamative *how* and the continuative *from what you say* is, as so often, indifferent. The variant *ὅς*, though strongly supported, is less idiomatic.

390. πειρᾷ for πειράσαι is an impossible contraction in H. P. Knight ingeniously suggests *πειρά* (πειρά') and *εἴρεο* *test me and ask*. But this does not suit 433. It would be better, at least in the latter place, to read *πειρασ'*(αι) as a non-thematic form, or, to keep closer to the letters, *πειρά'*(αι), the same with the older omission of the σ. (See Φ 459 and note on *δαμναῖ* Ξ 199.) The imperative certainly gives a better sense; with the text *καὶ εἴρεαι* must be taken as = *εἰρόμενος*, 'you ask me only to test me.'

394. ἐσταότες, idle spectators; cf. B 320, where the first part of the line occurs.

398. ὦδε, *thus* as I see thee; hardly *here*.

τῶν μέτα παλλόμενος κλήρωι λάχον ἐνθάδ' ἔπεσθαι. 400

νῦν δ' ἦλθον πεδίουδ' ἀπὸ νηῶν· ἠῶθεν γὰρ

θήσονται περὶ ἄστυ μάχην ἐλίκωπες Ἀχαιοί.

ἄσχαλώωσι γὰρ οἳ γε καθήμενοι, οὐδὲ δύνανται

ἴσχειν ἐσσυμένους πολέμου βασιλῆες Ἀχαιῶν."

τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής· 405

"εἰ μὲν δὴ θεράπων Πηληϊάδεω Ἀχιλῆος

εἷς, ἄγε δὴ μοι πᾶσαν ἀληθείην κατάλεξον,

ἢ ἔτι παρ νήεσσιν ἐμὸς πᾶς, ἥέ μιν ἦδη

ἦισι κυσὶν μελεῖσθι ταμῶν προύθηκεν Ἀχιλλεύς."

τὸν δ' αὖτε προσέειπε διάκτορος ἀργεῖφόντης· 410

"ὦ γέρον, οὐ πω τόν γε κύνες φάγον οὐδ' οἰωνοί,

ἀλλ' ἔτι κείνος κείται Ἀχιλλῆος παρὰ νηϊ

αὐτῶς ἐν κλισίῃσι· δυωδεκάτη δέ οἱ ἦδε

κειμένωι, οὐδέ τί οἱ χρὼς σήπεται, οὐδέ μιν εὐλαί

400. Τῶν . . . κλήρωι: γρ. τοῖσι δὲ πρῶτον ὑπηνήτης Sch. T. . απεσθαι Pap. v¹: ἰκέσθαι P. 403. οἳ γε (A supr.) GJRSU Pap. v: οἶδε (οἶδε) Ω. 408. ἦ: εἰ AS (supr. ἦ) U. || παρὰ AII Lhrs.: ἐν J. 411. πῶ: τοι D. τόνδε GR. || φάγον κύνες ἦδ' JU Vr. d. 413. οὕτως JU (ἢ αὐτῶς Um) Vr. d, Par. b¹, and ap. Eust. || οἳ: τοι Pap. v. || ἦδε D (ἦδε) JQR (add. ἥως R²) U Pap. μ, Harl. d, Par. b¹ e, and ap. Eust.: ἦδη Pap. v: ἥως Ω. 414. οὐδέ τι: οὐδέ τοι JR: οὐδέτι Pap. v.

400. Τῶν is generally taken as dependent on μέτα, casting lots amid them. So Ar. understood it. This constr., however, is not Homeric or even poetical; see note on A 51. We can take the gen. better as partitive; and then we might write μεταπαλλόμενος, of them, i.e. casting lots among us, I was chosen. Cf. μεταφρασόμεσθα, A 140, we will consider among ourselves, for this sense of μετα- in comp.—Schol. T mentions a variant τοῖσι δὲ πρῶτον ὑπηνήτης λάχον, which needlessly accentuates the obvious but trifling difficulty that if Hermes' persona is now πρῶτον ὑπηνήτης (348) he cannot have been so ten years before when Achilles sailed—and indeed must have been a child.

402. ὄκονται μάχην, will set battle in array, as we speak of a pitched battle. Cf. P 158 ἀνδράσι δυσμένεεσσι πόνον καὶ ὄθρην ἔθεντο.

403. οἳ γε, the vulg. ὅδε cannot be right; the pronoun is merely anaphoric and can have no deictic force.

404. ἴσχειν ἐσσυμένους πολέμου, see note on N 315. The gen. is best taken with both verbs.

407. εἷς (which should rather be ἕσς') is an intolerably weak word for so emphatic a place. In II 515 it is not followed by a pause, which makes all the difference. L. Lange conj. εἰ δ', cf. δ 831-32 εἰ μὲν δὴ θεός ἐστι . . . εἰ δ' ἄγε μοι κατάλεξον. But the verb can hardly be omitted altogether, nor can it be introduced into 406. ἀληθείην κατάλεξον is Odyssean (six times).

409. μελεῖσθι ταμῶν is an Odyssean phrase, vide ι 291, σ 339.

412. κείνος, deictic, there he lies; Γ 391, etc.

413. Either ἦδε or ἦδη must be the right reading. The vulg. ἥως is quite out of place when used late in the evening (351). It may easily have slipped in from a reminiscence of Φ 80 ἥως δέ μοι ἐστὶν ἦδε δυωδεκάτη, or A 493 ἀλλ' ὅτε δὴ ῥ' ἐκ τοῦτο δυωδεκάτη γένητ' ἥως. The use of the fem. ordinal adj. as a subst. in this way is as familiar in II. as in later Greek; see e.g. A 425 δυωδεκάτη, β 374 πρὶν γ' ὄτ' ἂν ἐνδεκάτη τε δυωδεκάτη τε γένηται.

ἔσθουσ', αἶ ρά τε φῶτας ἀρηϊφάτους κατέδουσιν. 415
 ἦ μὲν μιν περὶ σῆμα ἐοῦ ἐτάροιο φίλοιον
 ἔλκει ἀκηδέστω, ἥως ὅτε διὰ φανήην,
 οὐδέ μιν αἰσχύνει· θηοῖο κεν αὐτὸς ἐπελθών,
 οἷον ἔερσῆεις κεῖται, περὶ δ' αἶμα νένιπται,
 οὐδέ ποθι μιάρως· σὺν δ' ἔλκεα πάντα μέμκεν, 420
 ὅσσ' ἐτύπη· πολέες γὰρ ἐν αὐτῷ χαλκὸν ἔλασσαν.
 ὥς τοι κήδονται μάκαρες θεοὶ υἱὸς ἐοῖο
 καὶ νέκνός περ ἔοντος, ἐπεὶ σφι φίλος περὶ κῆρι."
 ὥς φάτο, γήθησεν δ' ὁ γέρον καὶ ἀμείβετο μύθῳ·
 "ὦ τέκος, ἦ ῥ' ἀγαθὸν καὶ ἐναίσιμα δῶρα διδοῦναι 425
 ἀθιανάτοις, ἐπεὶ οὐ ποτ' ἐμὸς παῖς, εἴ ποτ' ἔην γε,

415. κατέδονται Q. 416. μὲν: δὴ Vr. A. 417. φανήν(ι) DJRTU¹ (or U²?) Syr. Pap. v, Vr. d (*supr.* ei), and ἐν πολλοῖς τῶν ἀντιγράφων Eust.: φαν]εινι Pap. μ: φανείν Ω. 418. αἰσχύνη H (U *supr.*). || θηοῖο Ar. GL (Cant. *supr.*): θείοιο (θειοῖο) Ω || ἀπελθων Pap. v¹. 419. ἔρσῆεις (ἐρσ-) AHLSU. 421. ἐν: ἐπ' CDHJU Pap. v, Syr. Vr. d. || αὐτὸν JU Vr. d. 422. ἐοῖο: τεοῖο Pap. v¹: ἔῆος (ἐῆος) Ω. 423 ἀθ. (Ar.?) Sch. T. 425. διδόναι D Vr. A Par. c e g j: δοῦναι Par. f: διδῶναι *ap.* Herod. 426. ἀθανάτους U: ἀθανάτοις Γ² AS. || ἐμοί R¹.

415=T 31, where it is used of flies, less appropriately.

417. ἀκηδέστω, see X 465.

418. θηοῖο, a contraction which may be admitted in a late book; *θηέοιο* van L., with η shortened before the following vowel (?). The reading *θειοῖο* is an instance of the common ms. habit of writing ει instead of η before ο (*H. G.* App. C), on the analogy of *θήρη*, *θείομεν* etc. *αὐτὸς ἐπελεῶν*, a favourite Odyssean verse-close (5 times): only here in *Il.*, where *ἐπελθεῖν* elsewhere always implies *hostile* approach.

419. *ἐρσῆεις*, *fresh*, cf. *roscidus*; he is not parched by the sun, because Apollo has spread a mist over him. So also 757. *αἶμα* is best taken as an acc. of the 'external object,' *he is washed of blood*; cf. § 224 *χρόα νίξτο διὸς Ὀδυσσεὺς ἄλμην*, *Il.* 667 *κελαινεφές αἶμα κάθηρον*. . . *Σαρπηδόνα*, Σ 345 *Πάτροκλον λούσειαν ἀποβρότον αἱματόεντα*, and note on Φ 122.

421. See X 371.

422. *ἐοῖο*, *thine own*, has the testimony of *τεοῖο* in Pap. v. (This corruption is not infrequent in mss.; see App. Crit. on Ξ 223, 249, Φ 305, X 459.) *ἐοῖο* is of course not strictly reflexive here, and refers to *τοῖ*, not to the grammatical subject of *κήδονται* (App. A, vol. i. p. 561).

423. *ὡς περισσὸς ὁ στίχος ἀθετεῖται. ἐπεὶ cpi' οὐχ Ὀμηρικῶς κείται ἡ ἀντωνυμία· διὸ καὶ προσηθετεῖτο*, Schol. T. It is clear that Ar. and probably Aph. obelized *thé* line, but the last reason cannot be right, as there is nothing un-Homeric in *σφι*. Objection may be taken to the trochaic caesura, though it falls within the permitted limits (see on Φ 575); but it is highly improbable, judging from his silence elsewhere, that Ar. noticed this.

425. *καί* seems to imply 'whatever else one does,' it is good to give the gods also their due. *διδόναι*, a form which astonished even Eust. (*τινὰ δὲ τῶν ἀντιγράφων ἐτόλμησαν γράψαι διδόναι*) and was attacked by Aph. (Did. on ν 358, see Ludwig). The alternative seems to have been *διδῶναι* (Herod.), the mss. giving only *διδόναι*. The form may be compared to *ζευγνύμεν Il.* 145: *τιθήμεναι* is different, as metrical necessity comes in. Schulze ascribes the lengthening to the license of the sixth arsis (*Q. E.* p. 451, see App. D, c 3). It is wiser to recognize the influence of the aor. forms *δοῦναι*, *θεῖναι*, etc., which seem to represent *δο-φέναι*, etc. (*H. G.* § 85. 1). So *διδώσομεν* (ν 358) must be due to the analogy of the pres.

426. *εἴ ποτ' ἔην γε*, see note on Γ¹ 180.

λήθετ' ἐνὶ μεγάροισι θεῶν, οἳ "Ολυμπον ἔχουσι·
τῷ οἱ ἀπεμνήσαντο καὶ ἐν θανάτιό περ αἴσῃ.
ἀλλ' ἄγε δὴ τόδε δέξαι ἐμεῦ πάρα καλὸν ἄλειςον,
αὐτόν τε ῥῦσαι, πέμψον δέ με σύν γε θεοῖσιν, 430
ὄφρα κεν ἐς κλισίην Πηληϊάδεω Ἀφίκωμαι."

τὸν δ' αὖτε προσέειπε διάκτορος ἀργεῖφόντης·
"πειρᾷ ἐμεῖο, γεραιέ, νεωτέρου, οὐδέ με πείσεις,
ὅς με κέλησι σέο δῶρα παρέξ Ἀχιλλῆα δέχεσθαι.
τὸν μὲν ἐγὼ δέειδοικα καὶ αἰδέομαι περὶ κῆρι 435
συλεύειν, μή μοί τι κακὸν μετόπισθε γένηται.
σοὶ δ' ἂν ἐγὼ πομπὸς καὶ κε κλυτὸν Ἄργος ἰκοίμην,
ἐνδυκῶς ἐν νηὶ θοῇ ἢ πεζὸς ὁμαρτέων·
οὐ κέν τις τοι πομπὸν ὀνοσσάμενος μαχέσαιο."
ἦ καὶ ἀναΐξας ἐριούνιος ἄρμα καὶ ἵππους 440
καρπαλίμως μᾶστιγα καὶ ἡνία λάζετο χερσίν,

427. ἐνὶ μεγάροισι C Pap. μ ν. 428. τῷ : τῶν CH Syr. Par. d, Ven. B, and
τινὲς Sch. T. || ἀπομνήσαντο Pap. ν : ἐπεμνήσαντο AG (P supr.) QR (-ατο, supr. η)
ST Pap. μ, Syr. Mose. 2, Vr. b A, Par. a (γρ. καὶ ἀπεμνήσαντο, ὅπερ ἀκριβέστερον)
B^c c f g j, and ar. Eust. 429. δέξο P. 430 om. Tt. || τε : γε U : δε Pap. ν¹. ||
γεμεσυνδε Pap. ν¹. 433. ἐμοῖο P. νεώτερον Vr. d. 434. ΚΕΛΗΙ : ΚΕΛΗ C. ||
αχιλλῆι Pap. ν² : ἀχιλ(λ)ῆος AGS. || ἔχεσθαι G. 435 om. P¹ (interlined, then
erased, and again added in P^m by *man. rec.*). 436. ὠμωμευειν Pap. ν¹ : συλευει
Pap. ν². || γένοιτο D Pap. ν, Eust. 437. δ' ἄν : μεν Pap. ν : δ' αὐ Q. 439.
Οὔ Κέν D Pap. ν¹ Syr. : οὐκουν P : οὐκ ἄν Ω. || ὀνησάμενος P (supr. ο over η).
440 om. Pap. μ. || ἐναΐξας Syr. : ἐπαΐξας DJPRU Pap. ν. 441. μαστιγα Pap.
ν¹ : μαστιγγα Pap. ν². || χερσίν L.

428. τῷ οἱ ἀπεμνήσαντο, therefore they remembered them (his gifts) for him. Cf. Hes. Theog. 503 οἱ οἱ ἀπεμνήσαντο χάριν εὐεργεσιῶν. Several mss. have τῶν (sc. δῶρων), but a pronoun with so definite a reference could not apply to anything but θεῶν. There is a well supported variant ἐπεμνήσαντο, cf. O 662, P 103. But the passage from Hes. (where there is no variant) and Thuk. i. 137 αὐτῷ χάριν ἀπομνήσσεσθαι ἄξιον shew that the sense of 'requiting a favour' belongs to the compound with ἀπο-.

429. We should perhaps read δέξο for δέξαι with P : see on T 10. δέξ' ἐμέθεν van L.

433. πειρᾷ, see on 390.

434. ΚΕΛΗΙ, so mss.; edd. generally κέλει, but the synizesis is no better than the contraction; see on N 818. The form in -η being Odyssean (see δ 812) should not be altered in Ω; though δς κέλει (as M 235) is an easy change.

παρέξ 'A., behind Achilles' back, lit. 'passing him by,' cf. K 391 παρέκ νόον ἦγαγε, 'led past my sense,' much as we say 'made me beside myself,' and T 133 μὴ χαλέπαινε παρέκ νόον, 'past' = 'in defiance of' good sense.

436. The variant γένοιτο is defensible, as rejecting the very imagination of the act.

437. For ἄν . . κε in the same clause see note on A 187, H. G. p. 331. The separation of the two by several words is peculiar to this place. The best emendation is σοὶ μὲν, supplied by Pap. ν, though αὐ, conj. by Peppmüller, has now ms. support (ἀρ Brandreth). "Ἄργος in the mouth of a Myrmidon most naturally means the 'Pelasgian Argos' in Thessaly (see B 681).

438. ἐνδυκῶς, see 158. The synizesis of ὁμαρτέων and the dat. ἡμιόνοις for -οισι in 442 may both be marks of late origin.

ἐν δ' ἔπνευσ' ἵπποισι καὶ ἡμίονοις μένος ἦύ.
 ἀλλ' ὅτε δὴ πύργους τε νεῶν καὶ τάφρον ἵκοντο,
 οἱ δὲ νέον περὶ δόρπα φυλακτῆρες πονέοντο·
 τοῖσι δ' ἐφ' ὕπνον ἔχχεε διάκτορος ἀργεῖφόντης 445
 πᾶσιν, ἄφαρ δ' ὥϊξε πύλας καὶ ἀπώσεν ὀχλῆας,
 ἐς δ' ἄγαγε Πρίαμόν τε καὶ ἀγλαὰ δῶρ' ἐπ' ἀπήνης.
 ἀλλ' ὅτε δὴ κλισίην Πηληϊάδεω ἀφίκοντο
 ὑψηλήν, τὴν Μυρμιδόνες ποίησαν ἄνακτι
 δοῦρ' ἐλάτης κέρσαντες· ἀτὰρ καθύπερθεν ἔρεψαν 450
 λαχυνήντ' ὄροφον λειμωνόθεν ἀμήσαντες·

442. ἵπποισι: ἵπποις τε DQ. 445. τοῖσι δ' ἐφ': τοῖσιν δ' Vr. A. ἔχχεε:
 δρουμε A Cant. 446. ὀχλᾶ T. 447. ἐπ' ἀπήνης: ἐπήνησεν (gl. ἐσώρυσεν,
 i.e. ἐπένησεν) Vr. A. 448. κλισίην P. 449. ὑψηλῇ P. 451 om. Q.

443. πύργους νεῶν, the fortifications of the ships, see on M 258, 332. The juxtaposition of τάφρον seems to shew that the space elsewhere conceived as existing between wall and trench is forgotten, and that the sentinels are actually at the gate in the wall, not as in I 67, K 194, at the trench considerably in advance of it. Whether or no they are identical with the πύλας of 681 we cannot say. As the text is punctuated, 444 is the apodosis to 443. Heyne is, however, perhaps right in regarding it as an explanatory addition to the protasis, putting a comma after πονέοντο, and beginning the apodosis with 445.

448. The relative construction of ὅτε is virtually forgotten in the description of the κλισίην, and it is not till 457 that we come to what may be called an apodosis. The κλισίην of Achilles is described as a full counterpart of the Homeric house, with a fore-court and πρόδομος (673), αἶθουσα (644), μέγαρον (647), and the whole is called οἶκος (572) and δῶματα (512). This indicates a complete difference of view from the rest of the *Iliad*, except from I. Even there, though the scene passes in the same hut, there is hardly any indication of a building on this scale; compare particularly I 658-59 with Ω 643-44, where in a precisely similar context the former knows nothing of an αἶθουσα. The μυχός, however, is common to both (Ω 675 = I 663). In the rest of the *Iliad* the κλισίην is hardly thought worthy of the formal compliment of an *epitheton ornans*, the only exceptions being κλ. ἐνυκτος (K 566 N 240) and ἐνπηκτος (I 663 = Ω

675)—all in late passages. The whole conception indicates a poet who is more familiar with the palace than the camp; he has not taken the trouble to consider how little his spacious dwelling agrees with the crowding of the Achaeans along the shore, or indeed with the first conditions of a naval camp. Heyne would reject 449-56 altogether, chiefly on account of the violated *F* of 449 and 452. But 565-67 evidently contain an allusion to 454-56, and the conception of the house is the same throughout.

449. For ποίησαν here and 452 Bentley conj. δέμαντο, Dawes πονέοντο. For other violations of the *F* of Φάναξ see II 371, 464, 507, 523, T 67 (the only other irremediable cases are, acc. to Knös, ξ 40, 395, 438). Brandreth ingeniously suggests ἀν' ἄκτῃ on the shore; but this does not agree with the Homeric use of ἀνά.

451. ὄροφον, unanimously explained by the ancients as 'a sort of reed used for thatching.' The word recurs elsewhere only in the sense of 'roof' (see L. and S.), but the ease with which the two senses might be interchanged is sufficiently illustrated by our own word 'thatch,' properly 'roof' (Dach), but restricted in use to a particular covering with reeds or straw; we can translate *they thatched it with downy thatch gathered from the meadows*, without feeling any need to discuss whether 'thatch' means 'a roof' or 'a kind of reed.' That ὄροφος was a *specific* name for a kind of reed is highly improbable, though Aristotle and Theophrastos seem to have taken it so; it means neither more nor less than 'roofing.'

ἀμφὶ δέ οἱ μεγάλην αὐλήν ποίησαν ἄνακτι
 σταυροῖσιν πυκινόισι· θύρην δ' ἔχε μοῦνος ἐπιβλήs
 εἰλατινος, τὸν τρεῖς μὲν ἐπιρρήσσεσκον Ἀχαιοί,
 τρεῖς δ' ἀναοίγεσκον μεγάλην κληῖδα θυράων, 155
 τῶν ἄλλων· Ἀχιλεὺς δ' ἄρ' ἐπιρρήσσεσκε καὶ οἶος·
 δῆ ῥα τόθ' Ἑρμείας ἐριούνιος ὠῖξε γέροντι,
 ἐς δ' ἄγαγε κλυτὰ δῶρα ποδώκεϊ Πηλεΐωνι,
 ἐξ ἵππων δ' ἀπέβαινεν ἐπὶ χθόνα φώνησέν τε·
 "ὦ γέρον, ἦτοι ἐγὼ θεὸς ἄμβροτος εἰλήλουθα, 160
 Ἑρμείας· σοὶ γάρ με πατὴρ ἅμα πομπὸν ὕπασσεν.
 ἄλλ' ἦτοι μὲν ἐγὼ πάλιν εἴσομαι, οὐδ' Ἀχιλλῆος
 ὀφθαλμοὺς εἴσειμι· νεμεσσητὸν δέ κεν εἴη
 ἀθάνατον θεὸν ὧδε βροτοὺς ἀγαπαζέμεν ἄντην·

452. ἄΝΑΚΤΙ: ἐρυμνη D. 454. τρις P^{ap}. μ (supr. c) ν (p. rous.) Syr.
 (supr. c). || ἐΠΙΡΡΗΣΕΣΚΟΝ P: ἐΠΕΡΗΣΕΣΚΟΝ P^{ap}. v¹: ἐΠΕΙΡΗΣΕΣΚΟΝ L P^{ap}. v².
 ἈΧΑΙΩΝ T. 455. τρις P^{ap}. v². ἀΝΑΟΙΓΕΣΚΟΝ K. 456. ἐΠΕΙΡΗΣΕΣΚΕ L P^{ap}. v: 1
 ἐΠΙΡΡΗΣΕΣΚΕ JU. 459. ὦ om. Syr.¹ χροῖν JPL. 460. ἄΒΡΟΤΟΣ Mor.: 1
 ἄμβροτον K.

453. ἐΠΙΒΛΗΣ, evidently a long beam running horizontally through a hole in one door-post, so that it could be thrust across the door into a suitable hole in the other post. The gate in the fortifications has two such bolts, there called ὄχῆες, see 446, and on M 456.

454. ἐΠΙΡΡΗΣΕΣΚΟΝ, a verb presumably conn. with ῥήσσω, Σ 571, in the sense of *beating*, though this is not particularly suited to express *driving home* a bolt. It is used similarly in Soph. O. T. 1244 πύλας ἐπιρρήξας ἔσω, *dashing to the doors* (ἐπιρρήξας Dobree; see Jebb ad loc. quoting Plut. Mor. 356 c ἐπιρράζει τὸ πῶμα, *slam to the lid*; and Plato Prot. 314 D τὴν θύραν . . ἐπήραξε, from ἀράσσω).

455. κληῖδα, obviously the same as the ἐπιβλήs above.

457. ὠῖξε, a contracted form found here only, cf. ὠῖξε above, 446. We have, however, οἷξασα Z 89, and ἀνῶινεν Ξ 168. The origin of the verb is entirely obscure. An initial *F* seems to be indicated by forms like ἀναοίγεσκον, ἀν-έ-ωιγ-ε, ἀν-έ-ωῖξε, etc., but is nowhere in H. supported by metre, and in B 809 is inadmissible. The Lesbian form δείγην (Collitz 214. 44) would point to ὀφέιγ-, not *Forγ-*, as the root, with ὀφίγ as weak form (G. Meyer Gr. § 475). This accounts for the usual form ὠῖξε, and we might be inclined to read ἀνοείγεσκον in 455

(ἀνοίγεσκον Brandreth), ἀνῶινεν II 221, etc., were it not that the forms with -εωι are well supported in Attic. Where so much is uncertain alterations are useless (Ἑρμείας *Fpeia F' ὠῖξε*, Brandreth).

462. This is one of the very few cases where εἴσομαι is used as fut. of εἶμι, *I will go*. The others are o 213, where the best mss. (Ludwich's FG) have ἔεται, and o 504 ἐπίεσομαι with variant ἐπελεύσομαι. All other cases can be written *Εἴσομαι* and referred to *Εἶμαι*, *hasten, aim at* (van L. *Ench.* § 308). Here van L. reads ἔρχομαι. But we may have an early case of confusion of the two roots, which became closely similar when *F* was lost. Cf. note on N 90.

464. ἀΓΑΠΑΖΕΜΕΝ, an Odyssean word, 'to welcome' as host; an immortal cannot permit himself to become a guest to men. If we do not adhere to this sense of ἀγαπαζέμεν, and take it more vaguely, 'shew favour' (cf. ἀμφαγαπαζόμενος II 192) θεόν may be the subject, βροτοὺς the object; 'it would cause jealousy that an immortal god should thus favour men.' But this, though with the order of words perhaps more natural, does not give so clear and suitable a sense. Düntzer suggests that the line is an explanatory gloss of νεμεσσητὸν δέ κεν εἴη which elsewhere always stands alone.

τὴν δ' εἰσελθὼν λαβὲ γούνατα Πηλεΐωνος,
καὶ μιν ὑπὲρ πατρὸς καὶ μητέρος ἠγκόμοιο
λίσσεο καὶ τέκεος, ἵνα οἱ σὺν θυμὸν ὀρίνηις."

ὥς ἄρα φωνήσας ἀπέβη πρὸς μακρὸν Ὀλυμπου

Ἑρμείας· Πρίαμος δ' ἐξ ἵππων ἄλτο χαμάζε,

Ἰδαίον δὲ κατ' αὐθι λίπεν· ὁ δὲ μῖμνεν ἐρύκων

ἵππους ἡμιόνους τε. γέρων δ' ἰθὺς κίεν οἴκου,

τῇ ῥ' Ἀχιλεὺς ἴζεσκε δῖφιλος. ἐν δὲ μιν αὐτὸν

εὖρ', ἔταροι δ' ἀπάνευθε καθεῖατο· τῷ δὲ δὴ οἶω,

ἥρως Αὐτομέδων τε καὶ Ἀλκιμος ὄζος Ἄρῃος,

ποιπνυον παρεόντε· νέον δ' ἀπέληγεν ἐδωδῆς

ἔσθων καὶ πίνων· ἔτι καὶ παρέκειτο τράπεζα.

τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στὰς

χερσὶν Ἀχιλλῆος λάβε γούνατα καὶ κύσε χεῖρας

δεινὰς ἀνδροφόνους, αἷ οἱ πολέας κτάνον υἱας.

ὥς δ' ὅτ' ἂν ἄνδρ' ἄτη πυκινὴ λάβηι, ὅς τ' ἐνὶ πάτρῃ 480

469. ἑρμείας J. ἔξ: αφ Pap. v². || ἄλτο: ἄμεινον βαίνει γράφειν ἐπὶ τοῦ γέροντος Sch. T. 471. ἵππους θ' CT Syr. 472. τῇ ῥ': ἐνθ' Eust. || ἐν: αν Pap. v. 473. ἔτεροι Vr. d. || καθεῖατο (Ar.?) C. 474. ὄζος: υἱὸς Pap. v¹. 476 ἄθ. Ar. || καὶ: γὰρ Mor. 477. δ' ἄρα στὰς: παραστὰς Vr. A. 479. παιδοφόνους Pap. v² in marg. 480. ἐνὶ: ἐπὶ D.

466-67. Düntzer's objections to this couplet are better founded: (1) the *Iliad* knows nothing of any son of Achilles except in late interpolations—see T 327; (2) Priam does not follow the god's advice, as he makes no mention of either mother or son. 465 would form a very effective end to the speech.

473. ἀπάνευθε, *apart*, though in the same room, see 484. τῷ, we can of course read τῷ, but the nom. accords with the common use of the article with numerals to contrast a definite number with a crowd; *H. G.* § 260 c.

474. Ἀλκιμος, the short form (*Koseform*) of Ἀλκιμέδων as T 392.

476. ἔσθων καὶ πίνων, added in a sort of apposition with ἐδωδῆς, as the verb is used with either gen. or part. Cf. ε 196-97 τίθει πάρα πᾶσαν ἐδωδῆν, ἔσθειν καὶ πίνειν. The line was athetized (by Ar.?) on the ground that the tables were not cleared away after the Homeric meal. Athenaios (i. p. 12) says that on this ground the stop should be placed after ἔτι, not before it.

480. The comparison is to the familiar scene of a homicide exiled from his own

land and taking refuge with a chieftain among whose retainers he will enrol himself in return for sustenance and protection. ἀνδρὸς ἀφνειοῦ, because only a wealthy chief will attract or can afford to keep a retinue of such 'broken men' (see note on II 573). The only difficulty is in the word ἄτη, for from the construction of the sentence the ἄτη seems to have come upon him *after* the homicide. Thus Nägelsbach takes it to mean the overwhelming effect of conscience, Göbel the mental disorder due to his position; cf. II 805 with note. I believe that the word can mean one thing only, the force which impelled him to do the deed. Then the relative clause ὅς τε . . . κατακτείνας is explanatory of ἄτη, 'as when Atē has come on a man who has slain another'—so that he has slain another. But the relative clause has been altered in the course of statement—the original κατακτείνῃ is put in a subordinate participial form, and ἄλλων ἐξέικετο δῆμον as the main thought usurps the principal verb. In other words the essential thought is ὥς ἀνὴρ φῶτα κατακτείνας ἄλλων ἐξέικετο

φῶτα κατακτείνας ἄλλων ἐξίκετο δῆμον,
 ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας,
 ὥς Ἀχιλεὺς θάμβησεν ἰδὼν Πρίαμον θεοειδέα·
 θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.
 τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπε·
 “μνήσαι πατρὸς σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 τηλίκου ὥς περ ἐγών, ὀλοῶι ἐπὶ γήραος οὐδῶι.
 καὶ μὲν που κεῖνον περιναίεται ἀμφὶς ἐόντες
 τεύρουσ', οὐδὲ τις ἔστιν ἀρῆν καὶ λοιγὸν ἀμῦναι.
 ἀλλ' ἦτοι κεῖνός γε σέθεν ζῶντος ἀκούων
 χαίρει τ' ἐν θυμῶι ἐπὶ τ' ἔλπεται ἡματα πάντα
 ὄψεσθαι φίλον υἱὸν ἀπὸ Τροίηθεν ἰόντα·

481. ἄλλον GPQ. 482. ἔχεν JU Pap. v, Syr.: ἐχ' D. | εἰσορόωντα Syr.
 483. θεοειδᾶ CQU Vr. d. 484. ἐς: ἐπ' P. 486. σοῖο: εἰοῖο R: εἰοῖο Zen.
 CGJLQSTU Pap. v, Harl. a, Vr. d (γρ. εἰο). 488. ἐόντες: τινὲς ἐόντος Sch. T.
 489. ἀρῆν: ἀνῆρ H. || καὶ: καὶ ἀπὸ J. || καὶ λοιγὸν: ἀπὸ οὔκου R. 492.
 τροίηθε(ν) μολόντα ARS (-οὔντα) Bar. Mor. Cant. Pap. v, Harl. a (p. ras.).

δῆμον. The poet begins, however, for the sake of adding moral weight, as though he were going to say ὥς ὅτ' ἂν ἀνδρ' ἀτῇ λάβῃ ὅς τε φῶτα κατακτείνῃ, but in the course of saying this he allows the other form of the thought, as the dominant one, to mould the second clause. The difficulty arises from the peculiar construction of the simile in having the point of comparison added independently, θάμβος δ' ἔχει, instead of connected immediately with ὥς ὅτ' ἂν, as is done in every other simile of this form. The result of the difference is that the minor touches are put in the foremost place, and are continually in danger of overshadowing the essential elements.

482. Schol. T says τὸν δὲ καθαίροντα καὶ ἀγνίτην ἔλεγον, Schol. B ὥς εἰ τις . . ἀπέρχεται πρὸς τὸν ἀγνίσοντα, from which K. O. Müller has conjectured that there was a variant ἀνδρὸς ἐς ἀγνίτω here. This is possible, but such a reading can only have been a late one; there is no trace whatever in H. of expiation for blood except by payment or exile, ritual purification being unknown. This in fact Schol. T seems to admit by the remark ἴσως δὲ ἀναχρονισμός ἐστιν ὥς τὸ “ἴαχε σάλπιγξ,” and we are safe in concluding only that the scholia took purification for granted as the sole motive for the manslayer's action.

486. σοῖο, not σεῖο, for the gen. is not used as a mere possessive; σεῖο φονῆος Σ 335 is of course another matter. But εἰοῖο, *thine own*, is a very probable variant, and it may be questioned if this was not Zen.'s reading rather than σεῖο. There may easily have been a mistake in interpreting σοῖο· Ζηνόδοτος διὰ τοῦ ε, which would be the Didymeian scholion. But the ordinary interpretation is confirmed by Zen.'s ἐμεῖο for ἐμοῖο Ξ 118 and Ap. *de Pron.* 108. 12 (see Ludwig *ad loc.*).

487. See note on X 60. ὀλοῶι, van L. (*Ench.* p. 200) suggests that this is a misreading of ΟΛΟΟΙ=ὀλοοῖο. The epithet certainly suits γήραος best.

488. ἀμφὶς is here clearly used to mean *round about*, not *apart from*, the regular Epic sense. The variant ἐόντος is evidently meant to meet this difficulty (*dwelling apart from them*). περιναίεται ἀμφὶς ἐόντες, a pleonasm like περικτίνας ἀνθρώπους οἱ περιναίετόνσι, β 65. In λ 495-503 the shade of Achilles expresses the same fears for his father's treatment by his subjects.

492. Τροίηθεν ἰόντα must be right though several mss. have Τροίηθε(ν) μολόντα; the ν of these case-forms in -θεν is never omitted, though the adverbs ὑπερθε and -θεν, etc., are used indifferently. The phrase Τροίηθεν ἰόντα is Odyssean (three times).

αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱὰς ἀρίστους
 Τροίῃ ἐν εὐρείῃ, τῶν δ' οὐ τινὰ φημι λελεῖσθαι.
 πεντήκοντά μοι ἦσαν, ὅτ' ἤλυθον υἱες Ἀχαιῶν.
 ἐννεακαίδεκα μὲν μοι ἦς ἐκ νηδύος ἦσαν,
 τοὺς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.
 τῶν μὲν πολλῶν θούρος Ἄρης ὑπὸ γούνατ' ἔλυσεν.
 ὃς δέ μοι οἶος ἦν, εἴρυτο δὲ ἄστν καὶ αὐτός,
 τὸν σὺ πρῶν κτεῖνας ἀμυνόμενον περὶ πάτρης,
 Ἔκτορα. τοῦ νῦν εἵνεχ' ἱκάνω νῆας Ἀχαιῶν,
 λυσόμενος παρὰ σείο, φέρω δ' ἀπερείσι' ἄποινα.
 ἀλλ' αἰδέοιο θεούς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον
 μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερός περ,
 ἔτλην δ' οἷ' οὐ πῶ τις ἐπιχθόνιος βροτὸς ἄλλος,
 ἰνδρὸς παιδοφόνιοιο ποτὶ στόμα χεῖρ' ὀρέγεσθαι."
 ὥς φάτο, τῷ δ' ἄρα πατρὸς ὑφ' ἴμερον ὥρσε γόοιο·

496. ἔας (l). 497. ἐνὶ μεγάροισι C Pap. v. 498. ὑπὸ: ἐπὶ C: ἀπό H.
 499. ΔΕ ΜΟΙ: ΔΕΜΟΣ G: ΔΕ ΜΕΝ Vr. d. || αὐτός PQ: αὐτοὺς Ω. 500. ΚΤΕΙΝΕΣ
 Pap. v. 501. Εἵνεχ' D Pap. μ. 502. σοῖο HP. || φέρων τ' D. 503. αἰδέοιο
 H. l. αἰδοιο Vr. A: αἰδεο P: αἰδέοο Lips. θεοὺς ἀχιλεῦ: φέριστε θεοὺς Bar.
 505. βροτὸς: γενετ Pap. v¹. 506. χεῖρας ὀρέξει ἢ χεῖρ' ὀρέγεσθαι Eust.

493-94=255-56. Payne Knight rejects 494-97 because of the obvious inconsistency of τῶν μὲν πολλῶν (498) with τῶν οὐ τινὰ φημι λελεῖσθαι. But the weakness lies rather in 498, which might be omitted without loss—or indeed with gain, as the omission brings out more sharply the superiority of Hector alone to all the fifty. The rhythm of 498 is unusually bad and un-Epic.

499. οἶος, because beside him all the other fifty counted as naught. As a matter of fact not one of Priam's sons does anything (but get killed) in the *Iliad*, with the exception of Paris, which rather proves the rule. αὐτός, *by himself*. The sense is identical with Z 403 οἶος γὰρ ἐρέετο "Ἴλιον" Ἔκτωρ, which Schol. T on Ξ 424 quotes αὐτὸς γὰρ ἐρέετο. The vulg. αὐτοῖς, explained *inhabitants* as opposed to the city, is incomparably weaker, though of course defensible (see ι 40 ἐγὼ πόλιν ἔπραθον, ὥλεσα δ' αὐτοῖς). For the combination of καὶ with αὐτός no quotation need be given, as the two words have such a strong affinity that there is a strong presumption against καὶ being copulative at all in this connexion. For similar confusion see I 562, Ξ 145, Ψ 277.

500. πρῶν in the vague sense, see ὅν

χεῖρά τε καὶ πρῶξά B 303. It was actually twelve days before. For ἀμυνόμενον περὶ πάτρης compare Hector's own words in M 243.

503. αἰδέοιο, an irregular form for αἰδεο, recurring in ι 269 ἀλλ' αἰδέοιο φέριστε θεοὺς. Cf. ἐρεο or ἐρέο A 611. It should not be altered, but taken as an early instance of αἰδέομαι which later supplanted αἰδομαι. We could easily read αἰδοιο, with a few mss. both here and in ι.

506. χεῖρ' (χεῖρι) ὀρέγεσθαι, lit. *to reach with the hand*, i.e. *to lift my hand to the mouth of him that slew my sons* in order to touch his chin as a suppliant (A 500). For the constr. cf. Ψ 99 ὠρέετο χερσὶ φίλησιν. It is more usual to read χεῖρ', i.e. χεῖρα or χεῖρε (Sch. T), and take ὀρέγεσθαι as though = ὀρέγειν, a use of which there seems to be no other instance. Again, as it has not been explicitly said that Priam has touched Achilles' chin, whereas he has kissed his hands (478), some would understand *to move to my mouth the hand of him that slew my sons*. This gives undoubtedly a better sense, but is quite inconsistent with the use of ὀρέγεσθαι. χεῖρας ὀρέξει, given by Eust., is what we should expect.

507=δ 113.

ἀψάμενος δ' ἄρα χειρὸς ἀπώσατο ἦκα γέροντα.
 τὼ δὲ μνησαμένω ὁ μὲν Ἑκτορὸς ἀνδροφόνου
 κλαῖ' ἀδινά, προπάροιθε ποδῶν Ἀχιλλῆος ἐλυσθείς,
 αὐτὰρ Ἀχιλλεὺς κλαῖεν ἐὼν πατέρ', ἄλλοτε δ' αὐτε
 Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δώματ' ὀρώρει.
 αὐτὰρ ἐπεὶ ῥα γόοιο τετάρπετο διὸς Ἀχιλλεὺς,
 καὶ οἱ ἀπὸ πρᾶπίδων ἦλθ' ἕμερος ἡδ' ἀπὸ γυνίων,
 αὐτίκ' ἀπὸ θρόνου ὦρτο, γέροντα δὲ χειρὸς ἀνίστη, 515
 οἰκτεῖρων πολλὸν τε κάρη πολλὸν τε γένειον,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 "ἦ δαίλ', ἦ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν.
 πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἴος,
 ἀνδρὸς ἐς ὀφθαλμούς ὅς τοι πολέας τε καὶ ἐσθλοὺς 520
 νιέας ἐξενάριξα; σιδήρειόν νύ τοι ἦτορ.
 ἀλλ' ἄγε δὴ κατ' ἄρ' ἔξευ ἐπὶ θρόνον, ἄλγεα δ' ἔμπης
 ἐν θυμῷ κατακεῖσθαι ἐάσομεν ἀχνυμένοι περ·
 οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο.
 ὥς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσι, 525
 ζῶειν ἀχνυμένους· αὐτοὶ δέ τ' ἀκηδέες εἰσί.

509. δὲ: μὲν J. 510. ἐλυσθείς *om.* Pap. v: ἐλκυθείς P Lips.: λιασθείς L.
 511. αὐτε: αὐτις P. 512. στεναχὴ Zen.: στεναχ[Pap. μ. 514 ἀθ. Ar.
 γύων P. 515. αὐτίκ' ἀπὸ: αὐτικά θ εκ Pap. μ. ἀνιστᾷ Vr. d: ἀνέστη II
 Pap. v. 518. ἄ: ὦ CP. δὴ: μάλα II. κάκ' *om.* Par. f. ἄνσχεο CP
 Vr. A Harl. a b, Par. a b d f j: ἀνάσχου A *supr.* (ἀ *corr.* from ἐ): ἀνέσχεο Par. h:
 ἀνέχεο Lips.: ἄσχεο Pap. μ: ἔσχεο JR: *σχεο U (ἄν *in ras.*). cōn *om.* P.
 519–20 *om.* Pap. μ¹. 521. ἐξενάριξε LS Pap. ν¹. ΝΥ τοι: δέ οἱ D. 522.
 ἔξου R: ἔξου *ap.* An. || ἄλγεα: ἀλλαγε Pap. ν¹. 524. πρῆξις: τ' ἄνυσις T
 (Harl. a *supr.*), ἐν ἄλλωι A. 526. ἀχνυμένους JQRSU Harl. a b, Par.
 a c d e f g h j: ἀχθυμένοις Ω.

510. ἐλυσθείς, see Ψ 393.

514 ἀθετεῖται· προεῖρηται γὰρ ἱκανῶς διὰ τοῦ "αὐτὰρ ἐπεὶ ῥα γόοιο," καὶ ἀκέρως τέθειται τὸ γυνίων· οὐ γὰρ οὕτως λέγει πάντα τὰ μέλη, ἀλλὰ μόνον τὰς χεῖρας καὶ τοὺς πόδας, An. The athetesis has been generally accepted, as the γυνία cannot be the seat of *gearnīng*. That fear should depart from the trembling limbs is natural enough, e.g. ζ 140; a rhapsodist probably had some recollection of that passage and interpolated the line from it.

518. ἄνσχεο elsewhere is always imper. like ἔσχεο. The variants point as elsewhere to an assimilated form ἄσχεο, which (rather than ἄσχεο) was doubtless

the reading of Zen. See App. Crit. on B 694, K 176, Ψ 587, and Ludwig on B 12. There may have been a variant ἔσχεο, but the scholia are not clear.

519–21 = 203–05.

522. ἔξου, *aor.*, see on N 285.

523, cf. II 60.

524. πρῆξις, *profit*, an Odyssean word. Compare 550 below, and A 562 πρῆξαι δ' ἔμπης οὐ τι δυνήσῃαι, *thou wilt gain naught*. ἐπεκλώσαντο (525) is also Odyssean (seven times).

526. ἀχνυμένους is the regular Homeric constr. as the participle forms part of the predication (II. G. § 240), and it has respectable support; the vulg. ἀχθυμένοις is a natural corruption.

δοιοὶ γάρ τε πίθοι κατακείται ἐν Διὸς οὔδει
 δῶρων οἷα δίδωσι κακῶν, ἕτερος δὲ ἑάων.
 ὦι μὲν κ' ἀμμίζας δώηι Ζεὺς τερπικέραυνος,
 ἄλλοτε μὲν τε κακῶι ὃ γε κύρεται, ἄλλοτε δ' ἐσθλῶι. 530
 ὦι δέ κε τῶν λυγρῶν δώηι, λωβητὸν ἔθηκε,
 καί ἐ κακῇ βούβρωστις ἐπὶ χθόνα διαν ἐλαύνει,

527. κατακείσθαι Pap. v¹. 528 om. T. || κηρῶν ἐμπλειοι ὁ μὲν ἐσελῶν αὐτὰρ
 ὁ δειλῶν Plato *Rep.* ii. 379 D, Euseb. *Præp. Ev.* xiii. 2. 12. 530. ἀλλογε
 Pap. v¹. || κακῶν PR. || ἐσελῶν R. 531. λοιγῶν J (*supr.* ρ over γ). || δοίη D.
 532. καί ἐ: τὸν δὲ Plato *l.c.* || βούβρωσις G.

527. This famous passage is a typical instance of the picturesque metaphysics of an early age. When the primitive man asks "Whence come sorrow and joy?" the answer he finds is that Zeus keeps a store of them in jars in his house; through the accidental opening of such a jar by a woman all ill was let loose upon men, Hes. *Opp.* 94. This is in Homer not so much an allegory as a survival in popular fancy of what may once have been regarded as a real explanation. There have been from ancient times two different interpretations of the passage. According to one the *δοιοὶ πίθοι* are both jars of ills, and the jar of boons is a third—*ἕτερος* being used instead of *ἄλλος* because the first two are regarded as a unit opposed to the last. According to the other there are two jars only, one of ills and one of boons, so that before *κακῶν* we must mentally supply *ἕτερος μὲν*. This is perfectly legitimate, and is in fact an instance of the idiom found in X 157 *φεύγων, ὃ δ' ὀπισθε διώκων* (for ὃ μὲν *φεύγων*), where see note. Both interpretations being linguistically possible, we have to choose on other grounds. The first has the advantage of agreeing well with what follows; if there are two jars of evil to one of good, we see how it is that a man can at best expect only a mixture of good and ill, and may have no good at all (531). This is in fact the sentiment of Pindar *P.* iii. 81 *ἐν παρ' ἐσλὸν πῆματα σύνδου δαίονται βροτοῖς ἀθάνατοι*. On the other hand Plato took the passage in the second way. Of this there can be no doubt, though the form in which he cites 528 is a rare instance in his works of large deviation from the vulgate. On the whole the authority of Plato and the general construction of the sentence point to this second interpretation as the right one.

We must understand from 526 that it is the gods alone who enjoy the jar of boons without mixture of ill.—*ἐν οὔδει* recalls the huge pointed jars of the Mykenæan age, which are literally stuck in the floor of the store-rooms.

528. *ἑάων*, a most obscure word recurring only in the phrases *θεοὶ δωτῆρες ἑάων* (θ 325, Hes. *Theog.* 111), *Ἐρμεία δωτορ ἑάων* (θ 335). Here at least it means *good things*, and hence it is commonly referred to *ἐύς*. It can be nothing but the gen. of a fem. *ἐή*, and how this can come from *εὖς* no one has yet shown. The hiatus, too, seems to indicate loss of *F*, which *εὖς*, so far as we know, never had. (That this trace of *F* should not appear in the other passages is natural enough, owing to their lateness.) Bruggmann has suggested that *ἐή* may = *εἰσα*, a fem. like *ἔση*, meaning "a man's own due," so that the gods are "the givers of men's lots." This explanation fails, however, in face of the fact that the present line, which on his view must be due to a misunderstanding of *δωτῆρες ἑάων*, is older than those in which that phrase occurs. The word must therefore remain among the unsolved problems of the language.

529. *κ' ἀμμίζας*, mss. generally write *καμμίζας*, which is evidently inferior.

530. *κύρεται*, the mid. appears to occur here only in Greek. For the dat. see Hes. *Opp.* 691 *μετὰ κύμασι πῆματι κύρσαι*.

531. *λωβητός* ὁ ἐφύβριστος καὶ ἄτιμος, Eust., a butt for the insults of men.

532. *βούβρωστις* is explained by the scholia as *οἰστρος*, a fatal gadfly drives him over the earth (*ἐνιοι δὲ βούβρωστιν τὸν οἶκτον ἐξεδέξαντο* Schol. A: *leg.* τὸν οἰστρον). Cf. Aisch. *P.* V. 681 *οἰστροπλῆξ δ' ἐγὼ μάστιγι θέλει γῆν πρὸ γῆς ἐλαύνομαι*. The metaphor is a very

φοιτᾷ δ' οὔτε θεοῖσι τετιμένος οὔτε βροτοῖσιν.
 ὥς μὲν καὶ Πηληϊῇ θεοὶ δόσαν ἀγλαὰ δῶρα
 ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο 535
 ὄλβωι τε πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσι,
 καὶ οἱ θνητῶι ἐόντι θεῶν ποίησαν ἄκοιτιν.
 ἀλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακόν, ὅττι οἱ οὐ τι
 παίδων ἐν μεγάροισι γονὴ γένετο κρείοντων,
 ἀλλ' ἓνα παῖδα τέκεν παναώριον· οὐδέ νυ τὸν γε 540
 γηράσκοντα κομίζω, ἐπεὶ μύλα τηλόθι πάτρης
 ἦμαι ἐνὶ Τροίῃ σέ τε κήδων ἥδὲ σὰ τέκνα.
 καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι·
 ὅσσον Λέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἑέργει

534. Δόσαν: θέσαν Q. 535. ἐπ': ἐς Pap. v¹. 537. ποιήσας Pap. v¹.
 538. οὔτοι Vr. d. 540. παῖδ' ἔτεκε P (ἐν τας.?) Lips. Τὸν γε: τόνδε PR.
 541. κομίζει P. 543. γέρων Q.R. 544. Λέσβου LR. μακάρων P (Pap. v
 supr.), Plut. Mor. 603 D, Dion Chrys. xxiii. 9.

favourite one in Greek, as will be seen on reference to *οἶστρος* and its compounds in the Lexica. This gives a good enough sense. Another explanation also found favour in antiquity, viz. that the word meant *famine*, ravenous hunger, on the analogy of the later *βουλιμία*. But this looks hardly like an Epic formation; and as to the real meaning of the word the late Epics and scholiasts had probably no better means of judging than we. The most important piece of information we get from them is that a goddess *Βούβρωστις* was worshipped at Smyrna with a sacrifice of a black bull. If the word really means 'gadfly,' this will be an interesting parallel to Apollo *Σμυνθεύς* and *Παρνόπιος*, while a goddess of famine is not a Greek conception. For the formation of the word cf. *βούπρηστις*, a beetle which poisons cattle.

535. ἐπ' ἀνθρώπους ἐκέκαστο, see note on T 35.

540. *παναώριον* παντελῶς ἄωρον ἀποθανοῦμενον, Schol.; ἀθλιώτατον, Hesych. The origin of the idea is given in Eur. *Alc.* 167 ff. (αἰτήσομαι) μῆδ' ὥσπερ αὐτῶν ἡ τεκοῦσ' ἀπόλλυμαι | θανεῖν ἄωρος παῖδας, ἀλλ' εὐδαίμονας | ἐν γῇ πατρώϊα τερπνὸν ἐκπλῆσαι βίον. The word is thus virtually equivalent to *μιννθάδιος* A 352, and *ώκυμπος* A 417. In form it is the same as *πανάποτος*, 255.

543. ἀκούομεν, know by report, see E 125. εἶναι represents ἦσθα of *oratio recta*.

544. Cf. *Ημνν. Ar.* 30, 37, 45, ὅσους Κρήτη τ' ἐντὸς ἔχει καὶ δῆμος Ἀθηνῶν . . . Λέσβος τ' ἡγαθὴ Μάκαρος ἔδος Διολῶνος . . . τόσσον ἐπ' ὠδίνονσα Ἐκηβόλον ἔκετο Λητώ, which suggests that ὅσους here would be a simpler reading answering to τῶν in 546. ὅσων must be taken as the not uncommon identification of a country with its inhabitants. ἑέργει, bounds, see on B 845, M 201. Μάκαρος, the name of a legendary king or hero of Lesbos, which is said to have been named Makaria after him. The various legends told by the mythographers will be found in Roscher *Lex.* s.v. They differ so completely as to shew that there was no real local tradition; the name is used merely as a peg on which to hang theories of colonization in the form of genealogies. Makar appears also in Phokis as 'father of Amphissa' (Paus. x. 38. 4). It has been proposed to identify the name with Melkart, the Baal of Tyre, who appears in Corinth as Melikertes; but for this there is no ground beyond the slight resemblance in form. The variant μακάρων is not a mere blunder. It is found in Plutarch (*Mor.* p. 603) and Dion Chrys., and was regarded as a compliment to the fortunate island. Other critics have seen in it the name of a tribe called Μάκαρες, whose eponymos Makar was. ἄνω, out to sea, as with *ἀνάγειν*, etc.; καούπερ, higher, because forming part of the tableland

καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλήσποντος ἀπείρων, 545
 τῶν σε, γέρον, πλούτῳ τε καὶ νιάσι φασὶ κεκάσθαι.
 αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανίῳνες,
 αἰεὶ τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασῖαι τε.
 ἄνσχεθ', μηδ' ἀλῖαστον ὁδύρεο σὸν κατὰ θυμόν.
 οὐ γάρ τι πρήξεις ἀκαχήμενος υἱὸς ἑοῖο, 550
 οὐδέ μιν ἀνστήσεις· πρὶν καὶ κακὸν ἄλλο πάθῃσθαι."
 τὸν δ' ἡμείβετ' ἔπειτα γέρον Πρίαμος θεοειδής·
 "μή μὲ πῶ ἐς θρόνον ἵξε, διοτρεφές, ὄφρ' αὖ κεν Ἑκτωρ
 κείται ἐνὶ κλισίῃσιν ἀκηδής, ἀλλὰ τάχιστα
 λῦσον, ἵν' ὀφθαλμοῖσιν ἴδω, σὺ δὲ δέξαι ἄποινα 555
 πολλὰ, τὰ τοι φέρομεν. σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις

545. ΦΡΥΓΙΗΣ Vr. A. || ΕΛΛΗΣΠΟΝΤΟΣ Pap. v (supr. c). 546. ΤΩΝ Ar. Ω:
 τῶ(ι) ΔΔJP (supr. n) T (supr. n) U Pap. v, Mor. Harl. d. 549. ἄσχεο J: ἵσχεο
 Vr. A. 550. ΤΙ om. Pap. v¹: τοι HJ. || ΠΡΗΞΙΣ L. || ΕΟΙΟ Zen. P (c add. man.
 rec.): ΤΕΟΙΟ Pap. v^m: ἑῶς Ω. 551. ἀνστήσει U. 553. μὴ δέ πῶ LQR
 (με Rm): μὴ πῶ μ' A. || ΔΙΟΤΡΟΦΕΣ H. 554. κἄται Pap. v. 555. ΔΕΞΑΙ ἄποινα
 P in ms. 556 om. P (interlined, erased, and then added in margin; cf. 435). ||
 ΦΕΡΩΜΑΙ J Mor. Harl. d, Par. g, and ap. Eust.: ΦΕΡΩΜΑΙ P^mR. || ΤΩΝ Pap. v¹
 (supr. δ'). || ἙΛΘΙΣ P^mRT Vr. A. 556-57 ἄθ. Ar.

of central Asia Minor. To a Greek on the coast a journey either inland or to sea was 'up'; so that there is only an apparent contradiction in the use of such similar adverbs to describe boundaries in opposite directions. In Herod. i. 142 *ἀνω* is used for 'to the north'; but that probably implies some knowledge of maps, and does not suit the sense here. *καθύπερθε* *Χίοιο*, γ 170, is rather different, meaning apparently 'to seaward,' while *ὑπένερθε* (172) is 'under shelter of.' It is to be presumed that Phrygia and Lesbos, the boundaries themselves, are included in the space within which Priam was most blessed; it is a small thing to say that he 'surpassed all men' in the Troad where he was king.

545. *Ἑλλήσποντος* must evidently be taken to include the sea on the W. coast of the Troad as well as the narrow channel on the N., to which we now confine the name. This could hardly be called *ἀπείρων*. See also I 360.

546. The variant *τῶ* seems to be due to the harsh correlation of *τῶν* with *ὅσων* (see above). It may have been meant for a locative dat. *there*, but no such use is found elsewhere. The fact that *κεκάσθαι* is not elsewhere joined to

a gen. may have had something to do with it, but the constr. is a very natural one; *τῶν* may be partitive, *among them*. *πλούτῳ τε καὶ νιάσι* = ξ 206.

548 is rejected as superfluous by Köchly; the sentence is certainly improved by its absence. Cf. H 237 for the second half.

551. *πρὶν . . πάθῃσθαι*, *ere that, some other fate shall come on thee*, i.e. thou wilt sooner die thyself than raise him from the dead. This is of course not to be taken as a threat on Achilles' part, as some have thought. For *καί* van L. reads *κεν*. For the asyndeton with *πρὶν* cf. A 29.

554. *κείται*, subj., see on T 32. Here we can read *κελετ' ἐνὶ* or *κελεται ἐν*, the normal form.

556-57 *ἀθετούνται, ὅτι ἀνάρμοστοι τῷ προσώπῳ αἱ εὐχαὶ καὶ ἐπαντόφωρος ἡ ὑπόκρισις* (*their insincerity is palpable*). An. The similar words of Chryses in A 18-19 gave rise to the same question, 'how can he thus pray against his own side?' A modern reader will be more in sympathy with the poet than with the Alexandrine critic. The chief ground of objection to the lines lies perhaps in the metrical weakness of 557.

σὴν ἐς πατρίδα γαίαν, ἐπεὶ με πρῶτον ἔασας
[αὐτόν τε ζῶειν καὶ ὄρᾱν φάος ἡελίοιο].”

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς 560
Ἐκτορά τοι λῦσαι· Διόθεν δέ μοι ἄγγελος ἦλθε
μήτηρ, ἣ μ' ἔτεκεν, θυγάτηρ ἀλίοιο γέροντος·
καὶ δὲ σὲ γινώσκω, Πρίαμε, φρεσίν, οὐδέ με λήθεις,
ὅττι θεῶν τίς σ' ἤγε θαὸς ἐπὶ νῆας Ἀχαιῶν.
οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἥβων, 565
ἐς στρατόν· οὐδὲ γὰρ ἂν φυλακοὺς λάθοι, οὐδέ κ' ὀχῆα
ρεῖα μετοχλίσσειε θυράων ἡμετεράων.
τῷ νῦν μή μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνης,

557. πρῶτος Mor.: πρῶτος ἢ πρῶτον Eust. || πρῶτ' ἐλέησας τινές, Did.
558 om. DPQTU¹ Pap. ν¹, Vr. d: οὗτος ὁ στίχος οὐχ εὐρέθη ἐν τῷ παλαιῷ A.
560. Νῦν: μή L. || γέρων II PQ. 563. λήσεις J. 564. θεός Cant. Vr. A.
τίς c': cé τις L Cant.: τις GRS Lips. 565. κε: μεν Par. a f. 566. οὔτε
γάρ P Pap. μ, ἐν ἄλλω A: οὔτι γάρ R. || φύλακος CH Pap. ν¹ and ap. Did. ||
λάθῃ T Vr. A. || κ': τ' A (supr. κ) Pap. μ. || ὀχῆα Ar. AQT Vr. b d: ὀχεῖα L:
ὀχῆας Ω. 567. μετοχλίσσειε DJ: μετοχλίσσει S: μετ' ὀπλίσσειε Q. 568.
τῷ Νῦν: τῶν Pap. μ¹ (supr. υν): τῶν Νῦν Vr. d. | ἐν ἄλγεσι: γρ. ἐνι φρεσί
A. || ορεινοῖς Pap. ν (νῆς Pap. ν^m).

557. πρῶτον, to begin with, i.e. from the very first, without hesitation. The lengthening of με by position in this place is highly suspicious, see App. N, § 15; Nauck conj. ἐπεὶ πρῶτόν μ' ἐλέησας, but then the order of words is wrong.

558 is an interpolation just caught on the point of obtaining acceptance in the vulg. It is entirely ignored by the scholia and even by Eust. (though it is found in MSS. of earlier date), and is evidently due to the wish to supply an infin. to ἔασας, as in T 312, q.v. How needless this is may be seen from 569, 684, II 731, δ 743-44, etc.; cf. also Eur. Med. 1057 ἔασον αὐτοὺς, ὦ πάλα, φείσαι τέκνων. It is curious that so simple a construction should have given rise to difficulties and led to conjectures earlier than the interpolation; e.g. Did. wrote ἔασας, ἀντὶ τοῦ ἡδύνας, ἠὺφρανas. ὅπερ ἀγνοήσαντές τινες (!) ἔγραψαν “ἐπεὶ με πρῶτ' ἐλέησας.” The τινές include Dion. Sidon. as appears from Herodianos.

560. This sudden outburst on Achilles' part has been adversely criticised on the ground that Priam's words include nothing to account for so sudden a change of

tone. The explanation surely is that the terrible struggle which Achilles is going through cannot be more vividly indicated than by his intense sensitiveness to even the most innocent word which can be supposed to imply hurry or doubt. He must work the matter out in his own way and at his own time, if it is to be carried through at all. And it is thoroughly natural that a man should feel some irritation at repeated prayers to do a thing which he has already, under compulsion, decided to do.

566. φυλακοὺς, a heteroclitc form occurring only here in H. (φύλακος I 477) except as a proper name (Z 35, o 231). It is however attested as a genuine Greek form by an inscr. on the 'Arkesilas' vase.

567. μετοχλίσσειε, cf. ψ 187 ἀνδρῶν δ' οὐ κέν τις . . οὐδὲ μάλ' ἥβων ρεῖα μετοχλίσσειεν, lit. 'lever back.' See on M 448.

568. τῷ, therefore, because I am acting under divine compulsion and not of my own will. For ἐν ἄλγεσι A gives as a variant the more usual ἐνι φρεσί as o 486. But cf. φ 88 κεῖται ἐν ἄλγεσι θυμός.

μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἑάσω
καὶ ἰκέτην περ ἔοντα, Διὸς δ' ἀλίτωμαι ἐφετμάς." 570
ὥς ἔφατ', ἔδδεισεν δ' ὁ γέρων καὶ ἐπέιθετο μύθῳ.
Πηλεΐδης δ' οἴκοιο λέων ὥς ἄλτο θύραζε,
οὐκ οἶος· ἅμα τῷ γε δύω θεράποντες ἔποντο,
ἦρως Αὐτομέδων ἦδ' Ἄλκιμος, οὓς ῥα μάλιστα
τῷ Ἀχιλεὺς ἐτάρων μετὰ Πάτροκλόν γε θανόντα. 575
οἱ τὸθ' ὑπὸ ζυγόφιν λύον ἵππους ἡμίονους τε,
ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος,
καδ δ' ἐπὶ δίφρου εἶσαν· ἐυσσώτρου δ' ἀπ' ἀπήνης
ἦιρεον Ἐκτορέης κεφαλῆς ἀπερείσι' ἄποινα.
καδ δ' ἔλιπον δύο φάρε' ἐνννητόν τε χιτῶνα, 580
ὄφρα νέκυν πυκάσας δοίῃ οἰκόνδε φέρεσθαι.
δμῶας δ' ἐκκαλέσας λούσαι κέλετ' ἀμφί τ' ἀλειψαι,
νόσφιν ἀειράσας, ὥς μὴ Πρίαμος ἴδοι νίον,
μὴ ὁ μὲν ἀχνυμένῃ κραδίῃ χόλον οὐκ ἐρύσαιο
παῖδα ἰδὼν, Ἀχιλῆϊ δ' ὀρινθείῃ φίλον ἦτορ 585
καὶ ἐ κατακτείνειε, Διὸς δ' ἀλίτῃται ἐφετμάς.

569. γέρων Q. 570. δ' om. AC. 571. φάτο ρι]γῃσεν Pap. μ. 572.
οὐραζε: χαμάζε L. 573. θεράποντε S. 574. αὐτομέδων: αλκιμέδων
Pap. ν. || ἦδ': τε καὶ JPQS. || οὓς: ὅν Q. 576. ὑπὸ: ἀπὸ Vr. A. || ἵππους
ε' T. 578-79 om. H¹. 578. δίφρου R. || εὖς(ς)ώτρου DP (εὖ in ras.)
QRT Pap. ν, Vr. b A, γρ. A: εὖξέστου Ω (ευ[. . . Pap. μ). || ἀπ' om. GH:
ἐπ Pap. ν. || ἀποπ[ηνης Pap. μ. 580. γίτωνα Pap. ν¹. 581. δοίῃ (A supr.)
[G]RU Pap. ν, Vr. d: δῶ(ι)η(ι) Ω. 583. ἴδῃ(ι) CPT Cant. Bar. Mor. 584.
χόλον: ἐν τισι κότον A: ἄμεινον δὲ γόν Sch. T (Herod.). || οὐκ ἐρύσαιο:
οὐ κατερύζει P: οὐ κατερύζη L: ἐν τισιν οὐ κατερύκοι A.

569. μή . . οὐδ', see *H. G.* § 278.

570. καὶ is rarely left long before a vowel; Brandreth κτάς, ingeniously. Διὸς ἐφετμάς in a general sense, the laws of Zeus ἱκετήσιος (ν 213, etc.).

572. οἴκοιο of the tent, see on 448. The F is neglected (δὲ δόμοιο Brandreth).

575. Cf. ω 78-79 where the same description is applied to Antilochos.

577. καλήτορα, crier, here only in H. except as a proper name. Cf. Lat. *calator* in the sense of *attendant*.

578. εὖσώτρου, vulg. ἐνξέστου as 275. ἐσσωτρός recurs in *Scut. Herc.* 273. The simple *σώτρον felloc* occurs only in Pollux, but is implied in ἐπίσσωτρον. 579=276.

583. νόσφιν ἀειράσας, not bringing him into the μέγαρον, but taking him to another room. It has been objected that 'it is not easy to see how Priam, sitting

inside the tent, can see what is going on outside, as it is night; so that 583-86 seem to be an untimely repetition of the motive of 568-70' (Hentze). The simple explanation given above shews how groundless this difficulty is.

584. χόλον οὐκ ἐρύσαιο, ἐν τισι κότον οὐ κατερύκοι· ἄμεινον δὲ χόλον, Did. Πρίαμος χόλον (so Heyne: εἰνοὶ κόλον ms.), οἱ δὲ κότον· ἄμεινον δὲ γόν, Schol. T. χόλον must be right, but κατερύκοι is better perhaps than ἐρύσαιο, which is not elsewhere used precisely in this sense, though it comes naturally enough from that of 'preserving in the breast.' This is expressed in full in π 459 μή ἐ συμβώτης γνῶνι . . καὶ Πηνελοπείῃ ἔλθοι ἀπαργέλλων μηδὲ φρεσὶν εἰρύσσαιτο.

586 is no doubt an interpolation: the subj. ἀλίτῃται after the historic tense is indefensible, and shews that half the

τὸν δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳι,
 ἀμφὶ δέ μιν φάρος καλὸν βάλλον ἡδὲ χιτῶνα,
 αὐτὸς τὸν γ' Ἀχιλεὺς λεχέων ἐπέθηκεν αἰείρας,
 σὺν δ' ἔταροι ἤειραν ἐνξέστην ἐπ' ἀπήνην. 590
 ὤμωξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἑταῖρον·
 “μή μοι, Πάτροκλε, σκυδμαινέμεν, αἶ κε πύθῃαι,
 εἴν' Αἰδὸς περ ἑών, ὅτι Ἑκτορα δῖον ἔλυσα
 πατρὶ φίλῳι, ἐπεὶ οὐ μοι αἰεκέα δῶκεν ἄποινα.
 σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι ὅσος ἐπέοικεν.” 595
 ἦ ῥα καὶ ἐς κλισίην πάλιν ἦτε δῖος Ἀχιλλεύς,
 ἔξετο δ' ἐν κλισμῷ πολυδαιδάλῳι, ἔνθεν ἀνέστη,
 τοίχου τοῦ ἐτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον·
 “υἱὸς μὲν δὴ τοι λέλυται, γέρον, ὥς ἐκέλευες,
 κεῖται δ' ἐν λεχέεσσ'· ἅμα δ' ἡοὶ φαινομένηφιν 600
 ὄψεται αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπον.

589. αὐτὰρ Vr. d. || τόν τ' T. || ἀπέθηκεν P. 590. ἄειρον Vr. A. | ἀπ' A
 supr. || ἀπηννη A supr. 591. δ': τ' J PQ Mor. Eust. 594-95 ἄθ. Ar. 595.
 αὐ: ἄν S. || ὅσσ' S. || ὅς Pap. v^l. || ἐπέεικεν R. 597. ἵζετο Lips. || ἀρέστη Q
 (i.e. ἄρ' ἔστιν). 599. ἐκέλευσας J Q' T Bar., γρ. A : cū κελεύεις CDP. 600.
 ἡοὶ δ' ἅμα L.

line has been carelessly adapted from 570. In that line there is no word of murder ; it would be offence enough against the rights of the suppliant if he were roughly driven away ; though Achilles naturally leaves the lengths to which his anger might carry him to his hearers' imagination. It is probable enough both that the poet should in his own person continue this effective reserve in 585 and that an interpolator of less delicate taste should break through it by adding 586.

587-88=θ 454-55, ρ 88-89 nearly. Of the two φάρεα (580) one we may suppose is put as a cover on the bier, the body clad in the chiton being wrapped in the other.

593. Note the hiatus before Ἑκτορα. It is due rather to the refusal to elide τι than to any reminiscence of an initial σ in Ἑκτωρ (from σεχ=έχ-?).

594-95 ἀθεοῦνται, ὅτι οὐκ ὀρθῶς ἔνεκα δῶρων λέγει ἀπολελυκέναι τὸν νεκρόν. ὑπὸ γὰρ τοῦ Διὸς ἡναγκάσθη, ἐπεὶ οὐκ ἂν τὴν ὑπὲρ Πατρόκλου τιμωρίαν δῶρων ἡλλάξατο, Ἀν. These arguments are quite insufficient. Though Achilles obeys the command of Zeus, yet that command itself is conditional upon the bringing of the ransom (119, 137-39) ; and it is only the receiving of the ransom which enables

Achilles to plead that the surrender of the body is not dishonourable. In our ignorance of the Greek rites it is not easy to say how Patroklos was to be given his share of the ransom ; but the words of Andromache (X 512) suggest that a portion of the clothing would be burnt in his honour. Similarly in λ 30-31 Odysseus promises the shades ἐλθὼν εἰς Ἴθάκην στείραν βοῦν, ἣ τις ἀρίστη, ῥέξειεν ἐν μεγάροισι, πνύην τ' ἐμπλησέμεν ἐσθλῶν. Some of the costly things would probably be reserved to be buried with his ashes, when taken back to Greece. The custom of bringing gifts to the graves of the dead was as widely spread in Greece as elsewhere, and the Mykenaeans shew abundant evidence of the practice. See App. L, § 8. καὶ τῶνδε, in addition to those already burnt on the pyre.

597. The κλισμός seems to be identical with the θρόνος of 515 ; and so in A 623 compared with 645. The two are usually distinguished, see particularly α 130 ff., where it is clear that the κλισμός was a lower seat. So also in Θ 442 compared with 436. Such a trifling forgetfulness is of no critical importance. The little that can be conjectured about the κλισμός will be found in Helbig H. E. pp. 118, 122. τοίχου τοῦ ἐτέρου, I 219.

καὶ γάρ τ' ἠύκομος Νιόβη ἐμνήσατο σίτου,
 τῇ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
 ἕξ μὲν θυγατέρες, ἕξ δ' υἱέες ἡβώνοντες.
 τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο
 χρώμενος Νιόβη, τὰς δ' Ἄρτεμις ἰοχέαιρα,
 οὐνec' ἄρα Λητοῖ ἰσάσκετο καλλιπαρήϊωι·
 φῇ δοιῶ τεκέειν, ἣ δ' αὐτὴ γείνατο πολλούς·
 τῷ δ' ἄρα, καὶ δοιῶ περ ἑόντ', ἀπὸ πάντας ὄλεσσαν.
 οἱ μὲν ἄρ' ἐννήμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν
 κατθάψαι, λαοὺς δὲ λίθους ποίησε Κρονίων·
 τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίῳνες.
 ἣ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δάκρυ χέουσα.

605

610

602. **ΣΙΤΟΥ** : ὁόρου C. 603. **Τῇ** : ἡ R : ἡ J : τῆς Vr. d. || ἐνὶ μεγάροισιν
 C Pap. v. 604. **δ'** om. D. || **υἱέες** : γρ. καὶ υἱεῖς : διχῶς οὖν Did. || ἡβώνοντες
 S Par. g. 605. **ἀπ'** : ἐπ' P. 611. **καθόψαι** Q Vr. A Pap. v : καθάψαι R
 (supr. θ over ο). 612. **θεόν** (leg. θεοὶ) οὐρανίῳνες ἔθαψαν J.

602. This is the only appearance in H. of the Niobe legend, so popular in classical times, as λ 582-92 gives the only mention of Tantalos her father, though without any mention of the relationship, which is probably a later notion. The localisation of the story on Mt. Sipylus is doubtless older than the Theban myth. It is true that the lines (614-17) in which this, as well as the allusion to the famous rock-figure, occurs, have been regarded with suspicion since ancient times; but as shewn on 613 and 614, the arguments leading to this conclusion are by no means convincing. The familiar form of the fable is apparently due to Aischylos and Sophokles, each of whom wrote a 'Niobe.' Sophokles also alluded to the story in two well-known passages, *El.* 150-52, *Ant.* 823-32. According to the tragedians the children of Niobe were seven sons and seven daughters, while Hesiod, Pindar, and Mimnermos are said to have spoken of ten of each; other numbers are quoted from other sources (see Roscher *Lex.* s.v.). The six sons and six daughters are attributed in the same words to Aiolos in κ 6.

607. **ἰσάσκετο**, here only, frequentative from *ισάω, ἰσάζομαι. According to one legend Leto and Niobe were once intimate friends, the daughter, like her father Tantalos, having been admitted to intimacy with the immortals, Λατὼ καὶ Νιόβα μάλα μὲν φίλαι ἦσαν ἑταῖραι, Sappho, frag. 31 Bergk.

608. **ἡ δὲ γείνατο** for αὐτὴ δὲ γείνασθαι, the favourite relapse into the direct construction.

611. We have no means of saying why the folk were turned to stone. The allusion is to some form of the legend unknown to Schol. A, who explains ἀντὶ τοὺς λιθίνους τὰς ψυχὰς καὶ ἀσυμπαθεῖς ἐποίησε πρὸς τὸ μὴ θάψαι. This will evidently not do, for the gods would not make the folk hard-hearted in order that they might not bury the victims, if they meant to perform the rites themselves. Clearly the folk were in some way involved in the offence and turned into stone in punishment; but the gods, mindful of their friendship with Niobe and her father, did not allow Leto's vengeance to go so far as the denial of funeral rites altogether. There is no doubt a thought of the etymology which, as we know from the Deukalion legend, brought λαός and lāas into relation.

613. πρὸς τὴν διαφωνίαν τῶν νεωτέρων. φασὶ γὰρ καὶ αὐτὴν ἀπολελιθῶσθαι, "Ὅμηρος δὲ οὐ, An. The two versions are reconciled by the story as given in Apollodoros and the scholia, according to which the slaughter took place in Thebes; the disconsolate Niobe returned to her home in Sipylus, and long afterwards prayed the gods to end her grief by turning her to stone. **νῦν δὲ πού** contrasts this later period with that of the catastrophe. But the later forms of the Niobe legend are so various that we can hardly trace them back to a definite source, or do

νῦν δέ που ἐν πέτρησιν, ἐν οὔρεσιν οἰοπόλοισιν,
ἐν Σιπύλῳ, ὅθι φασὶ θεῶν ἔμμεναι εὐνάς

615

614-17 ἀθ. Aph. Ar. 614. ΠΕΤΡΗCΙΝ ἔΝ : ΠΕΤΡΑΙC Ἡ JQ : ΠΕΤΡΑΙC Ἡ ἔΝ T
Vr. b. 615. ΘΕΑΩΝ : ΤΥΦΩΟC Schol. Soph. *El.* 151.

more than note their differences from Homer. It is clear that there is no absolute inconsistency between the few fragments of the story which we have here.

614-17. ἀθετ. ἵνται στίχοι δ', ὅτι οὐκ ἀκόλουθοι τῷ "ἡ δ' ἄρα σίτου μνήσατ'." εἰ γὰρ ἀπελιθώθη, πῶς σίτια προσηρέγκατο; καὶ ἡ παραμυθία γελοία· φάγε, ἐπεὶ καὶ ἡ Νιόβη ἔφαγε καὶ ἀπελιθώθη. ἔστι δὲ καὶ Ἡσιόδεια τῷ χαρακτήρι, καὶ μᾶλλον γε τὸ "ἀμφ' Ἀχελώϊον ἐρρώσαντο." καὶ τρίς κατὰ τὸ συνεχές τὸ ἐν. πῶς δὲ καὶ λίθος γενομένη θεῶν ἐκ κῆδεα πέσσει; προηθετοῦντο δὲ καὶ παρ' Ἀριστοφάνει, *Λυ.* The last two arguments are not valid; the repetition of ἐν can be paralleled in X 503-4 (cf. also A 479-80); and the legend told that the water trickling down the rock-image actually was a perpetuation of Niobe's grief in stone. The expression ἐρρώσαντο for *dance* is Hesiodic as Ar. said; cf. *Theog.* 8 χοροὺς ἐνεποιήσαντο καλοὺς, ἰμερόντας, ἐπερρώσαντο δὲ ποσσίν, and also *Ηγημν.* *Ven.* 261 μετ' ἀθανάτοισι καλὸν χορὸν ἐρρώσαντο. But this is a very natural specialization of the Homeric sense *move nimbly*, A 529, A 50, II 166, Σ 411, Ψ 367, ψ 3, ω 69. It has further been urged that the expression φαί is not like the Epic style, for mythological facts are within the poet's own knowledge. But the expression can be paralleled from B 783, ζ 42 Οὐλυμπόνδ', ὅθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ ἔμμεναι as well as from T 416, q. v. Further, Niobe was turned into stone at her own prayer, not as a punishment; thus the mention of her will not deter Priam from following her example. The arguments for rejection are therefore quite insufficient. The connexion of thought will be 'Do not abstain from food on the ground that to eat is a slighting of the mourner's duty; even Niobe, type of the disconsolate, ate; and so far was this from interfering with her expression of faithful sorrow that, by the favour of the gods, her grief was actually immortalized in stone. So mayest thou eat now, and yet hereafter (ἐπειτὰ κεν, 619) duly mourn thy son.' The lines far from

being superfluous thus prove indispensable to the thought. All antiquity knew of the stone figure of Niobe which was still to be seen on Sipylos. It has generally been recognized in a rude figure in front of a recess in the face of a cliff near Smyrna. This has owing to weathering but a distant resemblance to a human being, but that it is a work of men's hands has been placed beyond a doubt by Mr. Simpson, Mr. Sayce, and others who have examined it. According to the latter it is 'the likeness of the great goddess of Carchemish, and the cartouches engraved by the side of it, partly in Hittite and partly in Egyptian characters, shew that it was carved in the time of Ramses-Sesostris himself.' An inser. of Roman date shews that the figure is 'Plastene, Mother of the Gods.' Pausanias, himself, it appears, a native of the district, describes the figure thus (i. 21. 5): ἡ δὲ πλεσιόν μὲν πέτρα καὶ κρημνὸς ἐστίν, οὐδὲν παρόντι σχῆμα παρεχόμενος γυναικὸς οὔτε ἄλλως οὔτε πενθοῦσης· εἰ δὲ γε πορρωτέρω γένοιτο, δεδακρυμένην δόξεις ὄραν καὶ κατηφῇ γυναῖκα. See also v. 13. 7. Another Smyrnaean, Quintus (i. 299 ff.), gives a similar description in metre. (See Jebb on Soph. *Ant.* 831.) But it is clear that they are not referring to what is now called the Niobe; the description does not correspond closely, as the figure of which we know never 'weeps,' and is said to look more like a human being from a short distance than from a great (see Prof. Ramsay in *J. H. S.* iii. 61 ff.). It is very probable that the ancient Niobe is to be identified with some natural rock further inland; a recent traveller, Schweisthal, claims to have found such a one exactly answering the conditions, but his identification is not satisfactory. A full and clear account of the whole question will be found in Frazer *Paus.* iii. 552 ff.

615. εὐνάς, cf. B 783, where the word is more appropriately used of Typhoeus couched beneath the earth. Here it seems to mean only *dwellings*. The scholia compare Pindar *N.* i. 3 Ὀρτυγία δέμνιον Ἀρτέμιδος.

νυμφάων, αἴ τ' ἄμφ' Ἀχελώϊον ἐρρώσαντο,
 ἔνθα λίθος περ εἴουσα θεῶν ἐκ κήδεα πέσσει.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα, διε γεραιέ,
 σίτου· ἔπειτά κεν αὔτε φίλον παῖδα κλαίοισθα
 Ἴλιον εἰσαγαγών· πολυδάκρυτος δέ τοι ἔσται.”

620

ἢ καὶ ἀναΐξας οἶν ἄργυφον ὠκύς Ἀχιλλεύς
 σφάζ'· ἔταροι δ' ἔδερόν τε καὶ ἄμφεπον εὖ κατὰ κόσμον,
 μίστυλλον τ' ἄρ' ἐπισταμένως πείραν τ' ὀβελοῖσιν,
 ὥπτησάν τε περιφραδέως ἐρύσαντό τε πάντα.
 Αὐτομέδων δ' ἄρα σίτον ἔλὼν ἐπένειμε τραπέξῃ
 καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νείμεν Ἀχιλλεύς.
 οἱ δ' ἐπ' ὀνειδάθ' ἐτοῖμα προκείμενα χεῖρας ἱάλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 ἦτοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλλῆα,
 ὅσσος ἔην οἴος τε· θεοῖσι γὰρ ἄντα ἐώικει·
 αὐτὰρ ὁ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεύς,
 εἰσορόων ὅψιν τ' ἀγαθὴν καὶ μῦθον ἀκούων.
 αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρώωντες,
 τὸν πρότερος προσέειπε γέρον Πρίαμος θεοειδής·
 “λέξον νῦν με τάχιστα, διοτρεφές, ὄφρα καὶ ἦδη

625

630

635

616. ἀχελήϊον A *supr.*, and *ap.* Schol. A, Eust.: τινὲς ἀχελήϊον Sch. T. || ἐρρώσαντο Vr. d. 619. αὐτε: αὐθι JQ. 622. σφάζ' P. || ἕτεροι R. 629. δαρδανίδην πρίαμον J *supr.* || γρ. ζεν ἀχιλλεύς J. 630. τε: γε (?) T¹: *ε Pap. v (τ *in ras.* *man.* 2). 631. ὁ om. GHJPRTU. 632. ὅψιν τ': τ' ὄψιν L. 633. τάρβησαν J. 635. νῦν: δὴ C. || καὶ ADGJPU Pap. v, Vr. A: κεν Ω.

616. It is not strange to find an Acheeloos, otherwise unknown, in Lydia. Acc. to the scholia a stream there was called Ἀχέλης, and there were others called Ἀχελῷος in Troas, Achaia, Thessaly and Arkadia; see Paus. viii. 38. 7, Strabo, p. 450. The name implies an intimate acquaintance with the country at which we need not be surprised in this book. In our ignorance of the local terminology, the variants Ἀχελήϊον and Ἀχελήσιον have as good claims to consideration as the text.

617. θεῶν ἐκ may be taken attributively with κήδεα, *woes from the gods*, as E 64 θεῶν ἐκ θέσφατα. But it is quite possible to join it with πέσσει, *sc. by the act of the gods*. Cf. ἐκ Διὸς ἡείδης X 280, θεῶν ἐξ αἰδοῖμι ρ 518, and often. The latter gives more weight to the fact that the turning to stone was a reward, and is therefore more suitable to the consolation of Priam.

623–24 = H 317–18: 625–26 = I 216–17: 627–28 = I 91–92. 627 occurs many times in *Od.*

630. Helbig has well remarked how the overmastering admiration for physical beauty which is so characteristic of the Greek mind has in these lines—where the beauty of the old man is as vividly recognized as that of the young—one of its most striking as well as of its earliest expressions. ἄντα, *face to face*, i.e. when brought into comparison. Cf. A 187 ὁμοιωθήμεναι ἄντην.

632. ὄψιν of outward appearance, as we use *look*. So Z 468.

635. λέξον, *put me to bed*, cf. ἐλεξα, the reading of the vulgate in Ξ 252. ὄφρα καὶ . . κοιμηέente recurs in δ 294–95, ψ 254–55, in both cases with the variants ὄφρα κεν and πανσώμεθα. The latter was read by Ar. here, ἀπρεπὲς γὰρ τὸ λέγειν τὸν Πρίαμον ταρπώμεθα (Did.), though he made no objection to

ὑπνωι ὑπο γλυκερῶι ταρπώμεθα κοιμηθέντε·
 οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσιν,
 ἐξ οὗ σῆις ὑπὸ χερσὶν ἐμὸς πάϊς ὤλεσε θυμόν,
 ἀλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πέσσω,
 αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον. 640
 νῦν δὴ καὶ σίτου πασάμην καὶ αἶθοπα οἶνον
 λαυκανίης καθέηκα· πάρος γε μὲν οὐ τι πεπάσμην."
 ἦ ῥ', Ἀχιλεὺς δ' ἐτάροισιν ἰδὲ δμῶησι κέλευσε,
 δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥίγηα καλὰ
 πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας, 645
 χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.
 αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι,
 αἶψα δ' ἄρα στόρεσαν δοιῶ λέχε' ἐγκονέουσai.

636. παυσώμεθα Ar. A (supr. ταρη) PQT Vr. A Par. b: παρπώμεθα R.
 ΚΟΙΜΗΘΕΝΤΕ D Par. ν: κοιμηθέντες Ω. 637. πω: που P. ὑπὸ: ἐπὶ C. 639.
 ΠΕΣΣΩ: γρ. πάσχω Vr. b. 640. κατὰ: περί D. 642. ΛΑΥΚΑΝΙΗΣ (C supr.)
 DS (Par. ν supr.) Mor. Harl. a, Vr. A (cf. X 325). || κασίηκα H: μεσέηκα C.
 643. ΔΜΩΗΙΣΙΝ ἔειπε U. 645. ΕΝΒΑΛΕΙΝ Par. ν: ἐσβαλέειν H. || ἐφύπερθεν
 ἔσασθαι H. || ΤΑΠΗΤΑ Vr. A. 646 om. H. || ΚΑΘΥΠΕΡΘΕΝ: τ' ἐφύπερθεν P.
 ἔσασθαι J Par. μ (supr. α). 647. ΔΑΟΣ: δάδας PR². 648. ἄρα ΣΤΟΡΕΣΑΝ
 Ar. AGQT: ἄρ' ἐστόρεσαν Ω (ἄρ' om. R). ΕΝΚΑΝ[ΕΟΥΣΑΙ] Par. μ (supr. ο):
 ΕΝΚΟΝΕΟΥΣΑΙ Par. ν.

τάρπησαν above. But the use of παύεσθαι = to rest, without any specific reference to some activity to be rested from, is very doubtful; the authority of Ξ 260, Ω 17 is inadequate; and in any case we should need παύόμεθα, the aor. subj. being παύόμεθα. As between καὶ and κεν, the former is recommended by the fact that κεν is very rarely found after the purely final ὅφρα; see H. G. § 287 b. Weber (Entw. der Absichtssätze, i. 35) finds only eight cases, with six of ὅφρα ἄν, out of 237 instances of final ὅφρα. καὶ is to be taken in the continuative or explicative sense elsewhere found in relative clauses; see on T 165. It may be translated by our so.

636. ὑπό, best taken in the local sense, as though sleep were like a veil spread over a man; cf. ε 492 (ὑπνος) φίλα βλέφαρ' ἀμφικαλύψας, η 286 ὑπνον κατ' ἀπείρονα χεῖεν.

640. χόρτοισι, cf. Λ 774.

641. καὶ αἶθοπα, an unmetrical reading. καὶ τ', Bentley. It would be better to read ἦδ' with Brandreth as in η 295. καὶ may have slipped in from a reminiscence of μ 19 σίτου καὶ κρέα πολλὰ καὶ αἶθοπα οἶνον ἐρυθρόν, and the similar τ 197.

Compare also II 226, and see App. N, § 20.

642. ΛΑΥΚΑΝΙΗΣ, cf. X 325.

643=I 658, 644-47=δ 297-300, η 336-39 (and 673-76 are extremely similar to the following passages in δ 302-5, η 344-47. Compare also ψ 289-99; χ 497=Ω 647). The lines are evidently more in place as referring to the palaces of Menelaos and Alkinoos than to the hut of a campaigner; their use here is part of the general view taken of Achilles' abode, and does not in itself prove that the *Od.* may not have borrowed them hence. The converse, however, seems more likely.

644. ῥίγηα, see note on I 661. ΤΑΠΗΤΕΣ are similarly used in κ 12 εὔδονσ' ἐν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσι. K 156 ὑπὸ κράτεσφι τάπηι τετάνυστο φαεινός suggests that they form pillows. Cf. also II 224.

647. ΔΑΟΣ, a by-form of δαῖς, used collectively, occurring only in the repetitions of this line, δ 300, η 339, χ 497, ψ 294. In all cases there is respectable ms. authority for (ἐκ μεγάρου?) δαῖδας.

648. ΕΓΚΟΝΕΟΥΣΑΙ, only in this line in H., though familiar in Trag. The der. is doubtful.

τὸν δ' ἐπικερτομέων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "ἐκτὸς μὲν δὴ λέξο, γέρον φίλε, μή τις Ἀχαιῶν
 ἐνθάδ' ἐπέλθῃσιν βουληφόρος, οἳ τέ μοι αἰεὶ
 βουλὰς βουλευούσι παρήμενοι, ἣ θέμις ἐστί.
 τῶν εἴ τις σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν,
 αὐτὶκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,
 καὶ κεν ἀνάβλησις λύσιος νεκροῖο γένοιτο.
 ἄλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 ποσσημαρ μέμονας κτερεῖζέμεν Ἐκτορα δῖον,
 ὄφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω."

650

655

τὸν δ' ἡμείβετ' ἔπειτα γέρον Πριάμος θεοειδής·
 "εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἐκτορι δίδωι,
 ὧδέ κέ μοι ῥέξων, Ἀχιλεῦ, κεχαρισμένα θείης.
 οἶσθα γὰρ ὡς κατὰ ἄστν ἐέλμεθα, τηλόθι δ' ὕλη
 ἀξέμεν ἐξ ὄρεος, μάλα δὲ Τρῶες δεδίασιν.

660

650. ΔΗ *om.* P: τοι L. || Λέξον DGJQ (Pap. μ?) Vr. A: Λέσαι R: Λέξο S. ||
 γέρων R. 652. βουλευούσι U. 654. αυτικά θ Pap. ν¹. 655. ΓΕΝΟΙΤΟ
 DS Pap. ν: ἐσεῖται C: γένηται Ω. 656. ΚΑΤΑΛΕΞΟΝ: ἀγόρευον HR Bar. Mor.
 658. ΤΕ ΜΕΝΩ: μενέω Ap. Lex. 151. 34. 660. μ' *om.* P. 661. ῥέξας JPK
 King's and ap. Eust. || θάσεις Vr. A. 662. ὕλην Pap. ν¹. 663. Δὲ: γὰρ Ar.
 HJPRS Bar. Mor. Vr. A Harl. b d, King's Par. a.

649. ἐπικερτομέων, *taunting*. This should be the sense of the word, from the parallel passages, II 744, χ 194, as well as from the adj. *κερτόμος*, see A 539, Δ 6, E 419. The application is very obscure, but it is best taken as expressing Achilles' tone in speaking of Agamemnon, as though he bitterly assumed that his enemy would thwart him at every opportunity. There is no taunt in his words to Priam. The only possible alternative is to take the word to mean 'bantering,' a sense which might be supported by *κερτομῖος* in ω 240, where no malice is implied. We might then see in Achilles' words a playful apology for placing Priam's bed outside the hut, though the αἰθουσα or πρόδομος is the regular sleeping-place for unexpected guests, as in the parallel passages of the *Od.*, but this is at least a serious stretching of the sense of ἐπικερτομέων.

650. Λέξο, see note on δέξο T 10.

655. ΓΕΝΟΙΤΟ, *vulg.* γένηται, on which Monro says, 'the subj. appears to express the certainty of the further consequence, as though the hypothetical case (αὐτὶκ' ἂν ἐξείποι) had actually occurred,' H. G.

§ 275. The sudden shifting of the point of view is perhaps not impossible, though very improbable. If γένηται is to be retained, it would be much better to read ἐξείπηι with Agar (*J. P.* xxv. 320). For the subj. in apodosis after εἰ with opt. compare note on I 142.

657. ποσσημαρ, a curious compound on the analogy of ἐξήμαρ, αὐτῆμαρ, etc. There appears to be no similar compound of πόσος in Greek. The simple πόσ(σ)ος is not found in H.

658. For τέως as an iambus see T 189.

661. ὦδε must mean as *I shall say*; it cannot = οὕτως, as *thou hast said*. It is, however, not actually explained in what follows, though the required statement 'by giving us a truce for eleven days,' is virtually contained in Priam's reasons for requiring that length of time.

662-63 are rejected by Peppmüller (as well as by Düntzer on other grounds), as giving a wrong reason for the length of time needed, viz. that it will take them so long to collect the wood; whereas really nine days of mourning were demanded by ancient custom—which he illustrates by Plutarch's statement that Lykurgos limited the days of mourning

ἐννῆμαρ μέν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν,
τῇ δεκάτῃ δέ κε θάπτοιμεν δαίνυτό τε λαός, 665
ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν,
τῇ δὲ δυωδεκάτῃ πολεμίζομεν, εἴ περ ἀνάγκη."

τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
"ἔσταί τοι καὶ ταῦτα, γέρον Πρίαμ', ὥς σὺ κελεύεις·
σχίσω γὰρ πόλεμον τόσσον χρόνον ὅσσον ἄνωγας." 670

ὥς ἄρα φωνήσας ἐπὶ καρπῷ χεῖρα γέροντος
ἔλλαβε δεξιτερὴν, μή πως δείσει' ἐνὶ θυμῷ.
οἱ μὲν ἄρ' ἐν προδόμῳ δόμον αὐτόθι κοιμήσαντο,
κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες,
αὐτὰρ Ἀχιλλεύς εὔδε μυχῷ κλισίης ἐυπῆκτου· 675
τῷ δὲ Βρισηῖς παρελέξατο καλλιπάρης.

ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσται
εὐδον παννύχιοι, μαλακῷ δεδμημένοι ὕπνῳ·
ἀλλ' οὐχ Ἑρμείαν ἐριούνιον ὕπνος ἔμαρπτεν,
ὀρμαίνοντ' ἀνὰ θυμὸν ὅπως Πρίαμον βασιλῆα 680
νηὼν ἐκπέμψειε λαθὼν ἱερούς πυλαωρούς.
στῇ δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν·

664. κ': γ' C. || ἐνὶ μεγάροις C Pap. v. || γοάοιμεν Pap. v. 665 om. Q.
667. πολεμίζοιμεν JR Pap. v: πολεμίζοιμεν II Harl. a: πτολεμίζοιμεν Vr. A.
669. γέρων R. 670. τόσσον πόλεμον A (with || and | *supr.*) GU. ? ὥς cū ἡ
ῶσσαν Eust. 672. δεξιτερῃ Pap. v. || δείσει() ADT Pap. μ: δάσει Vr. b:
δείσει(ι) Ω. 673. οἱ: τῷ C Harl. a. || αὐτόθι: αὐτοῦ Pap. v. 674. πυκινὰ S.
676. δέ: δ' ἄρα A (δὲ A^m) Bar. Mor.: δαρ Pap. μ *supr.* 678. νυδον Pap. μ¹ ν¹.
679. ἑρμείην G. || ἑρμείας ἐριούσιος U (last c over n). || ἔμαρπεν P.

and the funeral to eleven. The interpolator, he thinks, being ignorant of this, held it necessary to supply an explanation of the length of time required. This is ingenious, and finds some support in the non-Homeric form *δεδίασιν* (*δείδω* for *δέδω* being the only perf. stem elsewhere found). But it clearly is not necessary. The couplet may be explained as a touch of natural pride taking the form of an apology for accepting the offer at all. Virchow remarks that to this day all the wood required for Hissarlik and the lower Troad has to be brought by horses from the distant heights of Ida.

664. *μεγάροισι γράβαιν* Fick, as a non-thematic form (cf. *γῶαν* (?) Z 500 note), to restore the long form of the dat.

665. *δαίνυτο*, opt., like *δαινύατ'* σ 248,

see note on *ἐκδύμεν* II 99, and II. G. § 83.1. Philoxenos accented *δαινῶτο*, regarding the word as contracted from *δαινῶτο* (plur.). This of course is impossible. The word might stand for *δαινύιτο*, but it is not clear that the two vowel-sounds were ever 'heterosyllabic'; more probably they coalesced from the first.

671. Grasping by the wrist is a sign of kindness also in σ 258, *δεξιτερὴν ἐπὶ καρπῷ ἑλὼν ἐμέ χεῖρα προσήνδα* (Penelope speaking of Odysseus). See also II 108.

673. For the *πρόδομος* see App. C. It forms the guest-chamber-also in δ 302-05, a very similar passage. 675 = I 663. 677-78 see B 1-2, K 2.

681. *ἱερούς*, see note on K 56 *φυλάκων ἱερὸν τέλος*. 682 = B 59.

“ὦ γέρον, οὐ νύ τι σοί γε μέλει κακόν, οἶον ἔθ' εὖδεις
ἀνδράσιν ἐν δήμοισιν, ἐπεὶ σ' εἶασεν Ἀχιλλεύς.

καὶ νῦν μὲν φίλον υἱὸν ἐλύσαο, πολλὰ δ' ἔδωκας·

685

σεῖο δέ κε ζωοῦ καὶ τρὶς τόσα δοῖεν ἄποινα
παῖδες τοι μετόπισθε λελειμμένοι, αἳ κ' Ἀγαμέμνων
γνώμη σ' Ἀτρεΐδης, γνώωσι δὲ πάντες Ἀχαιοί.”

ὥς ἔφατ', ἔδδεισεν δ' ὁ γέρων, κήρυκα δ' ἀνίστη.

τοῖσιν δ' Ἑρμείας ζευξ' ἵππους ἡμίονους τε,

690

ρίμφα δ' ἄρ' αὐτὸς ἔλαυνε κατὰ στρατόν, οὐδέ τις ἔγνω.

ἀλλ' ὅτε δὴ πόρον ἶξον ἑυρρείος ποταμοῖο,

[Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,]

Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον,

ἧὼς δὲ κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν,

695

οἱ δ' εἰς ἄστυ ἔλων οἰμωγῇ τε στοναχῇ τε

ἵππους, ἡμίονοι δὲ νέκυν φέρον. οὐδέ τις ἄλλος

ἔγνω πρόσθ' ἀνδρῶν καλλιζώνων τε γυναικῶν,

ἀλλ' ἄρα Κασσάνδρην, ἱκέλη χρυσῆϊ Ἀφροδίτῃ,

Πέργαμον εἰσαναβάσα φίλον πατέρ' εἰσενόησεν

700

έσταότ' ἐν δίφρῳ, κήρυκά τε ἄστυβοώτην·

683. ΓΕ ΜΕΛΕΙ: ΜΕΛΛΕΙ T.	684. C': D' R.	686. COIO P.	687. TOI :
TE Vr. d. K': Γ Pap. μ (supr. κ).	688. ΓΝΟΪΗ A (supr. ω) CGSU.	689.	
ΚΗΡΥΚΑ Δ' ΑΝΙΣΤΗ: καὶ ἐπέειπετο μύθῳ J.	692. ΙΞΕΝ R. ΕΥΡΗΟΣ R: ΕΥΡΡ*OC		
P (εἰ in ras.).	693 om. ADTU Pap. μ ν, Harl. a.	694 om. R ^t .	696.
ΕΛΩΝ: ἔλων Vr. A ¹ : ἔχον Vr. A ² . CTEΝΑΧΗ Pap. ν.	697. ΦΕΡΟΝ: ἄγον A		
(γρ. φέρον) PU Pap. μ.	701. ΕΣΤΕΩΤ' Ar. D: ΕΣΤΑΩΤ' Harl. a.		

687. παῖδες τοι, the mss. generally accent παῖδες τοί. But such a use of the article is very doubtful. It can perhaps be explained as used to oppose the sons left behind to Hector; but this is not satisfactory. Of course μετ. λελειμμένοι cannot mean 'left alive' as opposed to the slain. There is no difficulty in παῖδες τοι, 'the sons thou hast, remaining behind,' like τό βά οἱ τεθυμμένον ἦεν Ξ 172, q.v.

688. ΓΝΩΪΗ, the subj. indicates that the discovery of Priam is spoken of as something positively expected, whereas the chance of ransom afterwards is merely a possibility; a rhetorical touch to arouse Priam's alarm. (γνώϊη is obviously excluded by γνώωσι.)

692-93=Ξ 433-34, Φ 1-2. 695=Θ 1.

696. εἰς can mean no more than 'to,' 'towards,' as ἐς νῆας sometimes means 'to the naval camp,' not 'into the ships.' ἔλων, also δ 2; rather ἔλαν as from

*ἐλῃμι, a form which does not recur, though the thematic ἐλάω is found in the infin. ἐλάαν=ἐλάειν.

697. ἡμίονοι, the usual relapse into the direct constr. in place of ἡμίονους τε, φέροντας.

699. For the only other mention of Cassandra in the *Iliad* see N 366 ff. (she is named also in λ 422). The scholia remark that there is nothing here to indicate that she possesses the gift of prophecy which played so important a part in the later Epic cycle. At the same time there is nothing in the words inconsistent with such an idea; and the fact that the poet—for what reason we cannot explain—should have thought fit to make choice of Cassandra to discern the body first may have suggested it to later imitators.

701. ἄστυβοώτην, ἄπ. λεγ. evidently for ἄστυβοήτην, though there is no other case of such an assimilation of σῆ to σω.

τὸν δ' ἄρ' ἐφ' ἡμιόνων ἶδε κείμενον ἐν λεχέεσσι.
 κώκυσέν τ' ἄρ' ἔπειτα γέγωνέ τε πᾶν κατὰ ἄστν·
 "ὄψεσθε, Τρῶες καὶ Τρωιάδες, Ἔκτορ' ἰόντες,
 εἴ ποτε καὶ ζῶοντι μάχης ἐκνοστήσαντι 705
 χαίρετ', ἐπεὶ μέγα χάρμα πόλει τ' ἦν παντί τε δήμῳ."
 ὥς ἔφατ', οὐδέ τις αὐτόθ' ἐνὶ πτόλει λίπετ' ἀνὴρ
 οὐδὲ γυνή· πάντας γὰρ ἀάσχετον ἴκετο πένθος·
 ἀγχοῦ δὲ ξύμβληντο πυλάων νεκρὸν ἄγοντι.
 πρῶται τὸν γ' ἄλοχος τε φίλη καὶ πότνια μήτηρ 710
 τιλλέσθην, ἐπ' ἄμαξαν εὐτροχον ἀΐξασαι,
 ἀπτόμεναι κεφαλῆς· κλαίων δ' ἀμφίσταθ' ὄμιλος.
 καὶ νύ κε δὴ πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
 Ἔκτορα δάκρυ χέοντες ὀδύροντο πρὸ πυλάων,
 εἰ μὴ ἄρ' ἐκ δίφροιο γέρων λαοῖσι μετηύδα· 715
 "εἴξατέ μοι οὐρεῦσι διελθέμεν· αὐτὰρ ἔπειτα
 ἄσεσθε κλαυθμοῖο, ἐπὴν ἀγάγωμι δόμονδε."
 ὥς ἔφαθ', οἱ δὲ διέστησαν καὶ εἶξαν ἀπήνη.

704. ὄψασθε Zen. (ap. *Et. M.* 646. 32). || ἔκτορα διο[η] Pap. μ. 705. ζῶοντε
 Pap. ν¹. 707. οὐδ' ἄρα? δ[η] τις ἐνι Pap. μ. || αὐτόθ': αὐτῶι S: αὐτόθι G.
 εἰνὶ G. || πόλει GJP Vr. A: πόλει T: πτόλι H. 708. ἀάσχετον: ῥα ἄσχετον
 T: ἄσχετον P. 709. ζυνβληντο Pap. ν. 710. τὸν γ': τόνδ' JR: τῶν γ' T:
 τῷ δ' Harl. a. 711. ἐφ' ἄμαξαν CHRU *Lips.* || ἀΐξασα D: ἡμιονεῖν U.
 712. ἀνφίσταθ Pap. ν: ἀμφίστατ' P *Lips.* || ὄμιλος P (-oc altered from -on?):
 ὄμιλον *Lips.* 713. καταδύναι P¹ *Lips.* 717. ασεσθαι Pap. ν¹: ἄσασθαι JT:
 ἄσασθε A (*supr.* ε over second α) HR. || κλαυμοῖο P. || ἀγάγωμι DG: ἀγάγωμαι P:
 ἀγάγοιμι Ω (including A and Pap. μ ν). || δόμονδε: γρ. πόλινδε A.

The form is doubtless due to the Ionic contractions, *ἔβωσα*, *βωθέω*, etc., with a misapplication of 'Epic diectasis.' The title is the same as *καλήτωρ*, 577.

704. ὄψεσθε is most naturally taken as an aor. imper., see note on E 212. The imper. is the mood regularly used in appeals made with the formula *εἴ ποτε*, see X 82 *τάδε τ' αἶδεο καὶ μ' ἐλέησον αὐτήν*, *εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον*, and other instances in A 39, E 116, O 372, γ 98; and the appeal to the past becomes meaningless if it merely follows upon a bare statement of what they will now behold. The 'jussive' future expresses the indifference of the speaker, e.g. Z 71, and is thus out of place here. There is some other slight evidence for a sigmatic aor. from the root *ὀπ-*, e.g. *ἐπόψατο*, Pind. fr. 88. 7 (Schr.), and *ὦψα· εἶδον* in Suidas. Herodianos took *ὄψεσθε* in

θ 313 also as an imper., and this certainly gives a better sense.

708. ἀάσχετον, see on E 892.

710. τὸν γ' . . τιλλέσθην, so Hdt. ii. 61 *τὸν δὲ τύπτονται, οὗ μοι θσιόν ἐστι λέγειν*, and similarly ii. 42, 132; *κάπε-κοψάμην νεκρὸν Eur. Tro.* 623, etc. See *H. G.* § 140. 1; the verb has acquired a specialized sense by association, and with it the construction of other verbs expressing the same sense directly. The use is almost confined to verbs of ritual. Cf. note on T 254.

716. μοι, 'ethic dat.,' *make me way for the mules to pass.*

717. ἄσεσθε, here the 'jussive' or rather concessive future, expressing 'then I shall say nothing against your taking your fill.' The imper. *ἄσασθε* is here less suitable. *ἐπὴν: ἐπεὶ κ'* Brandreth, *ἐπεὶ F* van I.

οἱ δ' ἐπεὶ εἰσάγαγον κλυτὰ δώματα, τὸν μὲν ἔπειτα
 τρητοῖς ἐν λεχέεσσι θέσαν, παρὰ δ' εἶσαν αἰοιδούς 720
 θρήνων ἐξάρχους, οἳ τε στονόεσσαν αἰοιδὴν
 οἱ μὲν δὴ θρήνεον, ἐπὶ δὲ στενάχοντο γυναῖκες.
 τῇσιν δ' Ἀνδρομάχη λευκώλενος ἦρχε γόοιο,

719. οἱ δ': ἀλλ' Bar. Mor. 721. θρήνους ADP (supr. ων) TU Pap. μ ν,
 Harl. a, Vr. b d A. οἱ δὲ ἢ οἳ τε Eust. 722. ΔΗ ΘΡΗΝΕΩΝ DP Par. e g h,
 ἐν ἄλλωι A: ἄρ' ἐθρήνεον Ω (ἐθρήνουν Bar., ἄρα θρήνεον Vr. d). 723.
 ΤΗΙΣΙΝ: τοῖσι P, ἐν ἄλλωι A.

720. τρητοῖς, see Γ 448. From παρὰ τοῖς γυναῖκες is a passage of great difficulty. The punctuation and reading of the text are now generally accepted as the only means by which a satisfactory sense can be got. *And by the bier they set the singers, leaders of the dirge, who in the dolorous song led, they the dirge, and the women wailed in concert.* That is, a certain number of singers sing a formal dirge, to which the women keep up an accompaniment of 'keening.' The relative clause οἳ τε . . . αἰοιδὴν begins as though θρήνεον alone were to follow; but the form of the sentence is interrupted in order to bring out the antithesis between the two elements of the dirge. That the αἰοδοὶ were professional mourners hardly admits of a doubt; the custom of employing them is practically universal in Eastern countries, and indeed exists in full force in many places to this day. No more vivid picture of the scene can be found than in Mr. Bent's description of the *μοιρολόγια* which he witnessed at Mykonos (*The Cyclades*, chap. x.): 'The (paid) lamenters who headed the procession broke forth into their hideous wails. And as it passed by women came forth from their houses to groan in concert with the others.' Similarly von Hahn (*Alb. Stud.* i. 151) describes an Albanian funeral. 'The women sit about the corpse, and now begins the dirge proper, in which neighbours as well as kinswomen take part. The dirge is always in verse, and as a rule consists of a couplet sung by a solo voice, and then repeated by the chorus of women. These dirges are fixed by usage . . . but it sometimes happens that one of the mourners is inspired by her grief to utter a lament of her own.' ἐξάρχους and ἐξάρχειν are the technical words for the leaders of a chorus, cf. Σ 606. The sense thus obtained is satisfactory, though the constr. is undoubtedly harsh, and οἳ τε

taken up by οἱ μὲν in apposition cannot be exactly paralleled. But we may fairly compare sentences like Φ 162 ff., where a simple statement is broken up in the course of delivery and divided into two parallel sentences. The ancient critics took the lines quite differently. The weight of ms. authority is unquestionably in favour of reading θρήνους, ἐξάρχους' οἳ τε στονόεσσαν αἰοιδὴν' οἱ μὲν ἄρ' ἐθρήνεον. This involves taking θρήνους (or θρηνοὺς?) = θρηνηοῦσας, with the non-Homeric order of words ἐξάρχους' οἳ τε. These two objections are fatal. We do not know what the reading of Ar. was, as though the line has the *diple* in A, the scholion referring to it is unfortunately lost; but the presumption is that the best mss. preserve his text. Note that οἱ μὲν ἄρα always begins a clause in H., so that if we read it we must manage to have a stop after αἰοιδὴν. It is not impossible that the source of all this difficulty may be found in the word στονόεσσαν. If, as may well be, this represents an aor. 3rd plur. of some verb allied to στένω, the cause of the corruption would be obvious, and the sentence would be perfectly clear: *they set the minstrels, leaders of the wail, who groaned their lay; so wailed they, and the women groaned in concert.* σπονάχισαν might be the verb required were it not so familiar; if such a verb does lie hidden, it is more likely to have been a forgotten form. Agar (*J. P.* xxv. 322) points out that οἳ τε is general, and suggests θρήνων ἐξάρχους, οἳ τ' ἐξάρχουσιν αἰοιδὴν, like ἀθλοφόρους οἱ ἀέθλια ποσσὶν ἄροντο I 124 and other similar lines (see note on Θ 527). Friedländer thinks that a line has been lost after 721—a phenomenon of which there is no clear evidence in any other place in H. Others simply reject 721, or οἳ τε . . . θρήνεον, for which there is no justification.

723. The various attempts which have been made to bring the following laments

Ἕκτορος ἀνδροφόνοιο κάρη μετὰ χερσὶν ἔχουσα·
 “ἀνερ, ἀπ’ αἰῶνος νέος ὦλεο, καδ’ δέ με χήρην 725
 λείπεις ἐν μεγάροισι· πᾶς δ’ ἔτι νήπιος αὐτῶς,
 ὃν τέκομεν σύ τ’ ἐγὼ τε δυσάμμοροι, οὐδέ μιν οἶω
 ἦβην ἵξεσθαι· πρὶν γὰρ πόλις ἦδε κατ’ ἄκρης
 πέρσεται· ἦ γὰρ ὀλῳας ἐπίσκοπος, ὅς τέ μιν αὐτὴν
 ῥύσκειν, ἔχες δ’ ἀλόχους κεδνὰς καὶ νήπια τέκνα· 730
 αἱ δὲ τοι τάχα νηυσὶν ὀχήσονται γλαφυρῇσι,
 καὶ μὲν ἐγὼ μετὰ τῆισι· σὺ δ’ αὖ, τέκος, ἡ ἐμοὶ αὐτῇ
 ἔψαι, ἔνθά κεν ἔργα ἀεικέα ἐργάζοιο
 ἀθλεύων πρὸ ἀνακτος ἀμειλίχου· ἢ τις Ἀχαιῶν
 ῥίψει χεὶρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν ὄλεθρον, 735

724. ἀνδροφόνοιο : ἰπποδάμοιο DP Par. v, Vr. b A. 725. νέος Zen.
 νέος . . . χήρην T² (Rhosos) in ras. 726. δ’ ἔτι : δέ τε A (ἐν ἄλλῳ δ’ ἔτι)
 CHPST Mor. Vr. A : δέ τοι R. || οὕτως U. 731. οἰχόμεναι CT Harl. a, Ven. B
 Eust. 732. μέν : δὲ G. || τοῖσι R. 734. ἀελεύων CGH. ἀμειλίχου P :
 ἀμειλίχου TL.

into lyric forms cannot be regarded as successful. The first to make the attempt was von Leutsch, who noticed that the lament of Hekabe fell into four divisions of three lines each, of which he made two pairs of strophe and anti-strophe. The same principle he extended to the other laments by means of various atheteses. He was followed by Westphal and Köchly, but the arbitrary nature of the theory is shewn by the fact that they none of them agree on the lines which are to be rejected. Peppmüller sees in them instances of the ancient νόμος, which was a form of hymn in hexameters generally in honour of a god, though there is some slight evidence that it was used also in dirges. The ‘nome’ consisted of three parts, the ἀρχή or exordium, the ὀμφαλός or body, and the σφρηγὶς or epilogue. He thus finds in the lament of Andromache an ἀρχή (725–30) and σφρηγὶς (740–45) of six lines each, with an ὀμφαλός of nine; Hekabe has an ἀρχή and σφρηγὶς of three lines each and an ὀμφαλός of six; Helen has the same number of lines for ἀρχή and σφρηγὶς and seven for the ὀμφαλός (rejecting 772). There is something to be said in favour of this view, as the three laments have some appearance of being formed on the same plan; but our ignorance as to the construction of the nome is such that the theory can be only a conjecture. The contents of the laments

naturally give them something of a lyric character. The themes taken by the three are Hector’s valour, his piety and its reward, and his gentleness.

724. ἀνδροφόνοιο, others ἰπποδάμοιο. Both epithets are commonly applied to Hector, the former being rather the more usual.

725. ἀπ’ αἰῶνος ὦλεο, thou hast perished out of life, a rather strange expression. Usually the life is taken out of man; T 27 etc. There is nothing to be said for Zen.’s νέος.

726–27, cf. X 484–85. With this exception the lament of Andromache is quite independent of that in X.

729. αὐτήν : αὐτός Platt with much probability; see on 499.

730. ῥύσκειν, another of the iteratives so common in this book; it is not found elsewhere. ἔχες, ἠτυμολόγησε τὸ ὄνομα “Ἕκτορος, Schol. T. Cf. E 473; similar instances will be found in X 507, σ 6, τ 407, etc.

734. ἀελεύων, see on H 453. πρό, before the face of, see on P 667, and compare Θ 57.

735. This story of the death of Astyanax was handled by the Cyclics. Tzetzes quotes the following from the Ἰλιάς μικρά of Lesches :—

αὐτὰρ Ἀχιλλῆος μεγαθύμου φαίδιμος υἱὸς
 Ἕκτορέην ἄλοχον κατάγεν κοίλας ἐπὶ νῆας.

χωόμενος, ὦι δὴ πον ἀδελφεὸν ἔκτανεν Ἐκτωρ
 ἢ πατέρ· ἢ καὶ υἱόν, ἐπεὶ μάλα πολλοὶ Ἀχαιῶν
 Ἐκτορος ἐν παλάμῃσιν ὁδᾶξ ἔλον ἄσπετον οὐδας.
 οὐ γὰρ μείλιχος ἔσκε πατήρ τεός ἐν δαὶ λυγρῇ·
 τῷ καὶ μιν λαοὶ μὲν ὁδύρονται κατὰ ἄστν, 740
 ἄρρητον δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας,
 Ἐκτορ· ἐμοὶ δὲ μάλιστα λελεῖφεται ἄλγεα λυγρά·
 οὐ γάρ μοι θνήσκων λεχέων ἐκ χεῖρας ὄρεξας,
 οὐδέ τί μοι εἶπες πυκινὸν ἔπος, οὐ τέ κεν αἰεὶ
 μεμνήμην νύκτας τε καὶ ἡματα δάκρυ χέουσα. 745
 ὥς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες.
 τῇσιν δ' αὖθ' Ἐκάβη ἀδινού ἐξήρχε γόοιο·
 "Ἐκτορ, ἐμῶι θυμῶι πάντων πολὺ φίλτατε παίδων,
 ἢ μὲν μοι ζώος περ ἐὼν φίλος ἦσθα θεοῖσιν·
 οἱ δ' ἄρα σεῦ κήδοντο καὶ ἐν θανάτοιο περ αἴσῃ. 750
 ἄλλους μὲν γὰρ παῖδας ἐμούς πόδας ὠκὺς Ἀχιλλεὺς
 πέρνασχ', ὅν τιν' ἔλεσκε, πέρην ἀλὸς ἀτρυγέτοιο,
 ἐς Σάμον ἔς τ' Ἴμβρον καὶ Λῆμνον ἀμιχθαλόεσσαν·

736. *χωμενος* Pap. v². || *ῶι*: *ῶι τινι* DGPRST Pap. v. 737. *ἢ*: *η* Pap. v. ||
ἐπεὶ: *ηκαι* Pap. v. 740. *καί*: *κεν* CR. || *κατὰ*: *περι* Pap. v¹. 744. *εἶπας*
PR Bar. || *οὐ* δέ *U*. 745. *μεμνομένη* P. 747. *τοίσι(ν)* DP. || *αὐ* L. 748.
ἐμῶι: *ομοι* Pap. v¹. || *πολὺ*: *περι* D. 750. *οἱ δ'*: *ηδ'* Pap. v. 752. *ἦν*
τινα ἢ *ὅν* *τινα* Eust. || *ἔλεσκε*: ἐν ἄλλωι ἔλησι Δ. 753. *ἀμιχθαλόεσσαν* P
(R supr.): *μιχθαλόεσσαν* Antim.

παῖδα δ' ἐλὼν ἐκ κόλπου ἐνπλοκάμοιο
 τιθήνης
 ῥίψε ποδὸς τεταγὼν ἀπὸ πύργου· τὸν δὲ
 πεσόντα
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταῖή.

λυγρὸν ὄλεσρον, 'accus. in apposition with the sentence,' i.e. expressing the sum or result of an action, see on Δ 28.

741=P 37 (see note there). Observe the sudden and harsh change from the third person to the second, which is similar to that in P 679 ὥς τότε σοί, . . . εἰ πον ἴδοιτο. There, however, the apostrophe is only a rhetorical figure.

744. *πυκινὸν ἔπος*, wise word, here with something more than its usual force as a standing epithet (as 75). Paley quotes the words of Tacitus on his absence at the death of Agricola, *excepiscentus certe mandata vocisque, quas penitus animo figeremus*.

745. *μεμνήμην*, see note on Ψ 361.

749. *περ* here has no concessive mean-

ing; it emphasizes ζῶος in order to mark the opposition to ἐν θανάτοιο περ αἴσῃ.

752. *πέρνασχε*, cf. note on Φ 40. The connexion of thought is rather disjointed, as is natural in an expression of violent grief; but the idea plainly is, 'though Achilles' treatment of thee has been so far more harsh than of my other sons, cruel as he was to them; yet it has ended only to thine honour.' *νῦν δὲ μοι* (757) thus forms the antithesis to all that precedes; the freshness of the body is a mark of divine favour.

753. *ἀμιχθαλόεσσαν*, an epithet recurring in the same phrase in *Hymn. Ap.* 36 Ἴμβρος τ' εὐκτιμένη καὶ Λῆμος ἀμιχθαλόεσσα. The meaning of the word is doubtful. It is referred (1) to *μῆνυμι*, as = *ἀπρόσμεκτος*, inhospitable, either from its inhospitable shores (with which idea the scholia evidently derive -αλο- from ἄλς), or because of the evil repute of its inhabitants the Sinties—Δ 593; (2) to *δ-μίχ-λη*, misty, perhaps

σεῦ δ' ἐπεὶ ἐξέλετο ψυχὴν ταναίκεϊ χαλκῶι,
πολλὰ ῥυστάζεσκεν εὐὸς περὶ σῆμ' ἐτάροιο 755
Πατρόκλου, τὸν ἔπεφνες· ἀνέστησεν δέ μιν οὐδ' ὧς·
νῦν δέ μοι ἐρσήεις καὶ πρόσφατος ἐν μεγάροισι
κῆσαι, τῶι ἵκελος ὃν τ' ἀργυρότοξος Ἀπόλλων
οἷς ἀγανοῖσι βέλεσσιν ἐποιχόμενος καταπέφνηι."
ὧς ἔφατο κλαίουσα, γόον δ' ἀλίσστον ὄρινε· 760
τῆσι δ' ἔπειθ' Ἑλένη τριτάτῃ ἐξῆρχε γόοιο·
"Ἐκτορ, ἐμῶι θυμῶι δαέρων πολὺ φίλτατε πάντων,
ἦ μὲν μοι πόσις ἐστὶν Ἀλέξανδρος θεοειδής,

754. ἐξέλεο *U.* 755. ῥυστάζεσκεν *P.* 757. ἐρσήεις: ἐρρωεῖς *Vr. A.*
759. ἀγανοῖσι βέλεσσιν *PS* *Par. v.* ἐν ἄλλωι *A:* ἀγανοῖς βελέεσσιν *Ω* *Βελεσσιν*
Vr. A). || ἀποιχόμενος *G.* || καταπέφνη(ι) *R* *Par. v.* ἐν ἄλλωι *A:* καταπέφνηι
PS (supr. εν); κατέπεφνην *G:* κατέπεφνεν *Ω.* 760. ὄρινε: ἔγειρε *DR* *Par. v.*
Mor. Bar. Vr. A. 761. τοῖσι *P.* || δ' αὐθ' *HSU* *Harl. a.*

from the smoke of its 'Lemnian fire'—see note on *A* 593. In view of this *der.* the variant *ὀμυχθαλέεσσαν* deserves notice. The difficulties in the way of either alternative are obvious; of the two the latter is preferable. In favour of the former is quoted *Soph. Phil. 2*, where the island is *βροτοῖς ἀσιττος οὐδ' οἰκουμένη*, but this does not suit the Homeric view, cf. *θ* 283 *Λῆμον ἐνκτίμενον πτολίεθρον*, and *H* 467, *θ* 230. Perhaps after all the explanation of the scholia, *ὀμυχθαλέεσσαν, κατὰ Κυπρίους εὐδαίμονα*, may contain the truth, though we have no means of testing the correctness of the statement, and there is no obvious etymology for such a sense. Antimachos read *μυχθαλέεσσαν*, which violates the rule about position at the end of the fourth foot (*App. N*).

757. ἐρσήεις, see 419. πρόσφατος evidently means *fresh*. It is generally taken to mean *just slain* (i.e. *προσ-φν-τος* from root *φν*), a sense which might easily enough give that of *fresh*, though in the literal sense it does not suit here, the point being that Hector is *not* just slain. Schol. B gives an alternative *ἢ ἀπὸ τῶν νεωστὶ πεφασμένων ἐκ γῆς φυτῶν, ἵνα δηλοῖ τὸ χλωρὸς*. Though not in this exact way, a derivation from root *φα* or *φν* is possible, and is confirmed by *Pind. P. iv. 299* *πρόσφατον Θῆβαι ξενωθείς*, *Soph. frag. 130* *μηδὲν φοβείσθαι προσφάτους ἐπιστολάς*, and other instances in the *Lexx.* where the sense of *recent* is not conn. with that of *death*. It will thus form the antithesis to *παλαιφάτος*,

and mean *newly revealed*, i.e. come into being, cf. *A* 734 *φάνη μέγα ἔργον Ἀργος*, etc. Either explanation involves the difficulty of the derivation of the meaning *recent* from *πρός*. The connexion seems to be in the idea of a thing which happens 'before one's very eyes,' as though coming upon one with a sense of surprise; so *πρόσπαιος* passes through the meaning *sudden* to that of *fresh*.

759. A favourite Odyssean line not recurring in the *Iliad*. Cf. *M.* and *R.* on γ 280, 'a sudden death without suffering is ascribed to the "painless shafts" of Artemis or Apollo, the goddess generally bringing death to women, the god to men. Such a death was easy, cf. σ 202 *εἴθε μοι ὥς μαλακὸν θάνατον πόροι Ἀρτεμις ἀγνή*. In λ 172 it is contrasted with *δολιχὴ νοῦσος*, and in ο 407–11 with any form of *νοῦσος*. The generalizing subj. *καταπέφνηι* seems better than the vulg. *κατέπεφνεν*.

762. δαέρων, a strange synchysis for *δα-Φέρων*, unless we should read *δαρῶν* or *δαυρῶν*=*δαΦρῶν* like *πατρῶν*, in which case it will be a genuine old form, not yet affected by the analogy of *δαέρες* (*πατέρες*).

763. The supposed want of connexion in Helen's words has aroused the scorn of many German editors. Most readers will feel little enough to deride in the speech. The thought evidently is 'Although Paris, not Hector, was my husband, and therefore I had no claim to kindness from Hector, such as I should expect from my husband, yet,' etc.

ὅς μ' ἄγαγε Τροίηνδ'· ὥς πρὶν ὠφελλον ὀλέσθαι.
 ἥδη γὰρ νῦν μοι τόδ' ἐικοστὸν ἔτος ἐστίν, 765
 ἐξ οὗ κείμεν ἔβην καὶ ἐμῆς ἀπελήλυθα πάτρης·
 ἀλλ' οὐ πῶ σεῦ ἄκουσα κακὸν ἔπος οὐδ' ἀσύφλον·
 ἀλλ' εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι
 δαέρων ἢ γαλῶν ἢ εἰνατέρων ἐνπέπλων,
 ἢ ἐκυρή—ἐκυρὸς δὲ πατὴρ ὥς ἡπιος αἰεί— 770
 ἀλλὰ σὺ τὸν γ' ἐπέεσσι παραιφάμενος κατέρυκες
 σῆι τ' ἀγανοφροσύνη καὶ σοῖς ἀγανοῖς ἐπέεσσι.
 τῷ σέ θ' ἅμα κλαίω καὶ ἔμ' ἄμμορον ἀχνυμένη κῆρ·
 οὐ γάρ τίς μοι ἔτ' ἄλλος ἐνὶ Τροίῃ εὐρείῃ
 ἡπιος οὐδὲ φίλος, πάντες δέ με πεφρίκασιν." 775
 ὥς ἔφατο κλαίονσ', ἐπὶ δ' ἔστανε δῆμος ἀπείρων.

764. ἄγαγ' ἐς C. || τροίην (om. δ') CD. || ὠφελ(λ)' ἀπολέσθαι A^mDGS Vr. d A, Harl. a, King's Par. c d^l e h j, and ap. Did. 767. οὐπω C Pap. ν^l. 768. ἐνὶ μεγάροισιν C Pap. ν. || ἐνίσκοι GPST Vr. A Harl. b d, King's Par. d e g h: ἐνίπτοι D Lips.: γρ. ἐνίσκοι A. 769. ἢ δαέρων T. 770. αἰεί: ἦεν R Pap. ν^m, Harl. d: γρ. εἶεν A. 773. θ' ἅμα: μάλα P. || ἔμ': α' R. || ἔμ' ἄμμορον: οἱ δὲ γράφουσιν ἐμὸν μῦθον, Sch. T. 774. τίς μοι: μοι τις Pap. ν.

765. **ΕΙΚΟΣΤὸν** is a startling word, as it can only be explained from the legend of the first fruitless expedition of the Greeks against Troy, when they landed by mistake in Mysia, and had to return to Greece to re-assemble their forces, thus wasting ten years. This story is elsewhere entirely unknown to H. It is, however, as old as the Kypria, at least in the germ, for the Chrestomathy of Proklos tells of the abortive expedition, but not of the ten years lost. It has been suggested that we may have in the phrase a reminiscence of the *ἐικοστὸν ἔτος* in which Odysseus returns to his native land (765-66 = τ 222-23, and see ω 310); though that of course includes the ten years of wandering *after* the war. The two lines 765-66 form a sort of parenthesis, and to a certain extent the γάρ disturbs the connexion of thought as given above. It is thus possible that they may be an interpolation from the Kypria; but if not absolutely indispensable, they are at least in harmony with the rest of the lament, and add much force to it; οὐ πῶ (767) is very weak without them.

767. ἀσύφλον, I 647.

768. This is the only instance in H. of the iterative opt. with εἰ, common

though it is in later Greek (*H. G.* § 311, L. Lange, EI, 372). It is evidently a development due to the analogy of the opt. in this sense after ὅποτε, etc. Lange further remarks that 771 gives the only instance of an apodosis beginning with ἀλλά after εἰ with opt., though it is often found after εἰ (ἀν κεν) with subj. or indic.

772. This line is generally athetized as tautological. But the repetition of similar words and forms is common enough in Epic poetry; Lehrs has collected numerous instances in *Ar.* pp. 454 ff., e.g. χ 224-25 Ἀθηναίη δὲ χολώσατο κηρόβι μάλλον, νείκεσσαν δ' Ὀδυσῆα χολωτοῖσιν ἐπέεσσιν. The dwelling on the thought is a most pathetic touch.

773. See note on Z 408.

776. The use of ἀπείρων is peculiar; with the exception of the late θ 340 (δεσμοὶ ἀπείρωνες) it is applied in H. only to the expanse of sea or land. But in the *Hymns* we have ὁμιλος ἀπείριτος (*H. Ven.* 120) and πολυπείρονα (?) λαόν (*H. Cer.* 296), as well as λαὸς ἀπείρων, *Scut. Herc.* 472. δῆμος too is nowhere else used in the sense of *multitude*; it properly means a country or local community (see on B 547). It evidently cannot mean *common folk* as opposed to the nobles (B 198).

λαοῖσιν δ' ὁ γέρων Πρίαμος μετὰ μῦθον ἔειπεν·
 “ἄξετε νῦν, Τρῶες, ξύλα ἄστυδε, μηδέ τι θυμῷ
 δείσῃτ' Ἀργείων πυκινὸν λόχον· ἧ γὰρ Ἀχιλλεὺς
 πέμπων μ' ὧδ' ἐπέτελλε μελαινώων ἀπὸ νηῶν,
 μὴ πρὶν πημανέειν, πρὶν δωδεκάτῃ μόλῃ ἡώς.”
 ὧς ἔφαθ', οἱ δ' ὑπ' ἀμάχησιν βόας ἡμιόνους τε
 ζεύγνυσαν, αἶψα δ' ἔπειτα πρὸ ἄστεος ἡγερέθοντο.
 ἐννῆμαρ μὲν τοί γε ἀγίνεον ἄσπετον ὕλην·
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη φαεσίμβροτος ἡώς,
 καὶ τότε ἄρ' ἐξέφερον θρασὺν Ἑκτορα δάκρυ χέοντες,
 ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν, ἐν δ' ἔβαλον πῦρ.
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος ἡώς,
 τῆμος ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἑκτορος ἔγρετο λαός.
 [αὐτὰρ ἐπεὶ ῥ' ἡγερθεν ὀμηγερέες τ' ἐγένοντο,]
 πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἰθοπι οἶνωι
 πᾶσαν, ὁπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
 ὀστέα λευκὰ λέγοντο κασίγνητοί θ' ἔταροί τε
 μυρόμενοι, θαλερὸν δὲ κατείβετο δάκρυ παρειῶν.
 καὶ τά γε χρυσεῖην ἐς λάρνακα θῆκαν ἐλόντες,
 πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσιν·

777. δ' ὁ: δὲ PR. 778. ἄσατε Harl. a. 782. ὑπ' ἀμάξη(ι)α(ν) CDGHR
 Vr. b d A: ἀπ' ἀμάξησιον S. 783. ζεύγνυσον RT Mor. Vr. d. || ἡγερέθοντο H.
 784. τοί γε: θη σφιν Pap. v¹. 785. φάνη DP Vr. A. || φαεσίμβροτος: ῥοδο-
 δάκτυλος T Vr. A Par. j, ἐν ἄλλωι A. 787. ἐν δ' ἔβαλον πῦρ: ἐν ἄλλωι
 ἀχνύμενοι κῆρ A. 789. πυρῇ Pap. v. || κλυτοῦ: κριτος Pap. v¹. 790 om.
 ALPST¹ Pap. v, Lips. Vr. d A: hab. CDGHR Harl. a. 791. πυρκαϊᾶν P.
 792. ἐπεῖχε Vr. d. 793. θ' om. DHPS. 796. καλύψαντες: τινὲς κασάψαντες
 Sch. T. || μαλακοῖσιν: μαλλοῖο Par. g.

779. δέικντ', the η is wrong in the subj. of the sigmatic aor. Mulvany (*C. R.* x. 27) reads δέισετε with hiatus at the end of the first foot. πυκινόν, see Δ 392. But here the adj. is best taken as *cunning*.

780. ἐπέτελλε, was giving orders that they would not harass us. The constr. is rather mixed, the fut. infin. depending on the promise implied in the orders. There is no possibility of taking ἐπέτελλε = *promised* simply.

784. ἀγίνεον and φαεσίμβροτος are Odyssean words (exc. ἡγίνεον Σ 493). So 788 occurs twenty times in *Od.*, else only A 477 (in the episode of the return of Chryseis).

789. ἔγρετο must be taken in pregnant sense, *wake up and came*. But it is

obviously a mere error in transcription: ΕΓΓΕΤΟ = ἡγρετο from ἀγείρω, *gathered together*, see note on H 434. Probably 789-90 are late intruders: 790 = β 9, θ 24, ω 421 (cf. A 57).

791. Cf. Ψ 251, and indeed the whole scene of Patroklos' funeral, of which the present is almost an abstract.

795. τά γε χρυσεῖην: the only other instance in H. of a vowel left short before χρ is θ 353 οἴχοιτο χρεός. The λάρναξ evidently answers to the φιάλη of Ψ 253; for the κάπετος cf. Σ 564, Soph. *Aj.* 1165, 1403 κοίλην κάπετον χειρὶ ταχύνετε.

796. According to Studniczka (p. 94 n.) the covering was put over the coffin, not wrapped round the bones inside it. He quotes a richly-painted Attic cover

αἶψα δ' ἄρ' ἐς κοίλῃν κάπετον θέσαν, αὐτὰρ ὑπερθε
 πυκνοῖσιν λάεσσι κατεστόρεσαν μεγάλοισι.
 ῥίμφα δὲ σῆμ' ἔχεαν· περὶ δὲ σκοποὶ εἶατο πάντῃ,
 μὴ πρὶν ἐφορμηθεῖεν ἐκνήμιδες Ἀχαιοί.
 χεύαντες δὲ τὸ σῆμα πάλιν κίον· αὐτὰρ ἔπειτα
 εὖ συναγειρόμενοι δαίνυντ' ἐρικυδέα δαῖτα
 δώμασιν ἐν Πριάμοιο διοτρεφέος βασιλῆος.
 ὥς οἱ γ' ἀμφίεπον τάφον Ἑκτορος ἵπποδάμοιο.

800

797. δ' ἄρ': γὰρ R. 798. μεγάλοις κατ. λάεσσι P. || καταστόρεσαν Pap. v.
 799. σῆμα χεύαν R. || ἔχεον T: ἔχευαν S Bar. 800. ἐφορμήσειαν P. 802.
 συναγειράμενοι (A sup.) GP: τ' ἀναγειράμενοι Harl. a, Cant. Mor.: διαγειρό-
 μενοι RS Bar. || δαίνυντ' περικυδέα Pap. v¹. 803. διοτρεφέος HR. 804.
 τινὲς γράφουσιν

ὥς οἱ γ' ἀμφίεπον τάφον Ἑκτορος· ἦλθε δ' Ἀμαζών,
 ἄρνος θυγάτηρ μεγαλήτορος Ἀνδροφόνιοιο, Sch. T.

to a wooden coffin of the 4th cent. found in the Crimea; it is made of wool, which is also the material of the πέπλος. In Etruscan graves very fine linen covers are found spread on the stools on which stand the urns containing the ashes. Here again the short form of the dat. πορφυρέοις cannot be got rid of without assuming an equally un-Homeric shortening of the first syll. of πέπλοισι.

802. εὖ is best taken with δαίνυντο.

ἐρικυδέα δαῖτα, an Odyssean phrase (four times).

804. The remarkable variant given by Schol. T is evidently designed for the incorporation of the *Iliad* into the Cycle, where it was immediately followed by the *Aithiopis* ascribed to Arktinos. This told of the deaths of Penthesileia, Thersites, Antilochos, Memnon, and Achilles. So the continuation of the *Iliad* by Quintus opens with the coming of Penthesileia and her Amazons.

APPENDIX G

ON WOMEN'S DRESS IN HOMER

(1) IN discussing Homeric armour (App. B) we found that it shewed on the whole a decided resemblance to that of the Mykenaeen age, though with various indications that towards the end of the Epic period there had already come in the changed tactics which we find established in historic Greece. When we turn to dress, however, the case is very different. We know enough from the Mykenaeen remains to judge of the manner in which the women garbed themselves; and it is certain that this fashion stood in radical contrast to that of Homeric Greece, which was in all essentials identical with that of the archaic age.

(2) Our principal evidence for Mykenaeen dress is the great gold intaglio here given (fig. 1).¹ We see beyond question that the women



FIG. 1

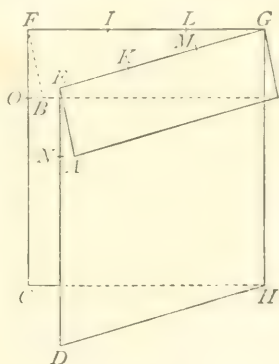


FIG. 2

wear a close fitting bodice,² sharply marked off from the full skirt, which is decorated with several horizontal rows of flounces. This is confirmed by several other representations—the painted 'worship scene'

¹ Mr. Evans's excavations at Knossos furnish abundant confirmatory evidence, which is however still unpublished.

² The drawing evidently suggests that the body was naked above the waist; but this is hardly credible.

(Tsountas-Manatt pl. xx. p. 294, Schuchh. p. 291), another gold intaglio (Tsountas-M. p. 171) and various gold gems (e.g. *ibid.* p. 298), and it may fairly be taken as typical.¹

(3) The characteristic Greek dress is of a totally different kind. It is marked by simplicity and flowing vertical lines. The formation of the 'Doric' peplos is indeed simplicity reduced to its very elements. The peplos is in fact no more than a square woollen blanket folded as in the diagram (fig. 2), and taken up round the waist by a girdle (fig. 3). Pins were passed through IK, LM, so that these two points rested on the two shoulders, taking the weight of the dress, while the portions FI, EK, GL, GM hung down beneath the arms.



FIG. 3

dress pulled up so as hang down loosely over it. This was the **κόλπος**, and from it came the adj. **βαεύκολπος** (compare **βαεύζωνος**, I 594 with note). When Hekabe bares her breast, **κόλπον ἀνιεμένη** (X 80), it is implied that she takes out a **περόνη**, and so allows the dress to fall away from her shoulder on one side.

¹ Further illustrations will be found in Milchhöfer, *Anf. d. Kunst* p. 86, Studniczka p. 32.

² In σ 292 there are in fact twelve **περόναι** to a single peplos, probably, as Studniczka suggests (p. 101), to fasten

(4) Studniczka, *Altgr. Tracht*, has shewn that it is this style of dress which is implied by the allusions in Homer. The most tangible criterion between the two is the use of the brooch or pin. For the Doric dress this was essential—it was the only means of keeping the peplos together. For the carefully shaped and sewn Mykenaeen dress it was entirely superfluous. Now there is no doubt that the Homeric dress required pins or brooches (**περόναι, ἐνεταί, πόρραι**: E 425, Ξ 180, Σ 401),² and was therefore not a Mykenaeen dress. We are told that Hera fastened her dress **κατὰ στήθος** (Ξ 180). The expression is vague enough to allow us to explain it by a practice which Studniczka has illustrated from the monuments; the back lappet of the peplos was pulled well over to the breast, and the pin was put in at a point lower than the collar-bone in front.

(5) When the peplos had been thus pinned over the shoulders, the girdle was put on, and a considerable length of the

up the open side of the peplos (FC, ED in diagram) which otherwise left the leg exposed, and also to pin up the hanging ends IF, KE, LG, MG, over the upper arm, and so to form sleeves.

(6) The Homeric dress is thus quite different from the Mykenaeen; and the discrepancy is confirmed by the remarkable fact that no pins or *fibulae* have been found among the remains of the Mykenaeen prime. On the other hand it is significant that a number of them have been found in the graves of the 'lower city' at Mykene (Tsountas-Manatt p. 163). Whether the two types were co-existent or consecutive we are not in a position to say. It is possible that the flounced dress "was a robe of quality and occasion, rather, and there must have been in contemporary use a simpler and freer garb, more like the primitive type. This would be worn by women of the lower class, and for this reason would figure rarely on the monuments" (Tsountas-Manatt p. 174). But it seems on the whole equally probable that during the prime of Mykene fashion was dominated by a non-Hellenic influence, whether 'Pelasgian' as Milchhöfer holds (*Anf. d. Kunst* p. 107) or Asiatic, as may be indicated by the Oriental analogues of the flounced dress (Studniczka p. 34, Milchhöfer p. 103). For some reason which we cannot expect to guess, fashion returned, at the end of the Mykenaeen age, to the older and simpler dress, which held its ground till classical times. Herodotos (v. 82-88) tells us how, not long before his own day, the Doric garb was again banished from Athens to make room for an Asiatic dress.

(7) There is nowhere in Homer any explicit statement as to the material of the peplos; but the epithets indicating decoration or dyeing with various colours (ποικίλος E 735 etc.: παμποικίλος Z 289 etc.: κροκόπεπλος O 1 etc.: δαίδαλα πολλά Ξ 178) point to wool, which is easily dyed, rather than linen, which the ancients could not dye except with Tyrian purple. Wool was as we know the material of the Doric chiton.

(8) On the other hand the φᾶρος, which seems to have been occasionally worn in place of the peplos, appears to have been of linen (λεπτὸν β 95 etc., ε 231, κ 544; cf. ω 148). It is perhaps to be regarded as a specially stately garment; only Kalypso and Kirke wear it instead of the peplos. The λεπταὶ ὀσόσαι of Σ 595 are also presumably of linen, but we know nothing of them in detail.

(9) We have no means of drawing any distinction between ἐνεταί, πόρπαι, and περόναι. Various types of pins and brooches from different Greek and Italian sites will be found in Helbig *H.E.* 202, and Studniczka p. 100, in addition to those from Mykene, Tsountas-Manatt p. 163. The word ἐνετή occurs only in Ξ 180, and an imitated passage of Kallimachos (fr. 149). It will however be noticed that the περόνη on which Kypris is supposed to have scratched her hand in E 425 must have been straight and unprotected, not a real *fibula* or safety-pin.¹

(10) Of the girdle we hear little except that Kirke and Kalypso wore gold (ε 232, κ 545), and that Hera's was "adorned with an hundred ούσανοι." The word is elsewhere used by Homer only of the aegis (see note on B 447 and compare Herod. iv. 189). The epithet εὐπλεκέες in B seems to shew that these tassels were of twisted wire. Small pendants, either thin strips of gold or more elaborate ornaments (e.g. Schuchh. 179-181), have been found in abundance on many Mykenaeen sites, but

¹ See the interesting chapter on the *fibula* in Ridgeway, *Early Age of Greece*.

there is no evidence to shew that they were ever attached to girdles. Even in later Greek art such decoration is rare,¹ and indeed it is little suited to the Doric dress, in which the girdle is hidden beneath the deep folds of the **κόλπος**. It seems possible that the author of Ξ , in speaking of the goddess's attire, was thinking rather of the divine aegis of Athene than of a mere human girdle. Fringes were, however, known to the late Mykenaeon age; see the lower edge of the chitons on the Warrior Vase, App. B, vol. i., p. 574.

(11) When the Homeric lady goes out, she covers her head with the **κρήδεμνον**, **καλύπτρη**, or **κάλυμμα**—the three words all seem to mean the same thing. This was a piece of linen, as is clear both from the word **οἰόσθαι** applied to it in Γ 141, and from the epithets used in other places (Ξ 185, **λιπαρός** X 406 etc.). It is not represented in Mykene, but from numerous archaic Greek monuments we see that it was thrown over the back of the head, and hung down the back far below the waist. One side of it was drawn before the face when a lady spoke to men (**ἅπαντα παρειάων σχομένην λιπαρὰ κρήδεμνα** α 334, π 416, σ 210, ϕ 65). Illustrations will be found in Helbig *H. E.* 217–18. For the other headgear, **ἄμψυξ**, **πλεκτὴ ἀναδέσμη**, and **κρήδεμνον**, mentioned in X 469–70, reference must be made to the note on that passage.

¹ One instance is quoted by Studniczka p. 122. See also Helbig *H. E.* 207–9. The fringed girdle is common in Assyrian art.

APPENDIX H

ΟΥΡΑΝΟΣ, ΑΙΘΗΡ, ΑΗΡ

THE generally accepted theory respecting these three words is that held by Aristarchos; that **αἴθρ** is the lowest stratum of the atmosphere, in which clouds are formed; **αἰθήρ** is the stratum of clear air lying above the region of clouds; and **οὐρανός** the topmost stratum of all. The neat arrangement of this theory is evidently philosophic rather than Epic; it will be shewn that it is largely at variance with the Homeric poems; and I confess regret that I should myself have adopted it without sufficient inquiry not only in the first edition of this work, but in the preceding volume of the second. Fuller examination leads me to propose a different view, which if less logical is at least based on the Homeric text.

οὐρανός means, as all are agreed, the brazen firmament in which the stars are fixed. It is the background against which we see all that goes on in the sky—the flight of cranes (Γ 3)¹ as well as clouds and storms. It forms the boundary of the universe, and is the dwelling of the gods, for Mount Olympus, their home, reaches up to it—perhaps even pierces through it, if we press the words “gates of heaven” in E 749. But Aristarchos rightly showed that Olympus and Heaven are not confused in the older parts of the poems.

With **αἰθήρ** the case is not so simple. There is no English word which will exactly express it. The nearest perhaps is *atmosphere*. It is the upper air, the scene of meteorological phenomena. It apparently does not include the circumambient air in which we move and breathe; whether or no the Homeric man recognised that this is the same with the medium in which the clouds float does not appear. For this lower air, or for air as an element at all, Homer has no word. Winds are not **αἰθήρ**, but they blow through it, see O 293 οὐρον ἐπαιρίζοντα δι’ αἰθέρος. O 556 ὅτ’ ἐπλετο νήνεμος αἰθήρ. It is the realm of clouds, see O 20, 192 ἐν αἰθέρι καὶ νεφέλησι. Rain comes from it, as a portent, in A 54.

¹ οὐρανόει πρό, *in heaven, before*, is a curiously archaic but quite intelligible way of saying “before the face of heaven.” οὐρανόει, *in heaven*, i.e. in that part of our field of view which the heaven occupies, answers to οὐρανὸν

εἵω II 364, of the cloud which comes into this same field of view; while πρό indicates that the cranes are not in heaven in the literal sense, but on this side of it.

Though bearing the clouds, it is itself of course transparent; hence in P 371 ὕπ' αἰέρι is the *transparent*—not necessarily *cloudless*—air as opposed to the fog cast over the battle-field: It forms part of the realm of heaven, not of earth; both together are the kingdom of Zeus, and he is described as αἰέρι नाίων. Sights and sounds are described indifferently as rising “up to the αἰθήρ” or “through the αἰθήρ to heaven” (compare B 458 with Σ 214).

The meaning of ἄήρ is simple enough; it means *mist* or *darkness*; it never means *air* in Homer. A glance at Ebeling's *Lexicon* is sufficient to prove this. The only passage which can cause even a moment's doubt is Ξ 288 ἐλάτη . . δι' ἁέρος αἰέρος ἵκανε, on which Aristonikos says καὶ Ὀμηρον ἄήρ ὁ ἀπὸ γῆς μέχρι νεφῶν τόπος· ὁ δὲ ὑπὲρ τὰ νέφη τόπος αἰθήρ. This line is in fact the only basis for Aristarchos' theory as to the sense of ἄήρ, yet here too *mist* is not merely a possible, it is the only reasonable translation of the word. To say that a pine-tree reaches above the region of the atmosphere in which clouds form is a grotesque exaggeration; to say that it is tall enough to pierce the *mist* which clothes the mountain side is a true touch for all who know the hills.

Aristarchos then made two serious errors, misled by the post-Homeric use of words; he thought that ἄήρ meant *air*, and that αἰθήρ must necessarily be the pure air above the contamination of the clouds. For neither of these ideas is there the faintest warrant in Homer. Hence his theory was completely shattered when brought to bear on one passage, which we are now in a position to approach; II 364

ὥς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἴσω
αἰέρος ἐκ δίνης, ὅτε τε Ζεὺς λαίλαπα τέινηι.

πῶς αἰέρος; τὰ γὰρ πάθη ταῦτα περὶ τὸν ἄερα συμβέβηκεν. τάχα οὖν κυγχείται ὁ ἄήρ πρὸς τὸν αἰθέρα, ὥς καὶ ἐν τῇ Λ (54) αἵματι μυδαλέας ἐξ αἰέρος, καὶ Ζεὺς δ' ἔλαχ' οὐρανὸν εὐρὺν ἐν αἰέρι καὶ νεφέεσσιν (O 192)· οὐ γὰρ αἱ νεφελαὶ ἐν τῷ αἰέρι, Porph. (Schol. A). And so also Nikanor: ταῦτα ἑκατέροις δύναται προσδίδοσθαι (i.e. αἰέρος ἐκ δίνης may be taken either with ἔρχεται or τέινηι)· τὸ μέντοι ζήτημα ὁμοίως μένει, ἄερος γὰρ πάθη ταῦτα. τάχα οὖν κείται ὁ αἰθήρ ἀντὶ τοῦ ἁέρος. “Vox est desperantis,” says Lehrs (*Ar.* p. 169). “Mansit locus in insolubilibus. . . Ceterum nec hodie solvit quisquam hanc quaestionem nec solvet olim.” The boldness of Lehrs's *ipse dixit* is a match for his master's. Aristarchos says “there can be no clouds in the αἰθήρ; therefore when Homer says there are, he does not know the sense of his own words”; Lehrs says “Aristarchos has failed; therefore no one else must try.” Yet we have only to follow Homer in admitting clouds to the αἰθήρ, and difficulties vanish. The cloud comes “from Olympus,” because there dwells Zeus who sends it; it comes “out of the αἰθήρ” because there clouds are born; it comes “into”—we should rather say *across*—“the firmament” because the firmament is the background or stage on which we see the movements of the clouds. The expression of the simile is perfectly correct and Homeric; its appropriateness is another matter.

To facilitate reference for those who may wish to verify the statements

herein made, I append a classified list of all the passages in Homer where the word **αἰθήρ** occurs.

(a) The way to or from heaven : B 458, N 837, Ξ 258, O 610, 686, P 425, Σ 207, 214, T 351, 379, ε 50, τ 540.

(b) The home and realm of Zeus, as rainingiver (not of any other god) : B 412, Δ 166, O 192, ο 523.

(c) The place of winds, clouds and rain : Θ 556, 558,¹ Λ 54, O 20, Π 300, 365, ο 293.

(d) Clear air, as opposed to mist : Ξ 288, P 371.

It may be added that Ap. Rhod. does not hold that the **αἰθήρ** must be cloudless ; see iii. 1265

φαίης κε zoφεροῖο κατ' αἰθέρος ἀΐσσουσιν
χειμερίην στεροπὴν θαμινὸν μεταπαιφάσσεσθαι
ἐκ νεφέων, ὅτ' ἔπειτα μελάντατον ὄμβρον ἄγωνται.

iv. 927 καπνῶι δ' ἀχλύοις αἰθήρ πέλεν. Hesiod uses the word only as a colourless impersonation (*Theog.* 124) and in the phrase αἰοέρι ναίων (*Opp.* 18).

¹ The note on this passage (vol. i. p. 369) requires some modification. The expression ὑπερράγη ἄσπετος αἰθήρ at once becomes intelligible when we understand that the clouds are in the αἰθήρ, so that the rent takes place in the αἰθήρ itself as the words imply, not "in the

veil of clouds under the αἰθήρ"—a phrase which has cost me many pangs. οὐρανόθεν, because all the phenomena of the clouds are wrought by Zeus. Read "the infinite air is cleft beneath from heaven on high."

APPENDIX I

THE SHIELD OF ACHILLES

(1) THERE is no reason to doubt that the shield of Achilles, like the other shields of which we hear in the *Iliad*, is composed of layers of hide covered with a metal facing (see App. B, i. 1). The hides are the πτύχεσ of Σ 481. The word itself is ambiguous, and was at an early date conceived to mean five superimposed layers of metal. This view was taken by the author of Υ 269-72. Those lines, however, are universally recognized as having no place in the context, and need not bias our judgment. That the πτύχεσ are of hide results from a comparison of H 247 with 220, and is indeed implied in all that we know of Epic shields. This is, however, taken for granted in Σ; it is with the decoration of the metal facing alone that the poet is concerned.

(2) It is difficult to speak with equal confidence of the shape of the shield. It was at one time always assumed that this was circular, the scenes being distributed in concentric bands over a uniformly curved surface. This arrangement has one obvious disadvantage—half the scenes must have had the figures upside down, or else there must have been a horizontal line of no structural significance along either side of which the figures were arranged with their heads in opposite directions. There is the further difficulty that such shields were apparently unknown at the period to which the technic of the decoration appears to belong.

(3) These difficulties can be partly evaded by assuming that the shield was of the 'Mykenaeen' shape shewn in App. B, figs. 1 and 2. The folds down the side of the shield form a natural division, so that the upper and lower portions could have most of their figures upright without the awkward contiguity of opposed position at the sides.

(4) Some such division is obviously suggested by the apparent symmetry and correspondence which prevail throughout the shield. There remains, however, a further objection which is common to all concentric arrangements. It is hardly possible to suppose that the heavenly bodies with which the description begins (483-89) can have been placed anywhere but at the centre of the shield. If scattered round the whole circumference on a narrow ring they would evidently lose both their effect and their significance; while the dancing-scene (590-606) is equally unsuited for the central circle. It has therefore been generally

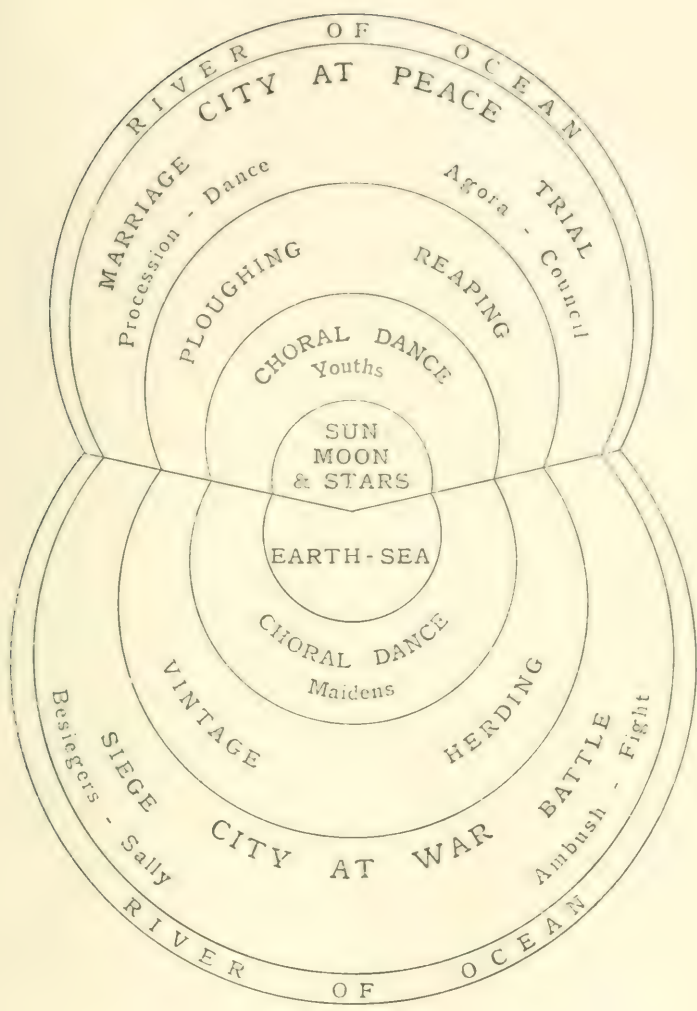


FIG. 1

assumed that the description begins at the centre and passes outwards. But then we are surprised to find that the two scenes of the City at Peace and the City at War (490-540), though they occupy the smallest of the concentric circles, are by far the most crowded with detail and with actors; while variety of scenery and incident steadily decreases as we pass outwards to the more roomy bands.

(5) This consideration leads A. S. Murray (*Hist. of Greek Sculpture* pp. 50 ff.) to suggest that the two cities occupied the outermost band immediately within that representing Ocean (607-8). The poet after describing the heavenly bodies in the midmost circle jumps at once to the outermost band but one, and then works inwards, again jumping back to the circumference, when he reaches the band of Ocean which is outside all.

(6) This supposition is rather violent, but it cannot be said to be impossible, and it must needs be accepted if any rational explanation of a concentric system is to be given. The accompanying diagram (fig. 4) shews how the scenes, with their correspondence, both lateral and vertical, may be arranged on this scheme.

(7) The circular 'pinched-in' shield is, however, not the only one found in Mykenaeen art. We have also the cylindrical or 'tower-like' shield (App. B, I. 5). It is worth while to ask if this may not have been the shape which the poet had in mind. Here we must think no longer of a concentric scheme; our thoughts must turn to the parallel bands which are the favourite groundwork of elaborate scenic decoration in early Greek art. The best known instances are the chest of Kypselos, described by Pausanias, and the François Vase which we can still see. Neither the concentric scheme nor that of parallel bands can so far be exemplified in Mykenaeen work; but while the latter is familiar in archaic art at least, it is doubtful if any parallel to the former has a really Hellenic origin. The nearest example perhaps is the circular votive shield figured in Perrot and Chipiez (*Hist. de l'Art* vii. 131) and found in Crete, where there are two rings, the inner one of galloping antelopes, the outer one of bulls. The silver bowl from Amathus quoted by Helbig (*H. E.* Pl. I.) is of Phoenician workmanship, like that from Nineveh (Pl. II.); and we may reasonably suspect the same of the Cretan. In other words this treatment is distinctly oriental.

(8) As we have then some *a priori* ground for thinking the arrangement in horizontal lines on a cylindrical surface more probable in a Greek work of art, we may go on to point out that such an assumption at once removes the two serious alternative difficulties connected with the abundance of detail in the two scenes of the City at War and the City at Peace. These would have the same space as all the rest; the artist would devote his best efforts, the poet his most abundant description, to the upper rows which were nearest the line of sight. Moreover, the curved top of the shield (well seen in the Besieged City, App. B fig. 10 on the right) forms a suitable space for the representation of Earth and Heaven, Sun, Moon and Stars, which are more suitably placed at the top than in the centre, under the feet of men and women. The appended diagram (fig. 5) shews how such a shield may have been arranged. It loses

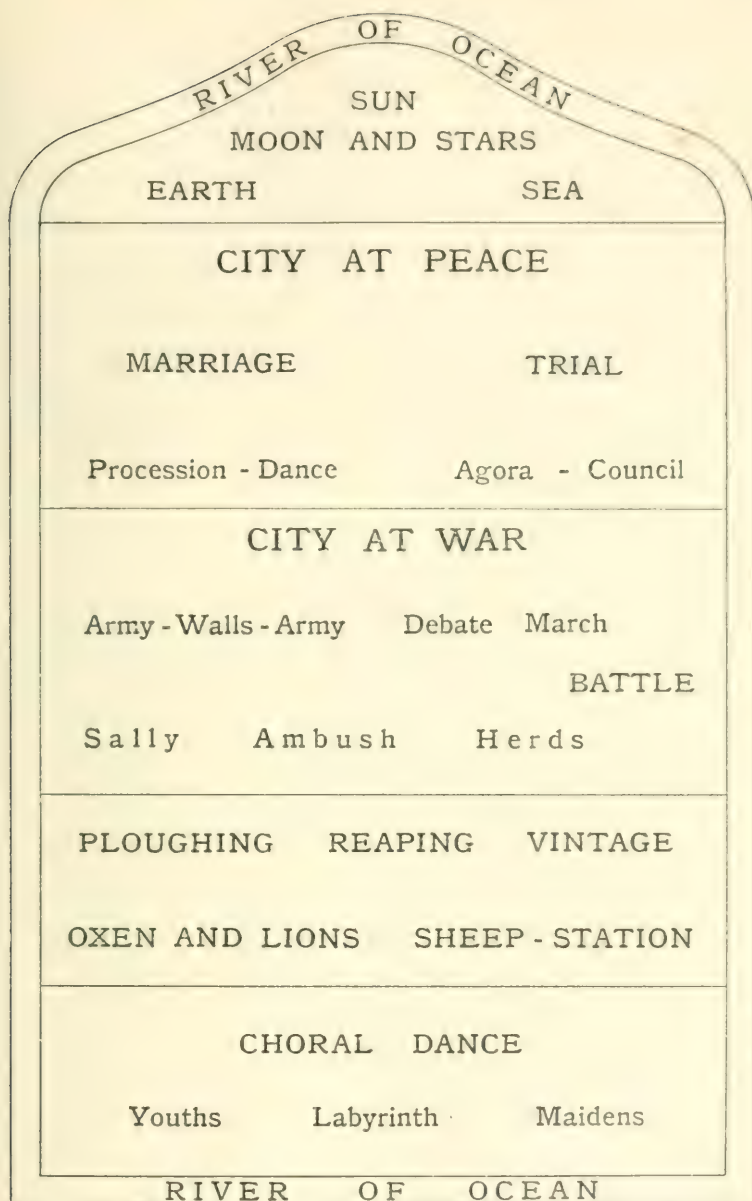


FIG. 5

something in perfect symmetry; but in other ways it seems more consonant with the principles of early art. It will of course be understood that the cylindrical shape is flattened out for the purposes of the diagram.

(9) Recent discoveries have thrown a flood of light upon the technic of the shield. We are told that Hephaistos fused bronze, tin, gold and silver (474-75) and later on we hear of kyanos (564), the blue glass paste which is often found among Mykenaeen remains (see on A 24). The account leads us to expect just such a result as we find in the famous dagger-blades from Mykene (App. B, fig. 8). "The whole picture is formed by various metals inlaid on a thin bronze plate. This plate was then let into the blade. . . The colours are apportioned as follows:—the lions and the parts of the men shewn as naked are inlaid in gold, the trousers and the shields in silver, while all accessories, such as shield-straps and devices, and the patterns of clothes, are given in a black substance. The ground is coated with a dark enamel, on which the figures detach themselves admirably" (Schuchh. pp. 230-31). On another blade "three lions . . are completely inlaid in gold, but their manes are rendered by a somewhat redder gold, and the lines on their legs and flanks by a lighter gold . . the lions were first worked in relief on the bronze plate, which was inserted in the blade, and this relief was afterwards covered with the thin gold leaf." It will be seen that if we wish to identify the Mykenaeen and Homeric materials we have a "dark enamel" and a "black substance" corresponding to **κακσίτερος** and **κύανος**. That the enamel or glaze is **κακσίτερος** we may fairly conclude from Ψ 561 (**εὐώρηκα**) **χάλκεον**. **ὦι πέρι χεῦμα φαεινοῦ κακσίτεροιο ἀμφιδεδι-
νῆται**, which implies the use of some compound of tin (?) for a glaze. We are of course familiar with the use of this metal to cover copper—metallurgists must say if there is any known means of employing it as a transparent glaze to heighten the colour of the metal beneath. Whether the remaining "black substance" is the Homeric **κύανος** we may leave an open question.¹

(10) With this correspondence to guide us, we may fairly assume for the pictures on the shield the eminently free and naturalistic treatment which we find in the best Mykenaeen work—in the dagger-blades, in the siege-fragment, and notably in the Vaphio cups. We no longer have to go to Assyria or Phoenicia with their stiff conventionalism; everything points to a developed and untrammelled style of art.

(11) The imagery of the shield is as remarkable for its omissions as for what it gives. It presents us with a brief abstract of the activities of human life, both social and industrial. But it has been pointed out that there is a noteworthy absence of any allusions to sea-faring, which played so large a part in the life of Ionia. Here it is in harmony with the Mykenaeen art; the remains which we know, though like the shield they supply us with remarkable pictures of war, hunting, and pastoral pursuits, very rarely give us any glimpse of a ship—a fact which is the

¹ Of generally available descriptions of the daggers the best is that in Perrot and Chipiez *Histoire de l'Art* vol. vi.; in the slovenly English translation *Art*

in *Primitive Greece*, it will be found in vol. ii. 223 ff., with the excellent reproduction in colour.

more remarkable because the "common objects of the shore" are favourite types of decoration on certain classes of Mykenaeen vases.

(12) It is still more remarkable that, with the single passing mention of Ares and Athene in 516, and perhaps of the vague personifications of 535, there is throughout a complete absence of any representation of myth or religion. Here again we have a remarkable coincidence with the Mykenaeen remains, in which no representation of worship or mythology can be identified with any certainty. This characteristic becomes the more striking when we compare the 'Shield of Herakles,' an early imitation attributed to Hesiod. Here mythology has already attained the prominent place which it held even in the earliest period of 'archaic' Greece in all comparable works of art.

(13) It is thus impossible to assign the 'Shield,' as some have done, to the latest part of the Homeric period. It is at least much older than the Hesiodic Shield, and comes from an age when Mykenaeen art-works still held their ground as ideals, and fashion had not changed to the different conceptions which we label as peculiarly 'Hellenic.' It does not follow of course that the episode belongs to the prime of the Mykenaeen epoch—the poet may well have had in mind the work of artists older than himself. And various signs seem to point to the conclusion that he was thinking of, and imperfectly interpreting, some actual example—perhaps some ancient and famous shield—which was familiar to him, and even to some of his hearers. But such a deduction can of course be only of the vaguest. It is evident in many points that the poet allows himself to be carried away beyond the limits of the plastic art, and it is often impossible to say where description passes into pure imagination. We can at most say that in one or two places difficulties can be best explained by the supposition that the poet is endeavouring to weld into a whole scenes which were before his eyes, adjacent but independent.

(14) It is curious that the whole episode should have been suspected in ancient times. Aristonikos on 483 says Ζηνόδοτος ᾤέθηκεν ἀπὸ τοῦτου τοῦ στίχου τὰ λοιπά, ἀρκεσθεῖς τῇ κεφαλαιώδει προεκθέσει. Ὅμηρος δὲ οὐκ ἂν προετραγώιδησε τὰ κατὰ τὰς φύσας, εἰ μὴ καὶ τὴν τῆς ποικιλίας κατασκευὴν ἔμελλε διατίθεσθαι. Zenodotos' judgment appears therefore to have been based on aesthetic grounds alone—he probably thought the account of the Shield disproportionately long. It may suffice to say that it is work such as this which makes the laws of art; the Shield justifies itself against all criticism. And it must be added that the linguistic evidence does not in any way bear out the theory of late origin. There are many curious and unique expressions, but none which would lead us to refer the language to any period later than the prime of Epic poetry.

(15) Though the main divisions of the decoration are clearly marked, there is considerable difficulty when we try to form an idea of the groups in detail. The two cities, one at peace and one at war, are contrasted in bold lines. The City at Peace is broken up into two main scenes, the Wedding and the Trial, and each of these again falls, though less distinctly, into two subordinate divisions—the former into the Procession (491-93) and the Dance (494-96): the latter into the

dispute in the Agora (196-502) and the debate of the Elders (503-08). To the details of the Trial we shall return presently. It has been suggested that the Marriage Procession should end at the bridegroom's house, and that the women who stand "marvelling at the doors" are his family, ready to welcome home the bride.

(16) The City at War (509-40) is far more obscure. We can, however, trace two main scenes, in one of which two armies are besieging a city, in the other a general fight is going on in the open country. The two, however, are brought into connexion by 530-32 in a very confusing way. It would seem that we must imagine a city, represented as in App. B, fig. 10, with the women on the walls, and on either side a besieging army—the two armies on either side conventionally representing one army all round. The division, however, suggests to the poet two allied armies of besiegers, divided in opinion, as well as in place. It is obvious that he forgets for a moment the limitations of art when he puts into the mouth of the besiegers the actual subject of debate, though the choice is evidently that common in all sieges of the time (see X 118 ff.). While they are discussing the terms to be offered to the city, the besieged (513), far from thinking of surrender, are planning a counterstroke—a sally to cut off a convoy of cattle belonging to the besiegers. Accordingly in front of the city, and conventionally invisible to the two armies, a line of men are issuing, with two leaders at their head, of greater stature than the rest. This difference in size is the conventional sign by which Egyptian art distinguishes royal personages from their followers; it is likely enough that the poet had in mind a picture where this was meant, and that the reference of the greater size to divine origin is only an interpretation of his own.

(17) We next come to the ambush, where a party of men are watching for the herds. The general description gives the idea rather of a border-raid than of a part of the siege, to which the peaceful and unsuspecting approach of the herdsmen is little suited. It seems highly probable that the poet is here introducing his recollection of such a scene without much troubling about its connexion with the siege. But the references in 531-32 clearly shew that as things stand the herds must belong to the besiegers, whose debate as to terms is rudely interrupted by the attack on the convoy; they come to the rescue, and a general engagement results.

(18) The arrangement of this part becomes more intelligible if we assume that it is a horizontal belt, distributed mainly in two lines, one above the other. On the upper line, beginning from the left, we may imagine a group of men, archers and slingers like those in App. B, fig. 10, shooting at the walls of the town, represented, as in the same figure, with the women on the battlements. To the right of the town follows a similar group of assailants, attacking from the other side. After them stands a group of full-armed warriors, not attacking, but apparently in debate. These occupy about the middle point. After these again follows another group of warriors marching off to battle towards the right. The remainder—the right—of the belt is occupied by a fight, with dead and wounded men, again as in fig. 10.

(19) The lower line is occupied at the left by a band of warriors marching to the right, and headed by two leaders of great stature, with two scouts in front. About the middle of the belt are some reeds, the conventional representation of a river-bed; on the other side of the reeds are sheep and oxen marching from right to left; behind them two herdsmen with pipes. Here we have reached the point under the fight on the upper line. The battle covers both lines, extending from top to bottom of the belt, so that it can be interpreted as part of the attack on the herds. Such a scheme is quite consistent with what we know of Mykenæan art; it is mainly decorative, and we see how a poet might endeavour to combine into a continuous story scenes which to the original artist had no internal connexion.

(20) There follow five scenes of rural life—ploughing (541-49), reaping (550-60), vintage (561-72), lions attacking herds (573-86), and a sheep-station (587-89). The first three naturally suggest Spring, Summer and Autumn, while the fourth, which is appropriate to any time of year, might be taken to stand for Winter. But the Homeric year is not sharply divided into four equal seasons (see on E 5); and we have the little section about the sheep (587-89) which, though so scantily treated, seems to be put on an equal footing with the previous four by the introductory *ἐν δέ*. If we take the verbs into account, *ἐτίθει* (541, 550, 561) marks off the three first, *ποιήσε* (573, 587) the two last. This makes it difficult to class them under any principle of symmetry, but suggests that we may again have two lines in one belt; the first containing three scenes, which represent the chief activities of the main seasons, Spring, early Summer (*ἑόρος*) and late Summer (*ὀπώρα*): the lower shewing the herding of cattle and sheep, which goes on all the year. We must not, however, forget the possibility that the sheep-station is a later addition. If we leave it out of account, the other scenes may be divided symmetrically between two lines. For the way in which the cattle and lions will have been represented we may refer to the Vaphio cups, to the lion-hunt on the dagger (App. B, fig. 8) and to the favourite pictures of lions attacking, e.g. Schuchh. figs. 177 (p. 196), 261 (p. 260), 266 (p. 264). For the Ploughing, Reaping, and Vintage scenes we are unfortunately left to our unaided imagination.

(21) The chief difficulty in the interpretation of the last scene, the Choral Dance (590-606) is the sense to be put on the word *χορός*. Does it mean *dancing-place*, or the *dance* itself? We must, I now think, decide in favour of the former. This is the prevalent use of the word in H. (compare *θ* 260, *μ* 4, 318, and the epithets *εὐρύχορος* etc.) though the other is found in *θ* 248, etc. and many passages are ambiguous. There is no question that according to Knosian tradition what Daidalos made for Ariadne was not a marble relief of a dance, as Pausanias would have it (ix. 40. 2), but a dancing-place representing the famous labyrinth. This is the common blazon of the city on the coins of Knosos, and its connexion with the dance has been proved by Benndorf¹ from a curious Etruscan vase of very early local work found at Tragliatella. The

¹ In an article *Ueber das Alter des Reichel Ueber Homerische Waffen*¹ pp. *Troiaspieles* reprinted at the end of 133-139.

essential part of the roughly inscribed design is here reproduced, together with the labyrinth from a Knosian coin (figs. 6, 7).

(22) Besides the two riders shewn in the figure, there are also seven warriors advancing with a dance-step. The maze on the right, which



FIG. 6

is absolutely identical with the Knosian labyrinth, bears the inscription TRUIA, which shews that the reference is to the Roman *Troiae lusus*, or *Troiae decursus*, best known from Virgil's description (*Aen.* v. 580–602), where the Cretan labyrinth is taken for comparison of the evolutions of the riders. The complicated curves of the labyrinth seem to have been marked on the dancing-floor in order to guide the dancers in their mazy windings—possibly there may have been low walls, such as are still formed of turfs or stones in Northern Europe, where the labyrinth figure is still used for children's games, and, still more strangely, retains

in Norway and Gotland the name of Trojeborg or Tröburg. To complete the chain of evidence for Greece, we find in Plutarch (*Theseus* xxi.)



FIG. 7

ἐκ δὲ τῆς Κρήτης ἀποπλέων (ὁ Θησεύς) εἰς Δῆλον . . ἐχώρευσε μετὰ τῶν ἡϊθέων χορείαν, ἥν ἔτι νῦν ἐπιτελεῖν Δηλίους λέγουσι, μίμημα τῶν ἐν τῷ Λαβυρίνθῳ περιόδων καὶ διεξόδων, ἐν τινὶ ρυθμῳ περιελίσεις καὶ ἀνελίσεις ἔχοντι γιγνομένην.¹ We need have no hesitation therefore in supposing that the Epic poet conceived the *χορός* on the shield as a figure of the labyrinth placed, as the Etruscan artist

placed it, beside the lines of dancers, to indicate the floor on which they follow out the circling movements described in 599–606.

(23) We now recur to the question of the Trial scene in 497–508, perhaps the most difficult in the Shield. There are three main questions on which the rest depend. 1. What is the debate before the people in the Agora (497–500)? Is it whether blood-money has been paid, or whether it should be accepted? 2. What is the function of the ἵκτωρ

¹ For further references see Frazer *Paus.* v. 205.

(501) and his relation to the γέροντες of 502-07? 3. What is the meaning of the two talents of gold in 507-08?

(24) 1. It is obvious that the scene gains enormously in importance if it deals not with a mere question of fact, whether a sum of money has been paid or no, but with the question whether the community shall decide that the kin of a slain man must accept the blood-price instead of prosecuting the blood-feud, or forcing the man-slayer into exile. In this case we have represented a most interesting stage in early law-making. We can trace in pre-historic times the stage in which the family of the slain drive out the slayer, followed by that in which they can if they please accept a money compensation—both are in fact represented in Homer (cf. I 632 ff.). In historic Greece we find that homicide is a crime, not merely an offence against the family. It seems absolutely necessary to assume an intermediate stage in which the community asserted a right to say in every case whether the next of kin should, for reasons of public policy, accept compensation; and this missing link is apparently brought before us here.

(25) Linguistically this interpretation is undoubtedly tenable. According to the ordinary Homeric use, εὔχeto ἀποδοῦναι means *claimed to pay*—as in common phrases like ε 450 *ἰκέτης . . εὔχομαι εἶναι* *I claim the rights of a suppliant*, υἱὸς Λυκάονος εὔχεται εἶναι E 246, and many similar passages where the verb exactly answers to our *claim* (*clamare* = *pro-claim*), the original sense being of course *to declare*. The aor. infin. is certainly admissible in this sense, as after verbs of expecting, swearing, etc. (see note on I' 28). It is necessary to insist on this as J. H. Lipsius¹ has stated that the words can only mean *declared that he had paid*, and that if this sense be not admitted we must have the fut. infin. *declared that he would pay*. This would not suit any interpretation of the passage. And the only places where εὔχομαι is used with fut. infin. in H. are Δ 101 (119), ρ 50 (59) in both instances of a vow to the gods. Of course εὔχeto ἀποδοῦναι can equally mean, as commonly taken, *declared that he had paid* (see λ 261 εὔχeto . . ἱαυσαι); this suits the present explanation equally, for it may well be taken in connexion with δῆμῳ παραύκων. He brings with him the proper blood-price, and “displays it to the folk,” claiming that he has thus made a legal tender and thereby discharged his debt.² So far there is nothing to decide whether the dispute is as to the receipt of the money or as to the right to insist on its acceptance. But when we come to ἀνάνητο the same can hardly be said. If the case is one of fact, then ἀνάνητο must mean *denied*. But the regular Homeric sense of the verb is *refuse*. In two places only is it possible to translate it *deny*, I 116, ξ 149; and in both of these it is used absolutely, not of denying a fact, but of repudiating an idea. The use of μηδέν for οὐδέν leads even more strongly to the same conclusion.³ We must conclude then that linguistic

¹ *Leipziger Studien* xii. 227, in an article which appears to me so superficial that I should not have thought it worth mention had I not found it quoted with approval by others.

² See *J. H. S.* viii. 127, where the question is discussed more fully. I do not recall anything there said.

³ See *M. and T.* § 685, *H. G.* § 381.

evidence, though not entirely decisive, is much in favour of the question being one of claim to pay, not of the fact of payment having been made; though at the same time the inferences drawn as to the development of criminal law remain purely hypothetical.

(26) 2. The sense of the word ἵτωρ is settled by Ψ 486, where it means a *referee* or *daysman*, one who knows the facts of the case. It seems likely that the reference is here a legal formality; the matter is placed in the hands of a judge, who on inquiry decides that the matter is one which interests the community at large, and must therefore be decided not by an individual, but by the council of elders. So in the *Eumenides*, where the case is similar, Orestes claims (235 ff.) that, having performed the required rites, he has discharged his debt (εὐχεται πάντ' ἀποδοῦναι). The Chorus, as prosecutor, ἀναίνεται μὴδὲν ἐλέεσαι, refuses any expiation (299 ff.). Athene appears, and both sides agree to "take an issue" (πείραρ ἐλέεσαι) and refer it to her. On hearing from the statement that the case is one of murder she says

τὸ πρᾶγμα μείζον εἴ τις οἴεται τόδε 470
βροτὸς δικάζειν· οὐδὲ μὴν ἐμοὶ θέμις
φόνου διαιρεῖν ὀυμνήτιου δίκας.

κρίνασα δ' ἄστων τῶν ἐμῶν τὰ βέλτατα 487
ἤξεω, διαιρεῖν τοῦτο πρᾶγμ' ἐτητύμως,
ὄρκον πορόντας μὴδὲν ἔκδικον φράσειν.

We may take it as certain that this represents the oldest known procedure of Athens, and that all cases of murder came before the Areopagus by reference from a judge who had first inquired into the case. The decision of murder cases seems in Greece to have always rested with the people themselves, acting through their council or some other representative body, not with a single judge.¹

(27) The word πείραρ ἐλέεσαι seems exactly to correspond to our "take an issue," πείραρ being used in the abstract sense of *end*, *consummation*, the αἰτίας τέλος of the corresponding passage in the *Eumenides* (434). Allen,² however, proposes to take it in the literal sense of *rope-end*. He supposes that the litigants symbolically take the two ends of a rope to typify a contest, comparing the *manum conserere* of the Romans. But this is needlessly ingenious.

(28) 3. The two talents which lie in front of the judges have been interpreted to mean (a) the blood-price of the man slain; (b) a deposit in the nature of 'costs,' one talent being paid into court by each party; in either of which cases the recipient is to be that one of the two litigants ὃς δίκην ἰούντατα εἴποι, *who should most successfully plead his cause*; (c) a fee to be given to the judge *who should give the most righteous judgment*. Of these alternatives the last alone now appears to me to be tenable. The first is excluded, because two talents is a sum far below the price of

¹ See J. W. Headlam in *J. H. S.* xiii, p. 69.

² *Harvard Studies in Class. Philology* iv.

a man; and both because **ἰούπτατα** and similar phrases are used only of the decision of a judge, not of the skill of a pleader. On the first point, the value of the talent, reference may be made to Ridgeway's papers in *J. P.* x. 30, *J. H. S.* viii. 133 ff. In Ψ 262-70 two talents form only the fourth prize, and are evidently far below the value of the woman who formed part of the first. Similar conclusions follow from δ 129, θ 393, Ω 232. So the Sicilian gold talent was equal to only six Attic drachmae.

(29) The use of **ἰούς** and its cognates is sufficiently proved by the following passages, which all refer to the nature of a decision, not of a plea: Ψ 580 **ἰοεῖα γὰρ ἔσται**. *Hymn. Cer.* 152 **ἰοεῖνισι δίκησιν**. *Hes. Op.* 36 **διακρινώμεθα πείκος ἰοεῖνισι δίκησι**. The same is shewn by the converse use of **σκολιός**, see II 387 with the passages there quoted. Similar evidence is given by Pindar *P.* iv. 153 **ἵπποταῖς εὖθουε λαοῖς δίκας**. *Solon* L. 37 **εὖθουε δὲ δίκας σκολιάς**. *Herod.* i. 96 **ἰούς τε καὶ δίκαιος** etc. The phrase **δίκην εἰπεῖν** does not recur in H., but there can be no doubt that it may mean *pronounce justice*, cf. **δίκας εἵροντο** λ 570. It occurs rarely in later Attic in the sense of *pleading* (*Xen. Mem.* iv. 8. 1, *Aristoph. Equ.* 347 **εἴ που δικίδιον εἶπας εὖ**) but this is the sort of phrase in which it is most dangerous to argue from Attic to Homeric. Further it may be added that by Homeric usage **μετὰ τοῖσιν** does not mean (*plead*) *before them*; it must be taken with **ός**, who *among them*, sc. the judges. Lipsius's recklessly confident statement to the contrary is amply refuted by H. Sidgwick in *C. R.* viii. 2.

(30) It appears then that the two talents are deposited, one by each suitor, to be given as a fee or reward to the judge whose decision meets with general approval—signified no doubt by acclamation. Sir H. Maine (*Ancient Law* 375-77) has ingeniously compared with this the Roman *Legis Actio Sacramenti* where a sum of money called *sacramentum* was deposited by each litigant under the form of a wager on the justice of his cause; the loser's stake going to the *practor* as a reward for his trouble and loss of time in deciding. Ridgeway (*J. P.* xvii. 111), has explained in the same way *Hymn. Merc.* 324, where Apollo and Hermes go before Zeus for a decision about the stolen oxen: **κεῖθι γὰρ ἀμφοτέροισι δίκης κατέκειτο τάλαντα**. *for there (in Zeus' court) their justice-talents were deposited*; i.e. they had claimed jurisdiction by paying in their fees. This is at least as likely as the more obvious *there the scales of justice were laid up for both*.

(31) It is difficult in the whole of the Trial Scene to guess what the poet saw, or conceived, as actually depicted, and what he has added from his own imagination. The dispute between two men in the Agora, with the shouting crowds behind, we can well figure. But what makes the poet say that it was about a manslaying? Are we to conceive the dead body as lying between the two? Or does the poet put life into a mere dispute by making it turn on a burning question of his own day? And the two litigants before the judges we can reproduce; but it is not so easy to suppose that the desire to take an issue before a daysman was pictorially described, or that the two little wedges of gold lying in the midst were really an important feature in the picture; still less can we

imagine with Reichel¹ that they were so prominent as to mislead the poet into a wrong interpretation of their meaning. The safer conclusion seems to be that all the legal significance is the poet's own addition to the pictures of wrangle and judgment, and that therefore it was in all its details a living reality of his own day.

¹ *Hom. Waffen*² 158-160. Reichel's treatment of the decoration of the Shield strikes me throughout as unsatisfactory.

APPENDIX K

X 202-04

πῶς δέ κεν Ἑκτωρ κῆρας ὑπεξέφυγεν θανάτοιο.
εἰ μὴ οἱ πύματόν τε καὶ ὕστατον ἦνται Ἀπόλλων
ἐγγύθεν, ὅς οἱ ἐπῶρσε μένος λαιψηρά τε γούνα;

(1) *How could Hector have outrun impending death, but that Apollo for the last time came to meet him close at hand, and gave refreshment to his strength and speed to his knees?* This, the usual explanation of this difficult passage, now appears to me quite correct. The main objections to it are that Hector did not escape death, and that we ought to have ὑπεξέφευγεν instead of the aor. But the poet stops for a moment to consider not the future but the past. The first stage of the catastrophe has ended; there is a marked pause in the narrative. Hector has as a matter of fact escaped Achilles in the chase—the very field where the πόδας ὠκύς would have expected most easily to surpass him. This is discreditable to Achilles if not explained—the Greek poet must save the honour of the Greek herō. He might have used the descriptive imperf., but the aor. is quite in place as resuming the pursuit in a single momentary view (*M. and T.* §§ 56-57).

(2) “Escaped *so far*” is in a sense implied; however familiar the story may be to the hearers, the narrator is bound to pretend that they do not know what is coming, and to make a pause of suspense, while they think “has Hector actually got away?” He thus heightens the effect of the succeeding catastrophe (see Platt in *J. P.* xix. 48, Agar *J. P.* xxv. 312). But a feeling that the form of the sentence (πῶς κεν virtually = οὐ κεν), the *unreal* apodosis, implies that the final escape did take place, has led to various conjectures and alternative explanations.

(3) Fäsi and Hentze put a comma after γούνα, thus taking 205, λαοῖσιν δ' ἀνένευε καρῆσσι διός Ἀχιλλεύς, with the preceding εἰ μὴ. But Homeric usage forbids this; 205 must be added independently, whether as a further explanation of Hector's having escaped so long, or simply as a fresh step in the narrative. Duntzer suggests τῶς for πῶς in 202, “thus Hector would have escaped had not Apollo, who had helped his running, now withdrawn his aid,” the last idea being given by the emphasis on πύματόν τε καὶ ὕστατον. But then

the thought is materially weakened by the addition of ἐγγύσσει, as this lays stress on the positive instead of the negative side of the god's action; otherwise it might be defended as another instance of the familiar idea of a success which "might have been" gained by valour even ὑπὲρ μόρον, but for divine interference. If we could assume 204 to be an interpolation from Y 93, this explanation would be considerably strengthened.

(4) There is, however, a further alternative in the reading ὑπεξέφερον, which is given by Syr., and, according to schol. A, was the reading of Ar. (though this is doubtful, see Ludwig ad loc.). Of this word two explanations have been given, (1) *postponed*, (2) *outrun*. The latter is supported by Hoffmann on the analogy of γ 496 τοῖον γὰρ ὑπέκφερον ὤκέες ἵπποι and Ψ 376 ποδώκεες ἔκφερον ἵπποι, where, however, the construction is essentially different. Compare also ὑπεκφέρειν ἡμέρης ὁδῶν, *to keep a day's march ahead*, Herod. iv. 125. For (1) there is no analogy at all, and the reading is probably only an ancient attempt to evade a difficulty which has always been felt.

(5) Another ingenious but I think untenable explanation has been offered by Bayfield. Regarding the lines as embodying the reflexion of an interpolator, he takes οἱ in 203 to refer to Achilles: "How *could* Hector have escaped, unless Apollo had done, what he did not do—confronted *the other* (Achilles) for the last time and to make an end—Apollo who had [as it was] stirred up his (Hector's) courage and made his limbs swift?" This is terribly involved with its change of meaning for οἱ. Such change is no doubt to be found in H. (see II 801, Σ 33–35), but always in cases where the context leaves no doubt as to what is meant; we have no right to push the license to absolute unintelligibility. Moreover ἀντέσθαι (for the accent see on O 698) is in itself a purely neutral word, *meet*; the idea of friendliness or hostility is imported solely from the context (compare II 788 with H 22, φ 31); it cannot bear the whole weight of the idea "unless the god himself had *beaten back* Achilles." These objections seem fatal, even apart from the implication of the 'unreal' protasis εἰ μὴ ἦντετο, that Apollo did meet Achilles—an implication which Bayfield denies, but which seems to me inseparable from the grammatical form in usage, whatever logic may assert.¹

(6) But though we may conclude that the passage as it stands is capable of simple and satisfactory explanation, there still remains a doubt as to whether it stood originally in this place. We have noticed Ar.'s objection to 199–201; the objections to 202–04 are yet more obvious. If 205, or rather, as we shall presently see, 208, immediately followed

¹ Mr. Bayfield now writes: "My view now is that the three lines embody the reflexion of an interpolator, who, wishing to emphasise the hopelessness of Hector's efforts, states (in effect) that nothing but conclusively effective assistance from the god who had enabled him to run so well could have finally saved him from death at Achilles' hands. What form the assistance might have taken does not matter; it might have been that of enabling him to cope with Achilles in

fair fight. I would translate *And how could Hector have escaped unless for the last time (ὑστατον), and to end the long struggle (πύματον) Apollo had stood by him (H.) in very presence (ἐγγύσσει, compare praesens deus).*" This evidently avoids the most serious objections urged above, and is tenable if we can take πῶς κεν as simply enquiring about a possibility without any implication as to its realization.

198 the narrative would run with the directness and rapidity which the situation demands, but which the explanation of Hector's 'escape' awkwardly interrupts. The sudden intervention of Apollo, without a word of preparation, reminds us forcibly of the death of Patroklos in II—note especially the similar use of the word ἤντετο. There, as on so many occasions where a god joins in the war, we had gravely to suspect later ideas than those of the Μῆνις, and the same suspicions must arise here. The puzzle of Hector's successful rivalry of Achilles in speed troubled the scholiasts, and may well have troubled an early rhapsodist of scholiastic turn; the lines are in fact little more than a versification of Porphyrios on 165—πῶς δέ, φασίν, ὁ ποδωκίστατος πάντων οὐ καταλαμβάνει τὸν Ἑκτορα: πρόχειρον μὲν οὖν τὸ λέγειν ὅτι Ἀπόλλωνα ἔχει συμμαχοῦντα. The scholiast goes on indeed to suggest other less poetical reasons—that Achilles has been fighting hard, but Hector has had a good rest, and so on. But the spirit is the same, and the expression is in any case none of the best. The difficulty in the manner in which 204 follows 203 has already been alluded to. The line is really inseparable, for it is needed to explain that ἤντετο means *friendly* meeting; but ἐγγύθεν is obscure. Apparently it is meant as a sort of apology for the want of preparation for the god; he has been close at hand all through the battle, so deep is his interest in Hector.

(7) We must conclude then with Bayfield that 202–04 are a later addition, and further I think that 199–201 must go with them. That passage, like this, is perfectly defensible in itself, but it is obscure in expression, and the two together break the thread of the story too near the climax. And there is undoubtedly grave room for objection in the repetitions δύναται . . . δύναται . . . δύνατο, φεύγοντα . . . ὑποφεύγειν (. . . ὑπεξέφυγεν), διώκειν . . . διώκειν, in the absence of a subject for the first δύναται, and in the very doubtful metre of ὁ νεῖρωι οὐ. For yet further reaching doubts as to the context, reference must be made to the Introduction to X.

(8) It must be added too that there is something scholiastic in the lines which follow, 205–07. The same spirit which asks "Why could not Achilles catch Hector?" asks "Why did not the other Greeks stop Hector?", just as the scholiasts on Φ ask "Why were not the other Greeks drowned in the inundation of Skamandros?" The answer is that the other Greeks have been steadily ignored since the end of Υ, in order to concentrate our whole attention on the one great Greek. To have them brought to mind here is not only needless—it suggests many awkward questions which there is every reason to suppose that the original poet would have been careful not to stir. Aristotle himself felt the difficulty (*Poet.* xxiv. 8): μᾶλλον δ' ἐνδέχεται ἐν τῇ ἐποποιίᾳ τὸ ἄλογον . . . διὰ τὸ μὴ ὁρᾶν εἰς τὸν πράττοντα: ἐπεὶ τὰ περὶ τὴν Ἑκτορος διώξιν ἐπὶ σκηνῆς ὄντα γελοῖα ἂν φανείη. οἱ μὲν ἐστῶτες καὶ οὐ διώκοντες, ὁ δὲ ἀνανεύων, ἐν δὲ τοῖς ἔπεσι λανθάνει. But the concealment should at least be as complete as possible.

APPENDIX L

HOMERIC BURIAL RITES

(1) THE descriptions of the funerals of Patroklos and Hector in Ψ and Ω , and the two NÉKUIAI of the *Odyssey*, the visit of Odysseus to the under-world in λ and the descent of the shades of the Suitors in ω , provide most of the material for a discussion of the Homeric view of life after death. Many ingenious attempts have been made to draw from them a consistent scheme of belief, but none have been completely successful. The problem is further complicated when we attempt a comparison of Homeric burials with such practices as we can deduce from the numerous and important graves of early Greece, Mykenaeen and later.

(2) E. Rohde, in his brilliant essay *Psyche*, has drawn a sharp distinction between two conceptions of the departed soul, leading to very different ways of treating the corpse. One idea is that the soul after death can still return to its old home and haunt the living; it still longs for human sustenance, and is capable of doing vague but terrible harm; it must therefore be appeased with gifts of food, raiment, and other things needed in life. Hence sacrifices to the dead, ancestor and spirit worship, and hence also mummification, partial or complete, to the end that the old tenement may still be available for its former owner. This conception we may call the ghost-faith.

(3) The other idea is that the spirit can be altogether banished from earth, and shut up, a helpless and harmless 'shade,' in Hades. This leads to burning of the body, in order to cut off the more completely all communication between the living and the dead. When this is done no further interference need be dreaded; there is therefore no further offering of gifts to the dead, nor any form of spirit worship. To this belief we may give the name of the shade-faith.

(4) This distinction is attractive, and probably founded on truth. In practice, however, it is mainly theoretical, at least for Greece. Whenever we can test it by literary evidence, we find a constant interaction of the two conceptions. Men are never so inconsistent as in their beliefs about the other world.¹ Generally speaking the first is the most primitive

¹ Unthinking people in England will not be admitted there till the general Resurrection. Both views can of course be supported from Scripture. appear generally to believe at the same time that the souls of the pious dead pass at once to heaven, and that they be supported from Scripture.

and wide-spread belief;¹ as including ancestor-worship, it is probably the most prevalent faith on the face of the globe. The second is on the whole the outcome of civilization and reflexion; it makes way as man discovers natural causes for the vague terrors which the savage puts down to the work of ghosts. Hence the second belief has, in Europe at least, been commonly taught by systematic theology, while the former has remained a superstition ingrained in the mind of the people at large, and often manifested in rites and practices too popular to be suppressed by the recognized authority of religion.

(5) It is to an illogical blending of such different conceptions that the difficulty of harmonizing the Homeric statements appears to be due. We must indeed always keep in mind that 'Homeric' covers the usage of a long period—in all probability some two or three centuries at least; and that inconsistencies may well arise here, as in every case where we speak of the culture of the 'Homeric' age, from changes, both intellectual and physical, within that long lapse of time. But in the region now under discussion the inconsistency seems to permeate all parts of the poems, and the arguments which have been alleged to shew a material advance from the older to the newest portions are far from convincing.²

(6) The Epic is of course pervaded by the 'shade-faith.' The spirits of the departed are εἴδωλα καμόντων, ἄμενηνὰ κάρηνα, and can do no harm to the living, at least when once they have received the 'propitiation of fire.' There is no ancestor-worship, no chthonian cult. Aïdes who rules among the dead is a mere nonentity to the world above him, and his subjects are still less matters of interest. Teiresias alone, by a special privilege, retains something of his power οἷωι πεπνυ̐σθαι τοῖ δὲ σκιάι ἄψχουσιν (κ 495).

(7) And yet, definite and consistent though this view of death appears to be, we find attached to it observances which can hardly be anything but survivals of the ghost-faith. The body is burnt, yet we have echoes from a time when mummification was practised. This is suggested by the word ταρχεύειν, which is wholly inappropriate to cremation (see note on H 85). The pots of honey placed by Achilles on Patroklos' pyre have been ingeniously explained by Helbig as symbolizing the use of honey for mummifying. And the means which Athene uses to preserve Patroklos' corpse in T 38–39 seem clearly to indicate a knowledge of the instillation of drugs through the nostrils, so characteristic of the Egyptian embalmer. It may be too that the fat in which his body is wrapped in Ψ 169–70 was originally a preservative; though here there is the possible alternative that it was meant for food. But the care to cover up the whole body, so distinctly insisted on, seems to point rather to the former.

(8) The ghost-faith required that the departed should be equipped

¹ But it must not be forgotten that cremation is found before as well as after the Mykenaeen period.

² Helbig in particular attempts to distinguish the older 'Aïolic' from the newer and more sceptical 'Ionic' faith. To the former he assigns the

burial of Patroklos in Ψ, to the latter that of Hector in Ω. But the contrast he seeks to establish seems to me visionary. The materials on which we have to form a judgment are all late; the oldest parts of the poems tell us nothing.

with all that he required while yet alive—slaves, arms, treasures, raiment and food. For the shade this was all useless. Yet Achilles gives Patroklos slain captives, horses, dogs for company, and the flesh of sheep and oxen for food (Ψ 166–77), and promises him a share of the raiment and treasure paid by Priam for Hector's body (Ω 592–95). So too Andromache will burn garments in Hector's honour, though they will be of no use to him while he lies unburied—if they could be burned with him, he would have profited from them (X 510–14). And the ceremony with which Odysseus approaches the shades in λ —the blood poured into the trench, whence the feeble dead will suck strength if they are permitted to drink it—is simply the familiar rite of the sacrificial blood poured into the ground to feed the objects of ghost-worship. The $\kappa\omicron\tau\upsilon\lambda\eta\rho\upsilon\tau\omicron\nu$ $\alpha\iota\mu\alpha$ of Ψ 34, flowing “around the corpse,” can hardly mean less than this blood, caught in cups and poured on the ground beside the body, that the ghost might thus partake of the funeral feast.

(9) The famous passage in Ψ (57–107) describing the appearance of Patroklos' wraith to Achilles stands by itself, not only for its truth and pathos, but for the difficulty of reconciling it with the rest of the poems. The idea that the spirit “wanders up and down in the broad-gated house of Hades” (74) till the burning allows it to “pass the gates of Hades” (71) is obviously self-contradictory, with the inconsistency which always arises when a new dogma comes in conflict with a deep-rooted older faith. It contradicts too the ‘Nekyia’ in λ ; for when Odysseus descends to Hades, the first spirit which meets him (λ 51–80) is that of the yet unburied Elpenor, not excluded from the rest like Patroklos (Ψ 72) but in their midst—praying for burial in order not that he may pass the gates but that he may not have to return to plague Odysseus (λ 73) as Hector threatens to plague Achilles (X 358). So too in the ‘second Nekyia’ in ω the spirits of the unburied suitors go down to Hades “twittering like bats,” but are at once received among the departed, and converse with them like living men.

(10) It is in fact difficult not to believe that the author of the passage in Ψ deliberately aimed at inculcating a dogma which was not generally accepted by his contemporaries. The exclamation of Achilles, $\tilde{\alpha}\tilde{\nu}\tilde{\rho}\tilde{\alpha}\tilde{\tau}\tilde{\iota}$ $\tilde{\epsilon}\tilde{\sigma}\tilde{\tau}\tilde{\iota}$ $\kappa\alpha\iota$ $\tilde{\epsilon}\tilde{\iota}\tilde{\nu}$ $\tilde{\Lambda}\tilde{\iota}\tilde{\delta}\tilde{\alpha}\tilde{\sigma}$ $\tilde{\delta}\tilde{\omicron}\tilde{\mu}\tilde{\omicron}\tilde{\iota}\tilde{\sigma}\tilde{\iota}$ $\tilde{\psi}\tilde{\upsilon}\tilde{\chi}\tilde{\eta}$ $\kappa\alpha\iota$ $\tilde{\epsilon}\tilde{\iota}\tilde{\delta}\tilde{\omega}\tilde{\lambda}\tilde{\omicron}\tilde{\nu}$, the cry of sudden personal conviction in a matter which has hitherto been lazily accepted as an orthodox dogma, is as true psychologically as it is poetically beautiful. But it has a further dogmatic purpose, as is shewn by the next clause, $\tilde{\alpha}\tilde{\tau}\tilde{\alpha}\tilde{\rho}$ $\tilde{\varphi}\tilde{\rho}\tilde{\epsilon}\tilde{\nu}\tilde{\epsilon}\tilde{\varsigma}$ $\tilde{\omicron}\tilde{\upsilon}\tilde{\kappa}$ $\tilde{\epsilon}\tilde{\nu}\tilde{\iota}$ $\tilde{\pi}\tilde{\alpha}\tilde{\mu}\tilde{\pi}\tilde{\alpha}\tilde{\nu}$. The adherents of ghost-worship of course declared that the shade-faith was a denial of immortality altogether, so empty of life were the shades. The poet takes the opportunity of stating his own belief on the matter, laying down positively the following theses (*a*) that the shades do live on; (*b*) that they have no $\varphi\rho\epsilon\nu\epsilon\varsigma$; (*c*) that they will never return when once they have entered Hades; (*d*) that burning, instead of being disrespectful to the dead, is their own first wish, for that between death and burning there is an intermediate stage of banishment both from Hades and from earth.

(11) Two of these propositions are not only stated but exemplified,

and deserve full consideration. (a) *The shades live on.* Patroklos' shade is "passing like himself," so like that it deceives Achilles; but when he tries to embrace it he finds that it is but an εἶωλον, an intangible wraith. Yet it lives on, for it keeps emotions and affections, and above all the memory of past life is preserved intact.

(12) (b) *The shades have no φρένες, no intelligence.* They know nothing of what goes on since they have left the earth, and therefore they can neither devise nor execute good or ill for the living. The shade of Patroklos shews this by the opening words of reproach (Ψ 69-71), which display complete ignorance of all that has been and is being done in his honour. It does not even know its own powerlessness, for it asks Achilles (75) to "give his hand," which, as the sequel shews (100), is useless. This of course is a cardinal point of the faith, and entirely agrees with the conception of the *Odyssey*, where Teiresias alone is excepted from the common lot, τοῦ τε φρένες ἔμπεδοί εἰσι· τῷ καὶ τεονηῶτι νόον πόρε Περσεφόνηα οἴω πεπνυσθαι· τοὶ δὲ σκιαὶ αἴψουσι (κ 493-95).

(13) The thesis has naturally caused difficulties from early days. A scholion, probably Didymeian, says ἔμφρόνως καὶ συνετώς πάντο διέλεκται ὁ Πάτροκλος· ἐνέσεεσται οὖν ἐκ τῆς Ὀδυσσεΐας ὁ στίχος (104)· ἐκεῖ γὰρ τὰς ψυχὰς εἶωλα σκιῶδη. φρονήσεως ἀμέτοχα. ὑπέβετο. ἢ φρένας λέγει οὐ τὸ διανοητικόν. ἀλλὰ μέρος τι τῶν ἐντὸς σώματος, ὥς καὶ ἀλλαχοῦ "ἐν τε φρένες ἦπαρ ἔχουσι" (α 301) καὶ πάλιν "ἐνθ' ἄρα τε φρένες ἔρχεται" (Π 481). ἔστιν οὖν ἀπὸ μέρους τὸ ὅλον σῶμα. οὕτως Ἀριστοφάνης ὁ γραμματικὸς. In answer to this it has already been pointed out that Patroklos has not talked ἔμφρόνως καὶ συνετώς, for he has lost his hold of realities. And of course no one will think of translating "they have no *midriifs*" meaning *bodies*. Recent critics have endeavoured to use such words as "principle of life"; but this is no nearer the constant Homeric use; φρένες does mean τὸ διανοητικόν, and the clause must be translated on this basis. It will be noticed that it is inserted parenthetically, merely for the sake of laying down a proposition; the γάρ in 105 does not refer to it at all, but confirms the principal clause ἢ ῥά τι ἔστι . . εἶωλον.

(14) The two remaining propositions (c) and (d) can from the nature of the case only be stated dogmatically. Evidently (d) is the newest contribution. It is an attempt to mediate between the old faith and the new—to make out that there is something to be done for the dead by gifts, but only for a time. The intermediate stage, when the ghost can still reappear to the living, is one to be got over as soon as possible, for the sake of the dead man himself; but while it lasts it does to some extent justify the old practices founded on the belief that the living could still help the dead by gifts and rites. It leads the poet to some inconsistency in language, but his view is on the whole a reasonable one. Whether it was ever widely accepted in Greece we are hardly able to say; but the later combination of funeral gifts with burning of the body, of which archaic tombs supply abundant evidence, seems to point to something of the sort. But the old faith always survived. Aischylos

directly contradicts our poet's **φρένες οὐκ ἔνι πάμπαν** when he says (*Cho.* 323)

**τέκνον, φρόνημα τοῦ
θανόντος οὐ δαμάζει
πυρὸς μαλερὰ γνάθος,**

and there is of course no doubt that the ghost-faith was the most popular in Athens.

(15) On the whole then this review leads us to much the same conclusion as that which we have reached upon other grounds—that the Homeric civilization is based upon the Mykenaeen, but represents a stage of later development. We know from the evidence of Mykene that the inhabitants of the city at its prime were spirit-worshippers, practising sepulture and partial mummification. When we next have good evidence, in the post-Mykenaeen 'Dipylon' period, we find sepulture and cremation practised side by side. In the interval therefore two beliefs had come into conflict. It seems that the Homeric poems mark this intermediate point, and it is likely enough that they may have contributed much to the solution of it.

APPENDIX M

THE HARNESSING OF THE CHARIOT

(1) THE principal passage to be explained is Ω 266-74

ἐκ μὲν ἄμαξαν ἄειραν εὐτροχον ἡμιονεῖην
καλὴν πρωτοπαγέα, πείρινθα δὲ δῆσαν ἐπ' αὐτῆς,
καθ' δ' ἀπὸ πασσαλόφι ζυγὸν ἥρεον ἡμιόνειον
πύξινον ὀμφαλόεν, εὖ οἰήκεσσι ἀρηρός.
ἐκ δ' ἔφερον ζυγόδεσμον ἅμα ζυγῶι ἐννεάπηχυ.
καὶ τὸ μὲν εὖ κατέθηκαν εὐξέστωι ἐπὶ ῥυμῶι,
πέζηι ἐπὶ πρώτῃ, ἐπὶ δὲ κρίκον ἔστορι βάλλον.
τρὶς δ' ἐκάτερεν ἔδησαν ἐπ' ὀμφαλόν, αὐτὰρ ἔπειτα
ἐξείης κατέδησαν, ὑπὸ γλωχίῃα δ' ἔκαμψαν.

It will be noticed that this refers to the harnessing of a wagon; it is not certain that the gear of a war-chariot would be entirely the same.

(2) The appended cuts (8-10) will shew with some modifications the explanation which I proposed in *J. H. S.* v. 185 (1884). It is based upon the drawings of black-figured vases, which are of course of post-Homeric date¹; and agrees on the whole with that given by Helbig (*H. E.* 147 ff.). The main points are as follows: the pole was curved sharply upwards at the end, running up to an almost vertical point (πέζη). In the actual bend (πέζηι ἐπὶ πρώτῃ) the yoke was laid across the pole. Attached to the yoke was a ring (κρίκος); through this a peg (ἔστωρ) was passed and fastened into a hole in the pole. The ζυγόδεσμον, a rope nine cubits long, was then used to bind something with three turns to the ὀμφαλός, the long ends which remained after this being carried back to the car itself, where they were fastened to an upright post which rose from the front of the breastwork. This post and the rope from it to the end of the pole are constantly depicted in archaic vase-paintings, and we may well identify the rope with the ζυγόδεσμον. The chief difficulties then remaining are these: (1) what was the ὀμφαλός? (2) what is the object to ἔδησαν? (3) what is the meaning of ἐξείης? (1) Helbig holds that the ὀμφαλός was a boss on the yoke itself, as indeed is shewn by the epithet ὀμφαλόεν above, which served as the point of attachment to the ring. (2) He takes ζυγόδεσμον as the object which was tied on to the ὀμφαλός. This is not a very natural interpretation of the words.

¹ See the chariot from the François Vase, fig. 19, p. 628.

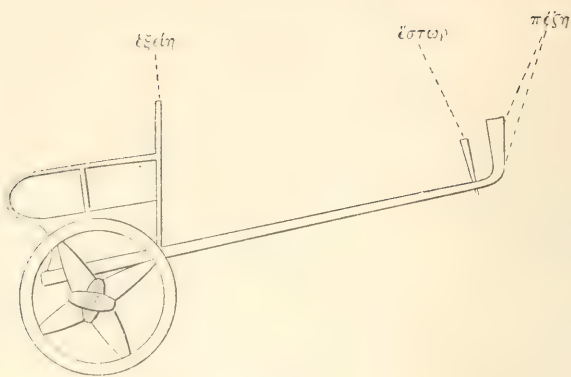


FIG. 8

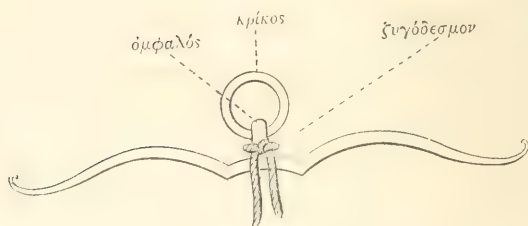


FIG. 9

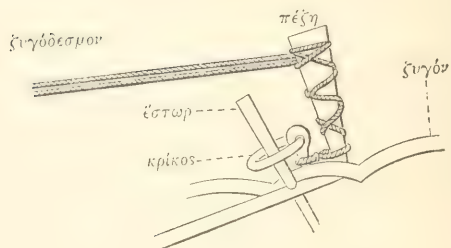


FIG. 10

It seems to me more likely that we have to supply **πέζην** with **ἔδεσαν**: they bound the upright end of the pole to the **ὀμφαλός** of the yoke with three turns each way—the **ζυγόδεσμον** being permanently attached at its middle point to the yoke. The three turns bring us to the upper end of the **πέζην**, from which the ends of the **ζυγόδεσμον** are led back to the post on the car. (3) It then follows that **ἑξείης κατέδεσαν** means *fastened to the post*; **ἑξείης** being either the gen. of a subst. **ἑξείη**, “the holder,” so called because it was a support by which the charioteer could hold, or else a corruption of a similar word, changed, when its meaning was forgotten, into the familiar adverb. Schulze *Q. E.* p. 292 adopts this hypothesis, and would write **ἑξίης**, comparing **ἐψία· ἀπὸ τοῦ ἐπεσοῦ· ὀμιλία** Soph. *fr.* 4 (Hesych.). As to the meaning of **ὑπὸ γλῶχίνα δ' ἔκαμψαν** it is hardly possible to make a guess. It is generally taken to mean “they turned down the end” of the **ζυγόδεσμον** under the knot, so as to hold it tight. According to the hypothesis given this is hardly likely, as the **ζυγόδεσμον** would have two ends. **γλῶχίς** appears to recur only of the barb of an arrow in the epithets **τανυγλώχινες**, etc. (Θ 297 note), and in Soph. *Tr.* 681, and rarely in late Greek.

The meaning of **οἴηκες** too remains doubtful; they are generally explained as *guides* for the reins, rings through which they ran. Helbig (p. 155) thinks they may be hooks to which the breast-straps (**λέπαθνα**) are attached.

(3) A different view of the whole passage has recently been published by W. Reichel *Das Joch des homerischen Wagens*, in *Jahreshefte des öst. arch. Instituts* ii. (1899), 137 ff. He takes the **οἴηκες** to be *handles*, and refers the word to the ends of the yoke, turned up to serve as a convenient means for lifting it. His explanation of the passage will be clear from the appended cut (11), where *a* is the **ῥυμός**; *b*, **ζυγόν**; *c*,

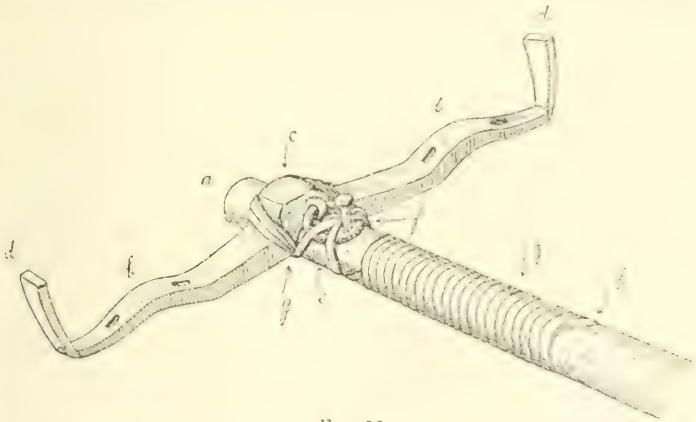


FIG. 11

ὀμφαλός; *d*, **οἴηκες**; *e*, **κρίκος**; *f*, **ἔστωρ**; *g*, **ζυγόδεσμον**, which after three turns round the **ὀμφαλός** is wound about the pole. He assumes that of the two ends of the **ζυγόδεσμον** one is kept shorter than the

other, and is completely wound over, so that only one tongue, that of the longer end, remains to be tucked under at *h*. The skill with which this

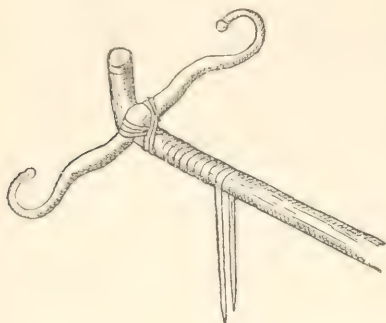


FIG. 12

was important, he holds that the place of the *ἔστωρ* was taken by the turned-up pole—the *πέζη* of fig. 8. This is illustrated by fig. 12.

(5) The ring which is constantly represented in vase-paintings (*b* in figs. 15, 16, 19) is not the *κρίκος*, nor a metal ring at all, but the end view of a circular pad wrapped round the yoke to save it from chafing the horses' necks; while the peg or pegs (*dd*), which appear to pass through it, represent the *οἴηκες* or handles of the yoke as before. Figs. 13 to 16 illustrate this. It would be natural to identify this pad

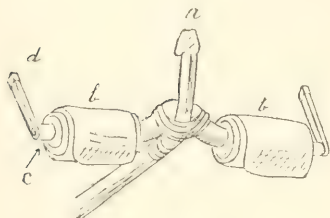


FIG. 13

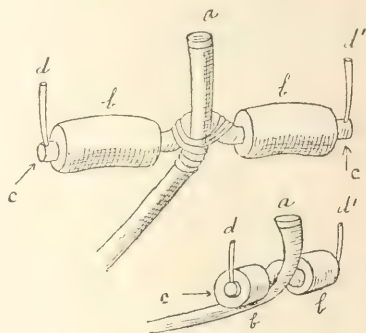


FIG. 14

with the *ζεῦγλη* or yoke-cushion, twice mentioned in the same way (P 410, T 406) *χαίτη ζεύγλης ἐξεριπούσα παρὰ ζυγόν*. But Reichel objects to this that the mane could not be said *ἐξεριπεῖν* from a cushion which lay so far back, and clear of actual contact with it. He therefore turns to Assyrian and Egyptian chariots, where we find a broad cloth covering the mane, and assumes that this was in use in pre-historic Greece, though not in the historic period (figs. 17, 18). This however, besides being archaeologically doubtful, is hypercritical from a

literary point of view. The yoke with its cushion lies near enough to the mane to authorise the poetical fancy that the mane is "streaming out of it" when the horse droops its head; if this is not admissible, it is

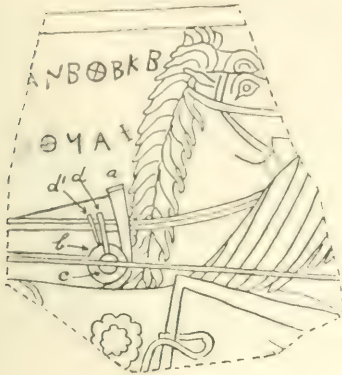


FIG. 15

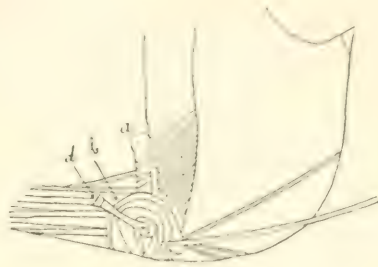


FIG. 16

hard to see how the poet is permitted to say that the mane falls *παρὰ ζυγόν*—a question which Reichel does not touch.

(6) The *λέπαθον* is undoubtedly the breast-strap against which the horse pulled—*e* in fig. 19. The girth proper, known in classical times

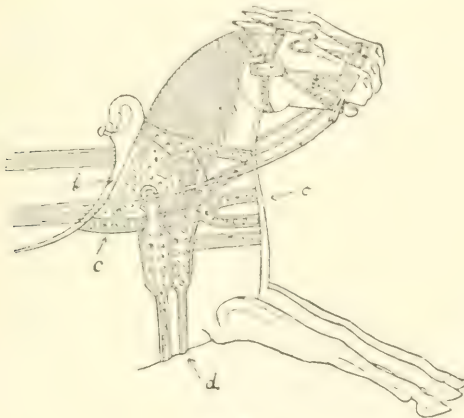


FIG. 17

as the *μασχαλιστήρ* (*f* in fig. 19), is not separately named in Homer, though it is always shewn in the drawings, and can hardly have been unknown. It is probable enough that the plur. *λέπαθνα* (E 730, T 393—the singular does not occur in Homer) includes both these important straps under a single name. Reichel thinks that *ζεύγλη* stands for the

whole of the harnessing gear, viz. "mane-cloth," λέπαθνον and μαχαλιστήρ. This is of course a mere matter of opinion.

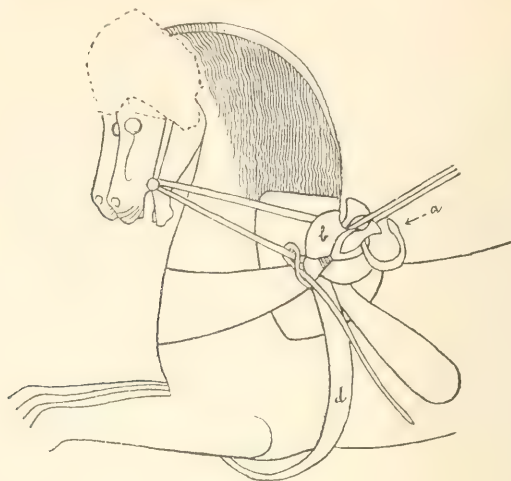


FIG. 18

(7) Since the preceding pages were written, Reichel's article on the Homeric yoke has been reprinted with the second edition of *Ueber*

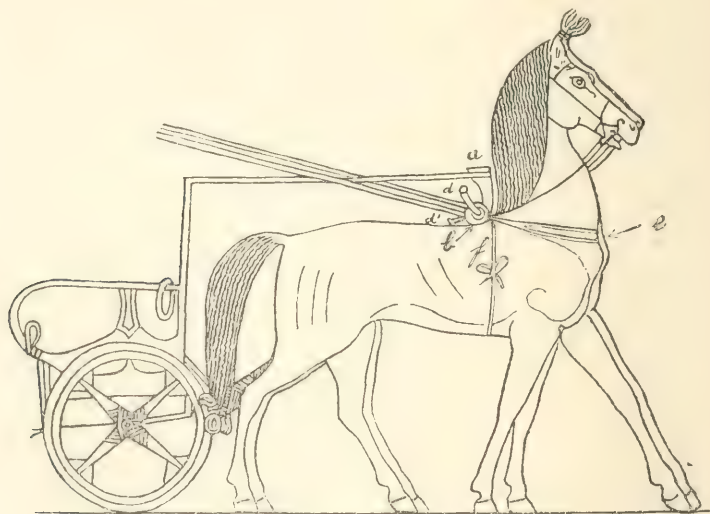


FIG. 19

homerische Waffen—an edition which the author's early and lamented death on Dec. 18, 1901 has deprived of completeness. The essay on the

yoke has been expanded into one on the war-chariot; but Reichel's views on the construction of the car seem to me so destitute of foundation, whether in the testimony of the poems, the representations in art, or the probabilities of the case, that I refrain from discussing them. There is, however, no substantial alteration in his account of the yoke, which I therefore leave to the reader without further comment.

(8) A word, however, must be said on the additions to the larger section on Homeric armour. Several interesting pages are devoted to the use of boars' tusks for the protection of helmets, as is indicated in K 263 ff. It is well known that worked tusks were found in large numbers by Schliemann at Mykene—sixty of them in Grave iv.¹ It has often been conjectured that they came from helmets; Reichel points out that the well-known ivory head here given (fig. 20) bears a helmet made of them. We see in the alternate rows the use of right and left tusks, placed ἔνθα καὶ ἐνθα, as the author of K says. The account of a genuine Mykenaeon helmet in so late a book must however be regarded as another instance of the archaistic and archaeological tendency so notable in K.



FIG. 20

(9) A new explanation of the silver bowl with the 'siege' scene (vol. i. p. 572) is ingenious and probable enough to be worth mentioning. Reichel sees in the figure at the extreme bottom a helmsman with the steering oar in his hand, and in the triangular marks along the edge to the left the conical helmets of oarsmen; while the irregular curved line at the feet of the slingers represents the upper edge of a bank. The scene then is a hostile landing from ships, which the townsmen issue from their walls to repel; we are at once reminded of the simile in Σ 207 ff. It is tantalizing to think how much another half inch of the bowl might have taught us.

(10) With regard to one of his main points Reichel contemplated an important change of ground. He had felt the force of the objections urged from all sides against his treatment of the word ὥρνε in certain passages which cannot be regarded as mechanical interpolations—see vol. i. p. 578. He admits that his attempt to make it mean simply *piece of armour* is untenable. He regards the thin gold plates found on the breasts of the skeletons at Mykene as possibly the funereal representatives of metal plates sewn on to the chiton, and thus forming a 'prae-Ionic' corslet. At this point unfortunately his ms. breaks off, and it is impossible to say what conclusions he would have drawn from this important admission. That something of the sort was necessary is clear, as I indicated in vol. i. There seems to be no sign, however, that he was prepared to withdraw from the equally untenable view that the Epos with all its culture is to be regarded as a unity rather than as the

¹ Tsountas-Manatt p. 196; Schuchhardt p. 267.

successive deposit of many generations, during which armour, like the other marks of civilization, was continually changing and developing. This is undoubtedly the chief blot upon his work. He has shewn once and for all that the 'Homeric' culture is based upon the Mykenaeen, but has shut his eyes to the subtle and omnipresent traces of successive modernization which the text has undergone.

(11) Robert, in his *Studien zur Ilias*, has endeavoured, starting from Reichel's conclusions, to use them as a test for the analysis of the *Iliad*. He finds that the portions of the *Iliad* where the armour is purely Mykenaeen are identical with those which can, on Fick's principles, be restored to the ancient 'Aiolic' dialect; while the round shield and bronze panoply of the Ionian warrior go with the 'fixed' forms of the Ionic dialect. But this parallelism has to be established by such wholesale and arbitrary alterations of the text that the book itself amply refutes the theory which it sets out to prove; and we are once more reduced to the conclusion that early and late elements are combined in Homer with a complexity which it is beyond our power to unravel in detail. We must content ourselves with the general statement that on the whole those parts of the *Iliad* which on general grounds seem to be early have on the whole kept more faithfully to the Mykenaeen tradition. Beyond this it seems hopeless to go.

APPENDIX N

THE FOURTH FOOT OF THE HEXAMETER AND 'WERNICKE'S LAW'

(1) THE fourth foot of the hexameter is governed by a number of subtle rhythmical laws, discovered in modern times by observation solely, and never mentioned, so far as I am aware, by the ancient metrists. They were, however, certainly recognized in practice. In Homer they are rules admitting of exceptions more or less rare; after him they are more and more carefully observed, till they become rigid laws by the time of Nonnos, who developed artificial smoothness of versification with amazing skill, but fell into a lusciousness of rhythm which soon palls upon the tongue.

Of these rules the best known is probably that against the trochaic caesura in the dactylic fourth foot. For this, and for the conditions under which it applies, reference may be made to Monro (*H. G.* § 367. 2) and van Leeuwen (*Ench.* pp. 18-22).

(2) The fourth foot is spondaic in only about one line out of four. This prevalence of dactyls is, however, not peculiar to this place. According to Professor Clapp (*Homer's Iliad* Books 19-24, Boston, 1899, p. 428) in the last six books of the *Iliad*, "the dactyl prevails

in the first foot in the ratio of 65 to 35

,, second	,	61 to 39
,, third	,,	85 to 15
,, fourth	,,	72 to 28"

(in the fifth foot there are in these books 181 spondees in 3754 lines, or just below 5 per cent). Of spondaic fourth feet, so far as I have counted, about one-half have caesura, and of the rest a majority are formed by words which run over into the fifth foot. In the whole *Iliad* (15,762 lines) I find only 933 where a fourth foot without caesura ends with a word.

(3) It is necessary to state the principles on which this enumeration has been made. The text used is the Clarendon Homer (*Homeri Opera et Reliquiae*, recensuit D. B. Monro, Oxon, ii. 1896). This edition always reads Πατρόκλεεσ for the vulgate Πατρόκλειεσ, thus reducing the number of spondaic fourth feet by nine. The treatment of παῖε is irregular. The word occurs in this place twenty-six times, in twenty-four of which the

resolved form is possible: but the text has **παῖς** twenty times, and **παῖς** six.

Enclitics have been counted as part of the preceding word, proclitic prepositions as part of the following, when it is the case governed by them. So too **λέων ὥς** and even **θεὸς δ' ὥς** seem rhythmically inseparable, and have been counted as single words. Prepositions following their case are grouped with it, unless followed by their verb, when they have been regarded as compounded (e.g. **μάχης ἐκνοστήσαντι**, not **μάχης ἐκ νοστήσαντι**). If all these word-groups are to be separated, the total number of 933 will have to be reduced to 890.¹ With these exceptions a monosyllable at the end of the foot has been regarded as following caesura, not as preceding diaeresis. There are, however, a certain number of doubtful cases where there is a distinct break in sense at the end of the foot. In a large majority of these the monosyllable in question is either **παῖς** or **ἦν**, followed by an initial vowel. We can of course read **παῖς** at once; the inference is strong that we should also read **ἔεν**. The only exceptions which I find are the following:

- H 44 τῶν δ' Ἑλενος, Πριάμοιο φίλος παῖς, κύηετο θυμῷ.
 A 239 ἔλκ' ἐπὶ οἱ μεμαῶς ὥς τε λίς, ἐκ δ' ἄρα χειρός.
 N 284 τοῦ δ' ἀγαθοῦ οὔτ' ἄρ' τρέπεται χρώς, οὔτε τι λῖην (cf. N 279).
 799 κυρτὰ φαληριόωντα, πρὸ μέν τ' ἄλλ', αὐτὰρ ἐπ' ἄλλα.
 P 733 σταίνεσσαν, τῶν δὲ τράπετο χρώς, οὔδ' τις ἔτλη.
 Φ 216 εἴ τοι Τρῶας ἔδωκε Κρόνου παῖς πάντας ὀλέσσαι.
 Ω 706 χαίρετ', ἐπεὶ μέγα χάσμα πόλει τ' ἦν παντί τε δῆμῳ.

In the first and two last of these the pause is very slight, if any. N 284 and P 733 might be regarded as supporting the nom. **χρόος** which Ar. read in N 191. It may be noticed that this form can always be substituted for **χρώς** except in Ω 414 and three times in *Od.*

(4) The word forming the foot (leaving monosyllables out of sight) may take any one of the following forms:

- A: ∪ — —
 οὐλομένην, ἢ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκε.
 B: ∪ ∪ — —
 τιμὴν ἀρνύμενοι Μενελάῳ κοί τε, κυνώπα.
 C: — —
 κλυθαί μευ, ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας.
 D: — — —
 ὥς τῶν πᾶς ἀγορὴ κινήθη · τοὶ δ' ἀλαλητῷ.

Of these forms I find the following instances in the *Iliad*: of A 559, B 160, C 182, D 32, in all 933, or about one in every seventeen lines. If the word-groups spoken of in the preceding paragraph are to be broken up, the distribution of these forms would be materially altered.

¹ On the other hand we shall have to add lines ending like **λέβητάς τε τρίποδάς τε**, where the fifth foot begins with an

enclitic. The number of these is not large, but I have not counted them.

Such common phrases, for instance, as ἀφ' ἵππων, ἀπ' ὤμων, here classed with A, would be transferred to C.

(5) The rareness of form D has long been observed; reference may particularly be made to Platt's excellent papers in *J. P.* xviii. 120 ff. 150 ff., where the spondaic fourth foot receives an interesting discussion. My list of molossi in this place is as follows:

B 149, 522, Δ 342, 391, 515, E [163], 482, [620], Z 188, [112], Θ 120, 111, 555, A 83, [130], [811], M 316, N 713, H 113, 156, 516, 647, 673, 683, [749], Σ 400, T 412, Υ 245, 296, [461], X 331, [Ω 469].

Of the bracketed passages H 12 is given only for conscience' sake, because Monro reads εὐχάλκου: εὐχάλκου is obviously right. The remainder are not true molossi, but are formed by a preposition followed by its case (ἐξ ἵππων etc.). But that Monro reads Πατρόκλειες for Πατρόκλεις, there would be nine more to add (A 337, A 823, H 7, 49, 126, 584, 707, 754, 839). Even including these, there are only thirty-two cases of true molossus in the *Iliad*.¹ If we exclude them, and read analogically Πατροκλέες for Πατροκλή in X 331, the number is reduced to twenty-two.² Four of these are the repetition of a single phrase, Λυκίης εὐρείης (Z 188, H 455, 673, 683), to which is mainly due the preponderance of examples in H.

(6) Ludwich (*Ar.* ii. 244) has attempted to explain this as an instance of a more general rule, viz. that a molossus must always have the ictus on the first and third syllables, and hence can never end a foot. This, however, is a merely apparent generalization. A molossus ending with the third foot is practically forbidden by the caesura—with the fifth by the rule that a spondaic line must not end with a disyllable. In the second foot molossi are found—their rarity is sufficiently explained by the obviously disagreeable rhythm; the instances are οὐδ' ἔρρηzen χαλκόν (I 318, H 259, P 44), cὺν κεινῆσιν νηυσί (Δ 181 κενεῆσιν D), ὥς Αἰνείαι θυμός (N 191), ἐν δ' ὠτειλὰς πλῆσαν (Σ 351 ὀατειλὰς D). But in the last place a molossus is found with considerable frequency, considering the rarity of spondaic lines. There are for instance eleven cases of it in A, and ten in Ω. ἄνθρωπος alone, with its cases, which is never found before the bucolic diaeresis, occurs at the end of the line no less than forty times in the *Iliad* and thirty-nine in the *Odyssey*. It is clear therefore that the avoidance of it before the diaeresis has to do with the general rhythm of the line, not with the accentuation of the molossus as such.

(7) The rule of the molossus must in fact be treated in close relation to the general avoidance of a spondee ending with the fourth foot. This rhythm is at best but little more common than a spondee in the fifth foot; if we always write -έμεν for -εῖν, wherever possible, and -οο for

¹ Platt says thirty-one, but includes three cases (N 692, H 716, Ω 696), where the molossus is followed by an enclitic, which I conceive makes all the difference; on the other hand he has overlooked B 149, 522, Θ 120, A 83. I dare not hope that my own list is complete.

² By reading κικλησκέμεν in I 11 and

the gen. in -οο for -οι in Θ 120, H 647, T 412, we are left with eighteen only. An application of the same principle to the *Odyssey* according to Platt abolishes all but three cases of the molossus (ε 62, ο 248, φ 15).

³ Van L. *Ench.* p. 24: in φ 123 read εὐκόσμως, not εὐκόσμως.

the gen. -ου it is actually rarer; and this avoidance is more marked when we contrast it with the marked tendency to end the foot with a word if it is dactylic—the bucolic rhythm proper. But the avoidance evidently applies in very different degrees to the four forms A, B, C and D (§ 4); and it must be confessed that to our ears it is difficult to discern any reason for the preference shewn to A, which is much greater than can be accounted for by the liking for a trochaic caesura in the fourth foot. We can hardly do more than record the facts. Among them must be noted the general preponderance in this place of genitives and adjectives; and the continual recurrence of particular words. For instance, out of the 559 cases of A, no less than seventy-two are due to Ἀχαιῶν, but only four to Ἀχαιοί, and three to Ἀχαιοῖς, while Ἀχαιοὺς occurs only at the end of a line. προσκύδα recurs seventeen times here, and the twelve-fold repetition of μέλαιναί νῆες ἔποντο in the Catalogue gives that part of B a prominent place in the enumeration. Proper names are rare here; Ἀχιλλεύς, though he comes ten times in the second foot, an apparently less suitable place, is represented in the fourth only by his epithet ποδάρκης (twenty-one times). In the *Odyssey* Ὀδυσσεύς ends the second foot twelve times, the fourth foot never, the sixth foot over 230 times.

(8) In form B the preference for particular words is even more marked. Of the 160 cases mentioned above, forty-one are groups—prepositions with their cases. Of the remaining 119, more than half are due to three words:

μεγαθύμου (-ωι, -οι, -ων)	37
πολεμίζειν	14
Μενελάου (-ωι)	10

πολεμίζειν is always followed by a vowel, and can; therefore be written πολεμιζέμεν—often with MS. authority. In form C Platt has already called attention to the preponderance of a few words—ἦππων (-ους) 22, ἀνδρῶν 12, αὐτοῦ 18, ἄλλος (-ον, -ων, -ους, -οις) 17, ἄμφω 8. Reference may be made to his interesting papers for a discussion of the means by which the number of spondees may be reduced.

(9) There is a further rule regarding this place in the line, commonly known as 'Wernicke's Law,' as it was stated in his edition of *Tryphiodoros* (1819); but it was known before his time, as it appears in Gerhard's *Lectiones Apollonianæ* (1816). Hilberg's discussion in *Das Princip der Silbenuägung* (1879) is often referred to in this connexion, but appears to me to have obscured rather than elucidated the facts. The law was recently the subject of an interesting controversy in the *Classical Review*, x. 431, xi. 28, 151. It may be stated as follows:

"When a spondaic fourth foot without caesura ends with a word, the last syllable must be long by nature, not lengthened by position."

In this form the rule appears to be absolute for the late Epic poets. For Homer, however, it requires certain modifications, as will presently appear.

(10) The rule at first sight appears quite irrational. It is true that a certain weakness is introduced into the line by position-lengthening of a

short syllable in thesis. But it is certain that this consideration alone is not enough to explain the rule. A count of the first feet in rather over 1000 lines (A 1-B 486) shews that 133 are formed of a single disyllabic word; in 100 of them the second syllable is long by nature, in thirty-three it is lengthened by position. This would lead us to expect that of the 933 spondaic fourth feet with which we are dealing, about 233 would shew lengthening by position; as a matter of fact we shall see that (excluding monosyllables) only about twenty shew it. There is therefore some special influence at work at this particular point of the line. What this may have been it is very hard to say; but I suggest one consideration which will explain many, if not all, of the restrictions; namely, that *the fourth foot should not sound like the end of a line*.

(11) The hexameter, with its rigid division in the middle of the third foot, naturally demands elasticity in its subordinate pauses. One of these naturally comes at the end of the fourth foot, half way from the main caesura to the end of the line. It is a pause which undoubtedly sounds pleasant to us, but it involves the danger of a *false close*, a rhythm unpleasantly repeated in the next two feet, and involving a certain sense of disappointment to the ear. So long as the foot contains an unbroken dactyl, this danger is obviously avoided—hence the marked preference for the dactyl before the diaeresis. But if there is a pause in the trochaic caesura, the offence is aggravated; for prominence is given to the trochee which is the special characteristic of the sixth foot. Hence the trochaic caesura is generally forbidden. But it is allowed freely after such word-groups as ἐπεὶ κε, for by no possibility can ἐπεὶ κε sound like the end of a line. Similarly with the great frequency of adjectives in this place. On this Platt (*J. P.* xviii. 121) remarks "I cannot remember any similar phenomenon in any other kind of poetry known to me; the termination of the Latin pentameter alone makes any approximation to it, and then the facts are just the other way about, and besides we can see good reason for them." Precisely! The very reasons which make an adjective unsuitable for the end of a line qualify it for a place which ought to be unlike the end of a line.

(12) When the fourth foot ends with a spondee, the echo of the sixth foot is necessarily present. But if the rhythm is rare, it loses nearly all its offence—the danger lies in the frequent repetition which makes the ear watch for it. It is the same with rime, which is admitted at intervals so rare that it is dismissed as a mere accident. If rime occurred irregularly every six or eight lines it would be intolerable—the hearer would be distracted by the watch for it. So we can easily understand how he would be annoyed by the frequent repetition of such lines as ἄλλ' ἴσι νῦν κατὰ λαὸν Ἀχαιῶν. μηδ' ἔτ' ἐρώει— he would lose sense of his place in the line, and would be reduced to counting the feet, as we are with blank verse badly recited.

(13) It is a pause in the sense which makes the difficulty—the ear will not boggle at the check when the mind is carrying it over the obstacle into the fifth foot. An elided vowel will help; and still more a following enclitic. But when these are absent, and a pause comes here, even the slightest, the tendency to check must not be favoured by the

remotest suggestion of the peculiarity of the sixth foot—that it may be a trochee. Hence the origin of Wernicke's law—the spondaic fourth foot must be an unmistakeable spondee in itself, without any assistance from the other side of the pause—its second syllable must be long by nature.

(14) We can now discuss in order a list, which I have done my best to make complete, of the lines in the *Iliad* where a short vowel occurs in the second half of the spondaic fourth foot ending with a word. Those which can properly be regarded as exceptions to the usual practice—we can hardly say in Homer, “contraventions of the rule”—are numbered consecutively. None of them occur in the first group—

Γ 254	μαχέοντ' ἀμφὶ γυναικί.
Ε 275	ἐλαύνοντ' ὠκέας ἵππους.
Ζ 284	κατελεύοντ' Ἀἶδος εἴσω.
Ν 799	πρὸ μέν τ' ἄλλ', αὐτὰρ ἐπ' ἄλλα.
Χ 389	καταλήοντ' εἰν Ἀἶδαο.
Ω 201	φρένες οἴχονθ' ἥϊς τὸ πάρος περ.

Here the position is formed within the word itself, and the elision carries us over the pause. None of these spondees can possibly sound like the end of a line. To this group belong also the cases where the foot ends with an elided enclitic :

Β 842	Πύλαιός τ' ὄζος Ἀρνος.
Θ 412	Διὸς δέ σφ' ἔννεπε μῦθον.
Λ 83	ὀλλύητάς τ' ὀλλυμένους τε.
115	ἀπαλὸν τέ σφ' ἦτορ ἀπνήρα.

And we can hardly exclude an elided δέ from the same category :

Ο 189	ἐκαστος δ' ἔμμορε τιμᾶς.
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Perhaps we must on the same grounds excuse

Μ 55	ὑπερθεῖν δὲ σκολόπεσσι,
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regarding the δέ as so closely connected with the preceding word as to abolish entirely the pause at the end of the foot. But the lengthening in thesis by **η** ἐφελκ. is rare, and must be regarded as a weakness in itself, especially in view of the fact that ὑπερθεῖν is almost exclusively used at the end of a line. We shall also have to include here

Ξ 484	τῷ καὶ τίς τ' εὐχεται ἄνθρωπος
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if we accept the reading τίς τ' (Monro's conjecture) for κέ τις or τέ τις of MSS.

(15) A group which causes some difficulty is that in which the second half of the fourth foot is formed by a monosyllabic preposition following its case. The connexion of the Homeric preposition with its case on the one hand and the verb on the other (tmesis) is so loose that we can generally admit a pause in the middle of the foot instead of at the end ; evidently this should be done in

Π 252	μάχης ἔξ ἀπονέεσθαι,
Ρ 207	μάχης ἐκ νοστήσαντι,

where many editors rightly read ἔξαπονέεσθαι, ἐκνοστήσαντι.

But it is more doubtful in

- Π 13 Φοῖνις ἔξ ἔκλυες οἶος.
Ω 617 θεῶν ἐκ κήδεα πέσσει.
743 λεχέων ἐκ χεῖρας ὀρέσας.

And there seems to be no palliation for

- Ο 59 Ἑκτορα δ' ὀτρύνῃσι μάχην ἐς Φοῖβος Ἀπόλλων (1),

where the verb precedes as well as the case. This must therefore be reckoned as an exception. So too with the monosyllabic enclitics which stand here :

- Τ 348 ἵνα μή μιν λιμὸς ἴκηται (2).
X 494 κοτύλῃν τις τυτθὸν ἐπέσχε (3).
Ω 557 ἐπεὶ με πρῶτον ἔασας (4).

'Wernicke's Law' is commonly so stated as to allow monosyllables here without restriction ; but where they are followed by a distinct break in the sense I see no rational grounds for treating them as privileged. With regard to (1) it may be pointed out that this is the only case in the *Iliad* where ἐς follows its government (of course compound phrases like δώματ' ἐς αἰγιόχοιο Διός A 222 are different). We have, however, ἔλθον εἰς ἄμ' ἔποντο, X 717, cf. λ 372, ο 541, ω 117, and we should no doubt remove all cause of offence by reading μάχην εἰς here.¹ Perhaps (4) is the least pardonable exception in the *Iliad*, the whole of the position coming from the other side of the pause, and being very weak into the bargain. Such a lengthening is rare in any thesis—the cases are collected in Hartel *Hom. Studien* i. p. 85. The only other instances in the fourth are in the phrases τὸ κρήνησον A 106, τὸ πρῖν E 54, Π 208 (omitted by Hartel), τὸ πρόσθεν Ψ 583, λ 629, τὰ πρῶτα α 257, which rhythmically are treated as single words ; and ἐπεὶ σε πρῶτ' ἰκέτευα ρ 573, which is a parallel to (4), and like it must be regarded as very faulty.

(16) The other exceptions to the rule can be arranged in two groups, according to the syntactical connexion of the words between which the diaeresis comes. The first group consists of substantives and adjectives in agreement ; here scarcely any pause can be said to exist, and the exception is hardly more than apparent. The cases are

- B 522 πὰρ ποταμὸν Κηφισὸν διὸν ἔναϊον (5),
Α 189 τὸν δ' ἄλλον λαὸν ἀνώχωω (6),
204 τὸν δ' ἄλλον λαὸν ἄνωχοι (7),
796 ἅμα δ' ἄλλος λαὸς ἐπέσσω (8),
Π 38 ἅμα δ' ἄλλον λαὸν ὄπασσον (9),
Φ 126 μέλαιναν φρήχ' ὑπαῖτει (10).

(5) offends also against the rule of the molossus ; Κηφισοῦ Hentley, which if written Κηφισό cures all. ἄλλος λαός in (6), . . (9) seems to have been felt almost as a single word. (10) has other difficulties of its own, metrical and grammatical. We have the variant μελαίνῃ φρήχ' (ι) at our disposal.

¹ So also with γ 137 τῷ δὲ καλεσσαμένῳ ἀγορὴν ἐς πάντας Ἀχαιοῦς.

(17) The remaining cases have no special palliation; but in none is there such a break in the verse as would enable us to place even a comma there.

E 734 }	πέπλον μὲν κατέχευεν ἑάνον πατρὸς ἐπ' οὔδαι	(11),
Θ 385 }		
H 337	ποτὶ δ' αὐτὸν δείμομεν ὦκα	(12),
436	ποτὶ δ' αὐτὸν τείχος ἔδειμαν	(13),
K 389	ἦ ε' αὐτὸν θυμὸς ἀνῆκεν;	(14),
Σ 400	χάλκεον θαῖδαλα πόλλα	(15),

(15) like (5) breaks the rule of the molossus, but cannot be altered. (12) and (13) form practically only one case: we could of course write αὐτῶι.

(18) This list purposely excludes the formula **βοωπις πότνια** "Ἥρη, which occurs fourteen times. Here the **ι** has retained its original length (*H. G.* § 116. 3), as is conclusively proved by **βλοκυρώπις ἔστεφάνωτο** *Λ* 36, where the **ι** must be long, Wernicke or no. We ought therefore to write **βοώπις**. But **γλαυκώπις**, not being preserved under the glass case of a single traditional formula, has succumbed to the analogy of the more common stems in **-ιδ-**, and shortened the vowel. **βλοκυρώπις** in a late passage must be regarded as an artificial archaism, but is none the less convincing on that account. Compare also **βοῦν ἥνιν εὐρυμέτωπον** *K* 292, with note there.

(19) The statement of Wernicke's law for Homer seems then to be as follows: lengthening of a short vowel in the second syllable of a spondaic fourth foot by position due to a consonant in the succeeding word is never found where the foot ends with a marked break in the sense; it is extremely rare when the foot ends with a word at all, unless in the case of a monosyllable connected with the following rather than the preceding words; and it is hardly ever found where the words preceding and following the diaeresis do not form integral parts of a syntactical unit. The only exception in the *Iliad* to the last clause seems to be (11), where the words **πατρὸς ἐπ' οὔδαι** are not essential to the syntax; perhaps we should add (12) and (13). The practical result is that we must not read **παρέσταν οἶνον ἄγουσαι** in *H* 467, and that Bentley's **Τιταρῆσόν** (*B* 751) and **Αἰτωλόν** (*E* 706) introduce a license which is far less usual than a violation of the digamma. The same may be said of all the conjectural 'emendations' proposed by van L. in *Ench.* p. 99 note 1, and Agar in *C. R.* xi. 29-31.

(20) A word must be said on a similar and almost equally rare phenomenon—a long final vowel or diphthong left unshortened before hiatus in the same place. The instances in the *Iliad* seem to be these:

B 262	τά τ' αἰδῶ ἀμφικαλύπτει.
Θ 120	Θηβαίου Ἥνιοπῆα.
Λ 554	τάς τε τρεῖ ἐκκύμενός περ.
Ο 23	ἀπὸ βηλοῦ, ὄφρ' ἂν ἴκηται.
Π 226	ἀπ' αὐτοῦ αἶθοπα οἶνον.
Ψ 441	ἄτερ ὄρκου οἴσιν ἄελλον.

all of which can be corrected by resolving the diphthongs (αἰδῶα,

Θηβαίω, τρέει, βηλόο, αὐτόο, ὄρκοο) and a few where there is no obvious remedy—

Δ 410 ὁμοίηνι ἔηθεο τιμῇ.

Ε 215 φαείνωι ἐν πυρὶ οείην.

484 Ἀχαιοὶ ἥ κεν ἄγοιεν.

Φ 111 ἥ δείλην ἥ μέσον ἥμαρ.

Ω 641 πασάμην καὶ αἴωπα οἶνον.

These should not be attributed, as is done in my note on Ε 484, to the effect of the bucolic diaeresis: this does not exist at all in Ω 641, and is practically insensible in Δ 410, Ε 215.¹ And we have seen that the whole effect of the diaeresis after a spondee is in entire contrast with the real 'bucolic' rhythm where the fourth foot is daetylic. We can therefore only leave these cases as particularly harsh examples of *hiatus illicitus*. There are about the same number at the end of the second foot: see Α 505, Δ 412, Α 484, Ο 16, Φ 536, Χ 199 (van L. *Ench.* p. 75).

¹ The same objection applies of course to Ahrens's suggestion mentioned on Γ 227.



INDICES TO THE NOTES

I—GREEK

- á- intensivum*, A 155, N 41
άατος, Ξ 271
άάεν or *άάξεν*, Θ 237, A 340, T 91, 95
άαπτος, A 567
άας ?, Θ 470
άασχετος, E 892
Άβιοι, N 4
άβληχρός, E 337
άβρομος, N 41
άβροτάξεν, K 65
άβρότη, Ξ 78
άγαθός, Z 162
άγάλλεσθαι, B 462
άγαπαζέμεν, Ω 464
άγαπήνωρ, N 756
άγγελίης, Γ 206, Δ 381, N 252, O 640
άγειν not intrins., Z 252, H 336
άγείρειν, see *έγείρειν*
άγελείη, Δ 128
άγέρωχος, B 654
άγήνωρ, B 276
άγινεν, *άγινέειν*, Σ 493
άγκυλοχείλης, H 428
άγονος, Γ 40
άγοράσθαι, Δ 1
άγός, Ψ 160
άγοστῶ, A 425
άγρει, E 765
άγρείν, A 526
άγυρις, H 661
άγχιστίνος, E 141
άγών, H 298, O 428
άδειής, H 117
άδελφειοῦ, E 21
άδηκότες, K 98
άδην, E 203, N 315
άδινός, B 87, Σ 121, H 481, T 314
άδος, A 88
άδυντον, E 446
άεί, Ψ 648
άείρειν, K 499, P 724
άεκήλιος, Σ 77
άέλλη, H 374
άελής, Γ 13
άελπτόντες, H 310
άεσίφρων, T 183
άξεσθαι, H 736, X 275
άζηχής, Δ 435
άήθεσσον, K 493
άήρ, Ξ 288 ; App. H
άήσυλος, E 876 (v. *αἴσυλος*)
άήτης, O 626
άητο, Φ 386
άητον, Φ 395
άόανατος, Ξ 434
άόεσφατος, Γ 4
άθλον (for *άεθλον*), H 453
Άθῶς, Ξ 229
Αἶαντε, N 46
Αἰγαί, N 21
αἰγανέη, B 774
αἰγίλιψ, Γ 15
αἰγυπιός, H 59
αἰδεῖο, Ω 503
αἰδηλος, B 318, E 880
Αἰδῆς, A 3, Ψ 224
Αἶδος κυνέη, E 845
Αἰδωνεύς, E 190
αἰδώς, E 787, N 122, O 661, Ω 45
αἶεν, A 532, O 252
αἰζηλος, see *αἰδηλος*
αἰζηός, *αἰζηίος*, P 520
αἰητος, Σ 410
αἴθε, Δ 178
αἰθήρ, P 371 ; App. H
αἰθουσα, App. C
αἰθρηγενής, O 171
αἰθων, B 839
αἰκῶς, X 336
αἴμων, E 49
αἰναρέτα, H 31
αἰνίξεσθαι, N 371
αἶνος, Γ 673, Ψ 652
Αἰολίδης, Z 154
αἰολοδώρηξ, Δ 489
αἰολομίτρης, Δ 489 ; App. B, iv
αἰολόπωλος, Γ 185
αἰύλος, Δ 489, H 222, M 167, T 404
αἰπύς, N 317
αἶρειν, N 62, P 724, T 247
αἶσα, A 418, Γ 378, O 209, H 780
αἴσθην, H 468
αἴσιος, Ω 376
αἴσσειν, Σ 506, Φ 126, X 195
αἴστος, Ξ 258
αἴσυλος, T 202
αἰσυνμητήρ, Ω 347
αἰχμάζειν, Δ 324
αἰψηρός, T 276
αἰών, T 27
ακάκητα, H 185
άκααρπεῖται, H 422
άκάμας, H 823
άκάχησθαι, E 24
άκέεσθαι, N 115, X 2
άκέων, Δ 22
άκήδεσεν, Ξ 427
άκήδεστος, X 465
άκηδής, Φ 123
άκήρατος, Ω 303
άκήριος, H 100
άκχεδάται, P 637
άκχεμένος, Σ 29
άκλεές, M 318
άκμηνος, T 163
άκμων, O 19
άκοσπησας, Z 506
άκουάζεσθαι, Δ 343
άκούειν, H 129, Ξ 125
 with dat., H 515

ἀκούεσθαι, Δ 331
 ἀκούη, II 634
 ἄκρη, N 772
 ἄκριτος, B 246, 868, H 337
 ἀκρόκομοι, Δ 533
 ἄκρον, T 229
 ἀκτῆ, Δ 631
 Ἀκτορίωνε, B 621, A 709,
 Ψ 639
 ἀλαλεῖν, Φ 539
 Ἀλαλκομενήs, Δ 8
 ἀλαλκῆται, K 94
 ἀλασκοπῆν, K 515
 ἀλαπάζειν, Δ 750
 ἄλαστος, -εῖν, M 163
 ἄλεισον, Δ 774
 Ἀλεκτρυνών, P 602
 ἀλέξασθαι, N 475
 ἀλέειν ?, X 285
 ἀλευόμενος, E 444
 ἀλεωρή, II 134
 ἀληθῆs, M 433
 Ἀλήϊον, Z 201
 ἀληθῆs, I 125
 ἀλιμυρήεις, Φ 190
 ἄλις, B 90, I 137, Φ 319
 ἀλιταίνειν, I 375
 ἀλκή, N 197
 ἀλκτήρ, Ξ 485
 ἄλλά, P 645
 ἀλλοῖος, E 638
 ἄλλομαι, ἄλτο, A 532
 ἄλλος = ἡλεός ?, O 128
 ἄλλοτε δ' αὖτε, Σ 472
 ἀλλοφρονέων, Ψ 698
 ἄλλυδις ἄλλῃ, N 279
 ἄλλως, E 218, Ψ 144
 ἄλοσύνη, T 207
 ἄλοχος, I 336
 ἀλύσσειν, X 70
 ἀλφεσίβοια, Σ 593
 ἀλώη, E 499
 ἄμαθος, E 587
 ἀμαθύνειν, I 593
 ἀμαιμάκετος, Z 179
 ἀμαλδύνειν, H 463
 ἀμᾶν, Σ 34
 ἀμαρτάνειν, Ω 68
 ἀμαρτή, E 656, Σ 571
 ἀμαρτοεπῆs, N 824
 ἀμβλήδην, X 476
 ἀμβρόσιος, B 19
 ἀμείβεσθαι, I 409
 ἀμείβων, Ψ 712
 ἄμεναι, Φ 70
 ἀμεννός, E 887
 ἀμέρδην, N 340, II 53
 ἄμητος, T 223
 ἀμῆχανος, K 167, N 726
 Ἀμσιώδαρος, II 326
 ἀμιχθαλούς, Ω 753
 ἄμμορος, Z 408

ἀμολγῶι, A 173, X 27
 ἄμους, Z 414
 ἄμπνυε, X 222
 ἀμπνύθη, E 697
 ἄμπυξ, X 468
 ἀμύνειν, constr., Δ 11, N
 110, 700, II 561, Σ 171,
 Φ 539
 ἀμφασίη ?, P 695
 ἀμφέπειν, E 667, Z 321,
 H 316, A 474, II 124
 ἀμφήριστον, Ψ 382
 ἀμφί, with acc., Γ 146 ;
 with dat., N 439, II 108,
 Φ 592 ; with gen., II
 825 ; adv. Σ 528, Ψ 159
 ἀμφί μέλαινα, A 103
 ἀμφιαχῖα, B 316
 ἀμφιβαίνειν, A 37, Θ 68, II
 66
 ἀμφιβάλλειν, P 742, Ψ 97
 ἀμφίβασις, E 623
 ἀμφιγυῆεις, A 607
 ἀμφίγυος, N 147
 ἀμφιδόσεια, O 308
 ἀμφιδινεῖν, Ψ 561
 ἀμφιέλισσα, B 165
 ἀμφιθαλής, X 496
 ἀμφικαλύπτειν, M 116
 ἀμφίκομος, P 677
 ἀμφικύπελλον, A 584
 ἀμφιλύκη, H 433
 ἀμφιμάχεσθαι, I 412, O
 391, II 72, 526
 ἀμφιπένεσθαι, Φ 203
 ἀμφίς, with gen., B 384, Θ
 444, Ψ 393 ; with acc. ?,
 A 748 : adv., Γ 115, H
 342, X 117
 ἀμφιστρεφῆs, A 40
 ἀμφίφαλος, App. B, vii
 ἀμφιφορεῖς, Ψ 92
 ἀμφότερον, Γ 179
 ἄν with subj., A 205, B
 488 ; with fut. indic.,
 P 515, X 66 ; with infin.,
 I 684 ;—and κε together,
 A 187, N 127, Ω 437.
 (See κε)
 ἀνα- in composition, A 22,
 X 492
 ἀναβέβρυχεν, P 54
 ἀνάγειν, N 627
 ἀναγκαῖος, II 836
 ἀναγνῶναι, N 734
 ἀναδέσμη, X 468
 ἀναδύεσθαι, N 225
 ἀνάεδνος, I 146, N 366
 ἀναίδης, Δ 521
 ἀναίνομαι, App. I (25)
 ἀνακυβαλίσκειν, II 379
 ἀναλκις, Φ 555

ἀνανεῖν, Z 311
 ἀναντα, Ψ 116
 ἀναξ, ἀνάσσειν, A 38, Z
 402
 ἀναστήναι with dat., Ψ
 635
 ἀνασχόμενος, Γ 362, Ψ 660
 ἀνδράγρια, Ξ 508
 ἀνδραπόδεςσι, H 475
 ἀνδρείφοντης, B 651
 ἀνδρόκητος, A 371
 ἀνδρόμεος, A 537
 ἀνδροτήτα, B 651, II 857,
 Ω 6
 ἀνεμοστρεφῆs, A 256
 ἀνεμῶλιος, Δ 355, Φ 473
 ἀνεμῆκατο, T 314
 ἀνέπαλτο, Θ 85
 ἀνέσαι, N 657, Ξ 209
 ἄνεως, I 30
 ἀνήροθεν, A 266
 ἀνηρέϊναντο, T 234
 ἀνθεμῶεις, Ψ 885
 ἀνθέρικος, T 227
 ἀνθρωπος, II 263
 ἀνίειν, X 80
 ἀνσχεο, Ω 518
 ἀντάαν, II 423
 ἀντέσθαι, O 698
 ἀντί, Θ 163
 ἀντιάαν, A 31, Ω 62
 ἀντικρῦ, E 130
 ἀντίος (-ων), Z 54, T 464,
 X 195
 ἄντιτα, Ω 213
 ἀντιτορῆσαι, E 337, K 267
 ἀντιφέρεσθαι, -ίξειν, Φ 482
 ἄντυξ, E 728, Z 117, Σ 480
 ἄνυτο (opt.), Σ 473
 ἀνωγείν, H 394
 ἄνωγεν, A 313
 ἀξίην, N 612
 ἄξυλος, A 155
 αἰοδιμος, Z 358
 ἄορτην, A 31
 ἄορτο, Γ 272
 ἀοσητήρ, O 254
 ἄουτος, Σ 536
 ἀπαείρεσθαι, Φ 563
 ἀπάλαμνος, E 597
 ἀπαμᾶν, Σ 34
 ἀπάρχεσθαι, T 254
 ἀπαυρᾶν, see ἀποέρσαι
 ἀπειλεῖν, O 150
 ἀπείρων, Ω 776
 ἀπέλεθρον, A 354
 ἀπηλεγέως, I 309
 ἀπήμων, M 80
 ἀπηνῆs, A 340
 ἀπίη, A 270
 ἀπινύσσειν, O 10
 ἀπλοῖς, Ω 230

ἀπό, uses, A 562, O 54,
213, K 324, A 350
ἀπο- in composition, B 772.
II 416, I 309, N 113, II
390, X 489
ἀποαίνυμαι, N 262
ἀποαιρείσθαι, A 230, 275
ἀπὸ ὀνύδος οὐδ' ἀπὸ πέτρης,
X 126
ἀποδύρφοι, Ψ 187
ἀποειπεῖν, I 309, 431
ἀποέργειν, O 325
ἀποέρσαι, A 356, Z 348, Φ-
283, X 489
ἀπομνήσασθαι, Ω 428
ἀποναίειν, II 86
ἀποπτανέουσι (!), Ξ 101
ἀποσκυδμαίνειν, Ω 65
ἀποστήσασθαι, N 745
ἀποτίσασθαι, N 745, II
398
ἀποτμήγειν, II 390, Σ 34
ἀπ' οὐατος, Σ 272
ἀπούρας, A 356
ἀπουρήσουσι, X 489
ἀπτοεπής, O 209
ἄπιρος, I 122
ἀραιός, E 425
ἀραρεῖν, II 214
ἀραρινά, E 744
ἀρᾶσθαι N 818
ἀργεῖφόντης, B 103
ἀργεστής, A 306
ἀργέτι, A 818
ἀργός, Ψ 30
Ἄργος, B 681, Δ 52, T 115,
Ω 437
ἀργυρότοξος, E 517
ἀρεῖη, P 431
ἄρειον, Δ 407, O 735
ἀρείους, II 555-7
ἄρεκτον, T 150
ἀρέσσομαι, Δ 362
ἀρετή, I 498, Ψ 571
ἀρηϊκτάμενος, X 72
ἀρημένος, Σ 435
ἀρρομένος, Σ 548
ἀρρωός, E 744, Ω 318
Ἄρης, Δ 441, E 31, 757,
909, Ξ 485, Φ 112
ἀρής, ἄρω (for ἄρη), M
334, Ξ 485, P 431
ἄρητον, P 37
ἀρθμήσας, H 302
ἀριδελκετος, A 248
ἀριστερά, E 355
ἄριστον, O 124
ἄρκιος, B 393, K 304
ἀρμόζειν, Γ 333, P 210, T
385
ἀρνευτήρ, M 385
ἄρπη, T 350

Ἄρπυια, Z 316, II 150, T 234
ἄρρητον, P 37
ἀρτιεπής, X 281
ἄρτιος, E 326
ἀρχαί, P 100
ἀρχαί, Σ 502
ἄσαι, A 574
ἀσάμυνθος, K 576
Ἄσιος, N 384
ἀσκεῖν, Δ 110
ἀσκελέως, T 68
ἀσπερχές, Δ 32
ἄσπον (λέναι) A 567, O 105
ἀστεμφής, B 344
ἀστερεύς, II 134, Σ 370
ἀστεροπή, A 184
ἄστυ, P 144
ἀστυβοώτης, Ω 701
ἀσύφηλον, I 647
ἀταλάφρων, Z 400
ἀτάλλω, N 27
ἀταλός, Σ 567
ἀταρτηρός, A 223
ἀτέοντα, T 332
ἄτερπος ?, Z 285
ἄτρη, A 412, Γ 100, I 502,
K 391, II 805, T 88, 91,
Ω 28, 480
ἀτίγειν, T 166
ἀτιμάω, -άζω, A 11
ἀτίμητος, I 648
ἄπιτος, Ξ 484
ἀτρεκές, E 208
ἀτρυνώνη, B 157
ἄττα, I 607
αὔ, T 215
αὐγάεσθαι, Ψ 458
αὐδᾶν, K 47
αὐδήεις, T 407
αὐεῖν, Δ 461
αὐερύειν, A 459
αὐίαχος, N 41
αὐλός, P 297
αὐλώπις, Arr. B, vii. 7
αὔος, of sound, M 160
αὐτάρ, A 133, 282, B 599,
Δ 542
αὔτε, A 202, 340, Δ 238,
Φ 191
αὐτόθεν, T 120
αὐτόθι, M 302
αὐτοκασίγητος, P 238
αὐτός, of the body, A 4;
with dat., I 194; =the
same, M 225, Ψ 480;
weak (anaphoric) use, K
493, A 561, II 405, Σ 481;
reflexive ?, P 407, T 55;
enclitic ?, M 204; other
uses, A 47, 356, B 347,
Γ 362, E 880, M 112, Ω
499

αὐτοσχεδῖν, M 192
αὐτοχάωνος, Ψ 826
ἄφαρ, A 418, II 323, Ψ
375
ἄφάρτερος, Ψ 311
ἄφασίη, P 695
ἄφελή, II 590
ἄφίητωρ, I 404
ἄφλαστον, I 241, O 716
ἄφλοισμός, O 607
ἄφρονέειν, O 104
ἄφυσγετόν, A 495
ἄφύσσων, A 170, Γ 295
Ἄχελεύς, P 194, Ω 616
ἄχερωτός, N 389
ἄχθομαι, E 361
ἄχρειον, B 269
ἄχρης, Δ 522, P 599
ἄψόρροος, Σ 399
ἄωρτο, Γ 272
ἄωτεῖν, K 159
ἄωτος, I 661

βάζειν, I 58, II 207
βαθέη, O 606
βαθύζωνος, I 594
βαθύκολπος, Σ 122
βαθυλήϊον, Σ 550
βάλλειν, intrans., A 722,
Ψ 462; with double
acc., II 511
βαυβαίνειν, K 375
βασιλήϊος, Σ 550
βέβηκα, A 221
βέβηκα, Δ 492
βεβόλημαι, I 3
βέβρυχα, N 393, P 54, 264
βεβρώθεις, Δ 35
βέλος, O 512, Δ 269, 439
βέομαι, βείομαι, O 194, II
852, X 431
βηλός, O 23
βήσατο, βήσετο, Γ 262
βιβάς (-ών), O 307
βιβάσθων, N 809
βλάβεται, T 82
βλάπτειν, O 484, II 660, X
15, Ψ 546
βλεῖο, N 287
βλεμεαίνων, O 337
βλήτрон, O 677
βλοσυρός, II 212
βλοσυρώπις, A 36
βλωθρή, X 390
βοάγρια, M 22
βοείη, X 159
βοηθός, N 477, P 481
βόλομαι, A 319
Βορέης, scansion, I 5
βοτάνη, N 493
βούβρωστις, Ω 532
βουγάιος, N 824

βουλή, B 53, 194, Z 114
 βούλομαι, A 112, Θ 204
 βουλύς, II 779
 βουπλήξ, Z 134
 βοῦφόρον, H 466
 βούς, H 238, II 636
 βοῶπις, Γ 144, Σ 357
 βράσσων, K 226
 βρεχμός, E 586
 βριήπυος, N 521
 Βρισηΐς, A 184
 βωμός, Θ 441
 βῶν, H 238
 βῶσαι, K 463, M 437
 γαιήροχος, I 183
 γαίωv, A 405
 γαμβρός, N 464
 γαμείσθαι, I 394
 γάρ, K 61, 127, M 326,
 Ψ 9, 626
 γάρ ῥα, Δ 467
 γδουπεῖν, A 45
 γεγωνεῖν, M 337
 γεινόμενος, K 71
 γελᾶν, T 362
 γέλος, A 599
 γενεή, Ξ 474, T 390
 γενναῖος, E 253
 γέντο, Θ 43
 γέρας, A 118, 299, I 130
 Γερήνιος, B 336
 γέβεσθαι, T 258
 γέφυρα, Δ 371, E 89
 γεφυρόεις, O 357, Φ 245
 γῆ, Γ 104, P 595, T 259
 γηθεῖν with acc., Θ 378
 γηθσκονος (-οσύνη), N 29
 γήραος οὐδός, X 60
 γῆρας, I 446
 γηράς, P 197
 γίνομαι, E 128
 γινώσκειν, form, E 128 ;
 with gen., Δ 357
 γλανκιδών, T 172
 γλαυκός, II 34
 γλαυκῶπις, A 206
 γλήνη, Θ 164
 γλυκύθυμος, T 463
 γλυφίς, Δ 122
 γλωχίς, Θ 297, X 225,
 App. M
 γναμπτός, A 669, Ω 359
 γνωτός, N 697
 γόημι ?, Z 500, Ω 664
 γόνος, T 409
 γόον (verb), Z 500
 γ' οἶν, II 30
 γοναίεσθαι, A 130, X 345
 γονῶι ἀλωῆς, I 534
 γύαλον, E 99
 γύης, K 351

γνῖα, Ω 514
 γνιούν, Z 265
 ὄ for δῆ, A 340, 540
 δαῖρων, as spondee, Ω 762
 δαί, K 408
 δαΐζειν P 535
 δαιμόνιος, A 561, Ω 194
 δαίμων, Γ 420, Θ 166
 δαίνυτο, opt., Ω 665
 δαίς, A 5, Σ 560
 δαιτρεύειν, A 688
 δαΐφρων, Ω 325
 δάος, Ω 647
 δατεῖσθαι, Ψ 121
 δαφονός, B 308
 -δε, doctrine of the enclitic,
 E 252, Θ 139, Ω 338,
 375
 δέ τε, B 456
 δέγμενος, B 794
 δεδάκρυσαι, II 7
 δεδεγμαι, K 62, Ψ 273
 δεδίαςιν, Ω 662
 δεδοκημένος, O 730
 δέεον, K 466
 δεῖ, I 337
 δειδέχατο, Δ 4, X 435
 δειδίσσεσθαι, B 190
 δεῖδω ?, Ξ 44
 δέιελος, Φ 232
 δεικανόνωντο, Δ 4, O 86
 δέλη, Φ 111
 δειλός, E 574, P 657
 δειπνον, Θ 53, A 86, Σ
 560
 δέμας, A 115, A 596
 δενδῖλλειν, I 180
 δένδρεον, δένδρος, Γ 152
 δέξο, T 10
 δέσματα, X 468
 δεσμός, Σ 378
 δεύεσθαι, N 310, T 122, Ψ
 670, Ω 385
 Δευκαλίδης, M 117
 δέωv, Γ 240
 δεύτατος, T 51
 δεύτερος, with gen., Ψ 247
 δέχεται, B 794
 δέχεσθαι, intrans., T 290 ;
 with dat., A 596
 δῆεν, I 418
 δηθά, Φ 131
 δῆϊος, B 415, 544, I 674
 δηλήμων, Ω 33
 δημογέρον, Γ 149, A 372
 δῆμος, B 547, A 328, 704,
 M 213, P 330, Ω 776
 δῆρι(ν)θῆναι, II 756
 δηρίσασθαι, P 734
 δῆσεν ?, Σ 100
 δία (- ~), Γ 357

διαιρεῖν, T 280
 διάκτορος, B 103
 διάνδιχα, A 189, Θ 167,
 I 37
 διαπλήσσειν, Ψ 120
 διαπρύσιον, P 748
 διδοῖσθαι, T 270
 διδοῦναι, Ω 425
 διέπειν, Ω 247
 διέσθαι, M 304, II 246
 διέφθορας, O 128
 δίξε, II 713
 δῖμυ, Σ 584
 διπετής, II 174
 δίφιλος, A 74
 δικάζειν, A 542, Σ 506,
 Ψ 579
 δίκαιος, A 832
 δικασπόλος, A 238
 δίκη, Ψ 542
 δίκην εἰπεῖν, App. I (29)
 δινωτός, Γ 391, N 407
 δῖον, X 251
 δῖος, B 152, Z 160, H 75
 δίπλαξ, Γ 126, Ω 230
 διπλός θώρηξ, Δ 132, App.
 B, vi. 2
 δίσκουρα, Ψ 523
 διφᾶν, II 747
 δίφρος, E 727, A 748
 δυναπαλλίξειν, Δ 472
 δοιή, I 230
 δοκέω, H 192
 δολιχόσκιος, Γ 346
 δόρπον, A 86
 δοῦλος, Γ 409
 δουπεῖν, N 426, Ψ 679
 δοῦρατα, M 36
 δρμύς, O 696
 δρνός (ἀπό), X 126
 δυνάσθη, Ψ 465
 δύo, indeclinable, K 253
 δύσετο, -ατο, Ψ 739
 δυσηλεγής, T 154
 δυσηχής, B 686
 δύσπαρι, Γ 39
 δυσπέμφελος, II 748
 δυσώνυμος, M 116
 δυσωρεῖν, K 183
 δῶ, A 426
 δῶμα, Z 316
 δῶρα, T 268
 εα=ῆα, Δ 321
 εἰάν ?, N 315
 εἰάγη, Δ 559
 εἰαδός, I 173
 εἰείν, B 165, E 256, 848,
 O 473, X 339, Ω 17, 71,
 558
 εἰάνος, εἰάνος, E 734 ;
 εἶται, Γ 134

- ἐαυτὸν ?, Ξ 162, P 551
 ἐάφθῃ, N 543
 ἐάων, Ω 528
 ἐγείρειν and ἀγείρειν confused, H 434, Ψ 287, Ω 789
 ἐγρήγορθαι, K 67
 ἐγρηγορή, K 182
 ἐγχερίμπτειν, E 662, H 272, Ψ 334
 ἐδανός, Ξ 172
 ἐδνα, Z 394, I 146
 ἐδνωτής, N 382
 ἐέλδεσθαι, H 494
 ἐέργειν, E 89, M 201, P 571
 ἐερμέναι, E 89
 ἐξέσθαι, ἴζεσθαι, N 285
 ἐξέσθην, Θ 73
 ἐήνδανον, Ω 25
 ἐήος, App. A, i. 562
 ἐής, H 208
 ἐθειραι, H 795, T 382
 ἐθείρειν, Φ 347
 ἐθέλειν, θέλειν, A 277
 ἐθέλειν = δύνασθαι, Φ 366
 ἐθων, I 540, H 260
 εἰ not conditional, Δ 321
 εἰ (αι) in wish-clauses, K 111
 εἰ with iterative opt., Ω 768
 εἰ . . . οὐ, B 349, I 289, Δ 55, 160, T 139
 εἰ and ἦ confused, B 300, 349, I 215, E 278, Θ 111
 εἰ . . . ἄν with opt., B 597
 εἴ κεν with opt., A 60, B 125, E 273; with subj., A 391; with indic., Ψ 526
 εἰ δέ with imper., I 46, 262
 εἰ δ' ἄγε, A 302, Z 376
 εἴ . . . περ = if indeed, O 372, H 618
 εἴ ποτ' ἔην γε, I 180, Δ 321
 εἰαμένη, Δ 483
 εἰανός, H 9
 εἶατο, O 10
 εἰδέω, Ξ 235
 εἶδομαι, N 98
 εἰδυῖα, A 365, P 5
 εἴη or εἴημι ?, H 340, Σ 88, App. D, c 3
 εἴη for εἴη, Ω 139
 εἴκειν, H 217, P 354, Σ 520
 εἰκοσνήριτα ?, X 349
 εἰκνῖα, Ψ 66
 εἰκώς, Φ 254
 Εἰλεῖθιαι, A 270
 εἰλίποδες, I 466
 εἰλύειν, H 610, Φ 319
 εἰλυφών, A 156
 εἰνάνυχες, I 470
 εἰνί, O 199
 εἰνόςφυλλος, B 632
 εἰοικνῖαι ?, Σ 418
 εἰπεῖν (constr.), Z 180, M 60
 εἴπερ, H 618
 εἰράων, Σ 531
 εἰρύσασθαι, A 216, Θ 143
 εἰς = towards, Ω 696; with gen., O 367; purpose, O 310
 εἰσάμην = speed, Δ 138, N 191, Ξ 8, O 415
 εἴσῃ, A 306, I 347
 εἴσκω, N 446
 εἰσομαι, fut. of εἴμι, Ω 462
 εἴσω, A 71, Ω 145
 εἴσωποι, O 653
 εἴως, M 141
 Ἐκάργος, A 474
 ἐκατό(ν)ζυγος, T 247
 ἐκατόμπεδον, Ψ 164
 Ἐκατος, A 385
 ἐκέινος, I 63-4, A 653, O 94, Σ 188
 ἐκκαῖδεκάδωρα, Δ 109
 ἐκλε', Ω 202
 ἐκπαγλος, A 146, Σ 170
 ἐκταδίη, K 134
 ἐκών, I 66, H 197
 ἐλαύνειν, K 537, A 68, H 518
 ἐλαφιβόλος, Σ 319
 ἐλέγχειν, I 522
 ἐλεγχος, B 235, Δ 242, A 314
 ἐλεῖν, E 576, A 328
 ἐλελίζειν, A 530, N 558, (see *Feλίσσειν*)
 ἐλεύθερος, Z 455
 ἐλεφαίρεσθαι, Ψ 388
 ἐλικες, I 466, Σ 401
 Ἐλικώνιος, T 404
 ἐλικῶπις, A 98
 ἐλίσσειν, N 204 (see *Feλίσσειν*)
 ἐλκεῖν, P 558, X 62
 ἐλκεχίτωνες, N 685
 ἐλκεθμός, Z 465
 ἐλκήσω, -ύσω, P 558
 Ἐλλάς, I 447
 Ἐλλησποντος, Ω 545
 Ἐλλοί, H 233
 ἐλπεσθαι, K 355, N 309, O 110, H 281, P 235
 ἐλυσθῆναι, Ψ 393
 ἐλωρα, Σ 93
 ἐμβήναι, Φ 403
 ἐμέο, K 124
 ἐμμεαῶς, N 785
 ἐμμορε, O 189
 ἐμπάσσειν, I 126
 ἐμπεδον, O 683
 ἐμπεσεῖν, I 235
 ἐμψης, Ξ 174
 ἐμπνε(ν)θη, E 697
 ἐμπνευβήτης, Ψ 720
 ἐν νησί πεσεῖν, ambiguous, B 175, I 235
 ἐναίρειν, Φ 185
 ἐναίσμιος, Z 519
 ἐναργής, T 131
 ἐναυλος, H 71
 ἐνδέξια, H 184, M 239
 ἐνδισαν, Σ 584
 ἐνδῖνων, Ψ 806
 ἐνδῖος, A 726
 ἐνδυνκέως, Ψ 90, Ω 158
 ἐνεκέμεν, T 194
 ἐνέρτερος, E 898, O 225
 ἐνήης, P 204
 ἐνθεν, N 741, P 703
 ἐναιντός, B 295
 ἐνήμι, I 700
 ἐνιτή, E 492
 ἐνιπλήσσειν, M 72
 ἐνιπτειν, I 438, H 447, O 546
 ἐνίσσειν, O 197
 ἐννεον, Φ 11
 ἐννέωρος, Σ 351
 ἐννήμαρ, Z 174
 ἐννοσίγαιος, I 183
 ἐνταῦθα, I 601
 ἐντισειργός, Ω 277
 ἐντυπάς, Ω 163
 ἐνυάλιος, P 211
 ἐνύπμιον, B 56
 ἐνωπα, O 320
 ἐνωπμι, E 374
 ἐνώπια, O 435
 ἐς, uses, Θ 213, Ξ 130, H 668, P 101; in composition, I 61, Φ 213, Ω 97
 ἐξάγειν, H 336
 ἐξαίσιον, O 598
 ἐξαιτος, M 320
 ἐξάρχειν, B 273, Ω 720
 ἐξείης, App. M (2)
 ἐξελέσθαι, T 137
 ἐξελεύθη (-θε?), E 293
 ἐξείη, Ω 235
 ἐξήλατον, M 295
 ἐός, see *ὅς* (possessive) (εἰός), εἰός, ἐέ, N 495, Ξ 162, P 551, Ω 134
 ἐπαυεῖν, Σ 312
 ἐπαυή, I 457
 ἐπαῖσσειν, Ψ 64
 ἐπακτήρ, P 135
 ἐπαλλάσσειν, N 358

- ἐπαλξίς, M 258, 397
 ἐπαμείβεσθαι, Z 339
 ἐπανα-, compounds with,
 Φ 535
 ἐπάρχεσθαι, A 471
 ἐπασσύτεροι, A 383, Δ 422
 ἐπαυρέσθαι, A 410
 ἐπεί, without apodosis, Z
 333, N 68, P 658, Σ 55,
 Ω 42
 ἐπεί, as spondee, X 379
 ἐπείγεσθαι, E 902
 ἐπειδάν, N 285
 ἐπειν, Z 321, A 474, O 555
 Ἐπειοί, B 615, A 671
 ἐπειτα, K 166, N 586, 743,
 T 113
 ἐπελθεῖν, Ψ 65
 ἐπενήρεον, H 428
 ἐπενήροθε, B 218
 ἐπεςθαι, A 424, A 565
 ἐπενφημῆσαι, A 22
 ἐπημοιβοί, M 456
 ἐπὴν, I 358
 ἐπηπνεῖν, Σ 502
 ἐπήτριμοι, Σ 211
 ἐπί, adverbial, B 413, P
 650, T 35; with dat., Δ
 175, Z 213, I 602, K 48,
 N 332, Σ 501, T 229, T
 188; with gen., H 195,
 I 602, T 255; with gen.
 = *towards*, Γ 5, E 249,
 A 546, Ψ 373
 ἐπί- in composition, A 126,
 Δ 94, K 332, T 35
 ἐπιάλλμενον, H 15
 ἐπιβάλλεσθαι, Z 68
 ἐπιβῆσαι, Θ 285
 ἐπιβησόμενος, E 46, Ψ 379
 ἐπιβλής, Ω 453
 ἐπιβρέμει, P 739
 ἐπιβύσασθαι, K 463
 ἐπιδνεῖς?, I 225
 ἐπιδεινόμεναι, Ψ 670, Ω 385
 ἐπιδιφριάς, E 727, K 475
 ἐπιδόσθαι, X 254
 ἐπιεκτόν, II 549
 ἐπιζαφελῶς, I 516
 ἐπιθύνει, Σ 175
 ἐπὶ κάρ, II 392
 ἐπικεῖρει, II 394
 ἐπὶ κλησιν, II 177, X 29
 ἐπὶ κλοπος, X 281
 ἐπὶ κλίδην, P 599
 ἐπιμάρτυρος, H 76
 ἐπίσσομαι, P 381
 ἐπίουρος, N 450
 ἐπιπνεῖν, Σ 502
 ἐπιρρήσσειν, Ω 454
 ἐπίρροθος - ἐπιτάρροθος, Δ
 390, Ψ 770
 ἐπίσκοπος, K 38
 ἐπισκύνειν, P 136
 ἐπισπέν, Z 321, Φ 588
 ἐπισπένσθαι, Ξ 521
 ἐπίσσωτρον, E 725
 ἐπιστάμενος, with dat., O
 282; adjectival, T 80
 ἐπιστέψασθαι, A 470
 ἐπισφύρα, App. B, ii.
 ἐπισχερώ, A 668
 ἐπισχοῖς, Ξ 241
 ἐπιτάρροθος, E 808
 ἐπιτρέπειν, K 79
 ἔπλεν, M 11
 ἐποίχεσθαι, A 31, 50, Z 492,
 K 487, M 340, O 279
 ἔπος, X 454
 ἐπταπόδην, O 729
 ἐπώχματο, M 340
 ἐράσθε, II 208
 ἐρανός, I 531
 ἔργα = *tillth*, B 751, II 392,
 T 131
 ἔργον, E 303
 ἐρείδειν, Γ 358, A 144, Ψ
 735
 ἐρελκειν, N 441
 ἔρειο, A 611
 ἐρείομεν, A 62
 ἐρεύγεσθαι, O 621, P 265
 ἐρέχθην, Ψ 30, 317
 ἐρίλδοντος, A 151
 ἐριδῆσασθαι, Ψ 792
 ἐριδμαίνειν, II 260
 ἐριθος, Σ 550
 ἐριούνης (-ιος), T 34
 ἔρκος, E 90; ὀδόντων, I 409
 ἔρμα, Δ 117, II 549
 ἔρματα, A 486, B 153, Ξ
 182
 Ἐρμῆς, T 72
 ἔρος, Γ 442
 ἐρπύζειν, Ψ 225
 ἔρρειν, Θ 239, Σ 421
 ἐρύγμηλος, Σ 580
 ἐρύειν, ἐρύεσθαι, ῥύεσθαι, A
 216, Δ 138, I 248, K 44,
 O 141, T 195, Ω 584
 ἔρυμα, Δ 137
 ἐρυσάρματος, O 354
 ἐρύσασθαι = *weigh*, X 351
 ἐρυσίπτολις?, Z 305
 ἔρχεται, II 481
 ἐρωδός, K 274
 ἐρωῖν, -ή, A 303, B 179, II
 302
 ἐς = *as much as*, Ψ 523
 ἐσάκουειν, Θ 97
 ἔσαν, T 280, 393
 ἐσεμάσαστο, P 564
 ἔσκετο?, P 696
 ἐσπέσθαι?, E 423
 ἔσπετε, B 484
 ἐσσεῖται, N 317
 ἐσσεύοντο, Δ 549
 ἐσσύμενος, N 315
 ἔστασαν, aor.?, M 56
 ἐστεφανώσθαι, E 789, Σ
 485
 ἔσταν, implies movement,
 A 197
 ἔστυγε?, Δ 243
 ἔστιχον, II 258
 ἔστωρ, App. M, 2, 3
 ἐσχάρη, K 418
 ἐταίριζειν, N 456, Ω 335
 ἑτεραλκής, H 26
 ἑτερος, T 94, O 527
 ἔτης, Z 239
 ἐτήτυμον, Σ 128
 ἐτοῖμος, I 425
 ἔτραφον, intrans., B 661,
 Ψ 84
 εὐ, Γ 72
 εὐαδεν, P 647
 εὐηφενής (-γενής), A 427,
 Ψ 81
 ἐνκλήϊς, Ω 318
 ἐνκυκλος, App. B, i. 3
 εὐλληρα, Ψ 481
 ἐνυμελῆς, Δ 47, P 9
 εὐναί, A 436, Ω 615
 εὐπατέρεια, Z 292, H 41
 εὐπλεκτος, Ψ 335
 εὐράξ, Δ 251
 εὐρέσθαι, II 472
 εὐρυδοῖτης, II 635
 εὐρύοπα, A 498
 εὐρύχορος, Ψ 299
 εὐρώεις, T 64
 -εύς, declension of nouns in,
 Δ 384, O 339, Ψ 792
 εὐσκοπος, Ω 24
 εὐσωτρος, Ω 578
 εὐστέφανος, T 99
 εὐστροφος, N 599, 716
 εὐτε, ἥντε, Γ 10, Z 392, T
 386
 εὐτειχῆς, II 57
 εὐφημῖν, I 171
 εὐ φρονέων, A 73
 εὐχεσθαι, A 91
 ἐφέπειν, Z 321, A 496, T
 357, 494, Φ 588
 ἐφθιν, Σ 446
 ἐφορᾶν, I 167, X 61
 Ἐφύρη, Z 152, A 740, O
 531
 ἔχειν = *drive*, A 127, N
 326, 679; intrans., *hold*
 on, M 433, O 109, II
 501 (mid.); *schōsw*, with
 infin., P 181; *defend*, I
 608, P 330

ἐχεπευκής, A 52
 ἐχθοδοπήσαι, A 518
 ἔχματα, Ξ 410
 -ew, Ionic gen. in, II 72
 ἔωμεν, T 402
 ἔως, A 193, M 141, P 727
 ἔωσφόρος, Ψ 226

F represented by ι ?, B 765 ;
 ignored by Ar., see Aristarchos (Gen. Index) :
 prothetic ε before, P 571,
 X 280

F' for Fe lost, A 406, Ω 154
 F' for Foi lost, E 4 etc.

Φαδεῖν, Γ' 173
 Φαίρειν ? (ἀΦεῖρειν), P 724
 Φάλις, P 54, Φ 236
 Φάναξ, Ζ 402, Ω 449
 Φανάσσειν, T 124
 Φαραῖός ?, E 425
 Φάστνυ, Ω 320
 Φε and ἐφέ, confused ?, P 551
 Φεανός, E 734
 Φεφυκία, Ψ 66
 ΦέΦολπα, Φ 583
 Φέθνος, A 724
 Φείδομαι, Ξ 472
 Φείκειν, II 217, P 354, Σ 520
 Φεισάμην (Φείσομαι) = speed,
 aim at, see Φίσθαι
 Φεκάς, E 791
 Φεκών, Ψ 585
 Φελίσσειν and ἐλελίζειν con-
 fused, A 530, X 558
 Φέλσαι, Σ 294
 Φέλειν, Ψ 393
 Φέπος, E 683
 Φέργειν, II 481, P 571
 Φέργον, Δ 470, P 279, X 450, Ω 354
 Φερέειν, Ψ 787
 Φερύειν, A 216, Ξ 30, Ω 15
 Φίσθαι = speed, aim at, Δ 138, N 191 ? Ξ 8, O 544,
 Σ 501, T 280, Φ 335
 ΦιΦάχειν, Σ 219
 Φικυία ?, Ψ 66
 Φίλιον, Ζ 386
 Φίρις ?, Ψ 198
 Φιτέη, Φ 350
 Φίφι ?, Z 478
 Φίφια, E 556
 Φοι, Z 90, Ψ 865
 Φός (σΦός), A 403
 Φρά, Φρεῖα ?, P 462

ζάθεος, O 432
 ζάκοτος, Γ' 220
 ζαχρεῖς, E 525
 ζεῖδωρος, B 548

ζεῖγλη, App. M, 5
 ζευγνύμεν, II 145
 ζεύγνυσθαι, Ω 281
 Ζέφυρος, Ψ 200
 Ζήν, Θ 206
 ζητεῖν, Ξ 258
 ζόφος, M 239
 ζυγώδεσμον, App. M, 2
 ζυγόν, I 187, T 247, Ω 269
 ζωάγρια, Σ 407
 ζωγρεῖν, E 698, Ζ 46
 ζωμα, Ψ 683, App. B, iv.
 ζώνη, B 479
 ζωρός, I 203
 ζώς, E 887, II 445
 ζωστήρ, App. B, vi.

ἡ = ἔφη, Z 390
 ἡ, affirmative, B 289, Γ' 215,
 E 278
 ἡ and ἧ, disjunctive, II 12,
 Φ 226
 ἡ, interrog., Γ' 46, Ζ 57
 ἡ ἄρ τι, T 56
 ἡ μήν, B 291, II 393, I 57
 ἡ and εἰ confused, see εἰ
 ἡ shortened, Φ 576
 ἡ τε, P 42
 -ηι of 2nd sing. mid., X 818
 ἡβαιών, B 380
 ἡγάθεος, A 252
 ἡγείσθαι, A 71
 ἡγεμονεύειν, Φ 258
 ἡγίνεον, Σ 493
 ἡδος, A 318
 ἡδυμος, B 2
 ἡέδης, X 280
 ἡερέθεσθαι, Γ' 108
 ἡέριος, A 497, Γ' 7
 ἡεροειδής, E 770
 ἡεροφοῖτος, I 571, T 87
 ἡερόφωνος, Σ 505
 ἡήν ?, A 808
 ἡθεα, Ζ 511
 ἡθείε, K 37, X 229, Ψ 94
 ἡία, N 103
 ἡίόεις, E 36
 Ἡϊονεύς, K 435
 ἦος, O 365
 ἦϊών, P 265
 ἦκα, Σ 596
 ἦκειν ?, E 478
 ἦκεστος, Z 94
 ἦκιστος, Ψ 531
 ἡλασκάζειν, Σ 281
 ἡλέ, O 128
 ἡλέκτωρ, Z 513
 ἡλβατος, O 273
 ἡλιθα, A 677
 ἡλικίη, X 419
 ἡλιτόμηρος, T 118
 ἡλος, A 29

Ἡμαθίη, Ξ 226
 ἡμεῖς, Γ' 104
 ἡμελλον, M 34
 ἡμῖθεος, M 23
 ἡμιπέλεκτον, Ψ 850
 ἡμισυ, I 616
 ἡμιτελής, B 701
 ἦν, Δ 353, II 39
 ἡνεμέσσα, Γ' 305
 ἡνίοχος, O 89
 ἡνίπαπε, B 245
 ἦνις, Z 94, K 292
 ἦνοψ, II 408
 ἡπεδανός, Θ 104
 ἡπιόδωρος, Ζ 251
 ἦρα φέρειν, A 572
 ἦρατο, Γ' 373
 ἡριγένεια, A 477
 ἦριον, Ψ 126
 ἦσι (subj.), O 359
 ἦτορ, B 490, P 535
 ἦυτε, Δ 277 (see εὔτε)

θαῖρος, M 459
 θάλαμος, P 36, Σ 492
 θαλερός, B 266, P 696
 θαλύσια, I 534
 θάπτειν, Φ 323
 θέαινα, Θ 5
 θέειν for θέειν, Ζ 507
 θεῖος, B 22, II 798, Φ
 θέλγειν, M 255, Ξ 252
 θέλειν, A 277
 θεμελία, Ψ 255
 θέμις, A 807
 θέμιστες, A 238, I 99, 156,
 II 387
 θέναρ, E 339
 θεοπρόπιον, A 85
 θεός, scansion, A 18
 θεράπων, E 48
 Θερσίτης, B 212-4
 θέσθαι δπλα, B 382
 θέσθαι μάχην, Ω 402
 θέσκελα, Γ' 130
 θεσπιδαῖς, Ψ 216
 θεῶν ἐν γούνασι, P 514
 θήκατο, K 31
 θηλυτέρη, Θ 520, Φ 454
 θητεύειν, Φ 444
 θοός, K 394
 θούρις, A 32, O 308
 θρασυμέμων, E 639
 θρασύς, Θ 89
 θρήνος, Ω 720
 θρήνυς, O 729
 θρόνα, X 441
 θρόνος, Ω 597
 θρωσμός πεδῖαις, A 56
 θύεα, Z 270
 θυηλή, I 220
 θυμαρής, I 336

θυμοραϊστής, N 544
 θυμός, Z 523
 θυμοφθόρα, Z 168
 θυσοκκος, O 221
 θύραζε, E 694
 θυραωρός, X 69
 θύσανος, B 447, App. G (10)
 θύσθλα, Z 134
 θωή, N 669
 θωρήξ, A 234, 373, N 507,
 Σ 460, T 361, App. B, iii.
 θωρήσσεσθαι, Σ 167

ία, ιδς, E 603, Z 422, I 319
 ιαίνειν, Ψ 598
 ἰάλλειν, A 628
 ἰάδωνες, N 685
 ιαύνειν, I 325
 ιάχειν, B 316, Σ 219
 ιδέ, Γ 318, Ξ 175
 ιδεῖν, ιδέσθαι, A 203
 ιδέω, Ξ 235
 ιεῖν, T 209
 ἴεσθαι = *speed*, *aīm at*, see

ἴεσθαι
ἴεροντο, Ω 125
ιέρως, of cities, A 366; of
 the day and night, Θ 66;
 of sentinels, K 56; of
 fish, II 407; of the
 chariot, P 464; of the
 place of justice, Σ 504;
 scansion, App. D (i. p.
 592)

ἴθματα, E 778
 ἰθύ(ν)ειν, Z 2, Σ 175
 ἰθυπτόνῳ, Φ 169
 ἰθύς (adj.), App. I, 28, 29
 ἰθύς (subst.), Z 79
 ἱκμάς, P 392
 ἱκμενος, A 479
 ἱκρια, O 676
 ἱκωμι?, I 414
 ἱλαος, A 583
 ἱλήιον (πεδιόν), Φ 558
 ἱλῖος (νοί Ἴλιον), O 71
 ἱμάς, Ψ 363, 684
 ἱμάσθλη, Ψ 387
 ἱμεν, infin., Σ 14
 ἱμεναι, T 365
 ἱνα, H 353, Ω 382
 ἱνα γάρ, K 127
 ἱνᾷλλεσθαι, P 214
 ἱξάλος, Δ 105
 ἰοειδής, A 298
 ἰοεις, Ψ 850
 ἰδμωρος, Δ 242
 ἰός, see ἱα
 ἰοχέαιρα, E 53
 ἰππηλασίη, H 340
 Ἰππημολγοί, N 4
 ἰππόδρομος, Ψ 330

ἵπποι = *chariot*, Γ 265, Δ
 366, P 504
 ἵπποκέλευθος, II 126
 ἵπποκορυστής, Δ 457
 ἵππος = *cavalry*, H 342
 ἵπτουμαι, A 454
 ἴς, periphrastic, Φ 356
 ἴση, A 705, M 421
 ἴσκειν, A 799
 ἴστη, imper., Φ 313
 ἰστοδόκη, A 434
 ἴστωρ, App. I, 26
 ἰσχανάαν, P 572
 ἰτή, Φ 350
 ἰνυμός, Σ 572
 ἰφθίμος, A 3
 ἱφι, Γ 375, Z 478
 ἱφιος, E 556
 ἱχανάαν, P 572, Ψ 300
 ἱχνια, N 71
 ἱχωρ, E 340, 416
 ἰωή, Δ 276
 ἰωκή, A 601

κ' = *καί*, B 238, Z 260,
 Ψ 526
 κάγ γόνυ, T 458
 κάγκανος, Φ 364
 καγχαλάαν, Z 514
 καθάπτεσθαι, A 582
 κάθεσαν, T 280
 καθικέσθαι, Ξ 104
 καθύπερθε, Ω 544
 καί, emphatic, B 238, Δ
 406, Ψ 646; explan. with
 relative, A 249, T 165,
 Φ 587

καί . . . καί, N 260
 καί . . . δέ, Φ 105
 καί . . . περ, E 135
 καίριος, Δ 185, A 439
 κακός not ethical, Ψ 176
 καλαῦροψ, Ψ 845
 καλήτωρ, Ω 577
 καλλικολώνη, T 53
 κάλυκες, Σ 401
 κάλυμμα, O 93
 καλύπτρη, App. G, 11
 κάμβαλε?, T 458
 καμέσθαι, Σ 341
 καμόντες, Γ 278
 κάμω οἱ κεκάμω?, A 168
 κανόνες, of shield, N 407,
 App. B, i. 1
 κανών, of loom, Ψ 760
 κάπετος, O 356
 κάρη as fem., K 457
 κάρηνον, I 407, A 309
 κάρητι, O 75
 καρκαίρω, T 156
 καρός, I 378
 καρχαλέος, Φ 541

κασίγνητος, Θ 284, I 632,
 Λ 257, M 371, O 545
 κασίτερος, Λ 24
 κατά, with acc., A 409,
 424, N 737, P 86, 732;
 with gen., II 123
 καταβαίνειν, Z 288
 καταείνυσαν, Ψ 135
 καταῖτυξ, K 258, App. M, 8
 κατακρήθεν, II 548
 κατ' ἄκρης, N 772
 κάταντα, Ψ 116
 καταρέξαι, A 361
 κατ' αὐτόθι, K 273
 κατ' ἔνναπα, O 320
 κατηφέλη, II 498
 κατηφόνες, Ω 253
 κατωμάδιος, Ψ 431
 καταμαδόν, O 352
 καυλός, N 162
 κανοστήριον, Δ 342
 κε with fut. ind., A 137,
 175, B 258, E 212, Θ
 404, I 155, 386, X 66
 κε with subj. in princ.
 clauses, A 182
 κε with participle?, Γ 138
 κε in wish?, Z 281
 κε with infin., X 110
 κεδνός, I 586
 κείται, subjunctive, T 32
 κεκαδῆσομαι, Θ 353
 κεκάδοντο, Δ 497
 κεκαδών, A 334
 κεκάμω, see κάμω
 κεκάσθαι, T 35, O 546
 κεκαφώς, E 698
 κεκλήγοντες (-ώτες), M 125
 κέκληται, pregnant use,
 Λ 757
 κεκοπώς, N 60
 κεκρύφαλος, X 468
 κελαδινή, II 183
 κελαινεφής, B 412
 κελεύειν, constr., Γ 259, Z
 324, T 155, Ψ 304
 κέλευθος, M 262
 κελευτιάαν, M 265
 κελητίξειν, O 679
 κεντρηνεκής, E 752
 κέντρον, Ψ 387
 κέονται, X 510
 κέραμος, E 387
 κέρας, A 385, O 80
 κέρασθαι?, Δ 260
 κερκίς, X 448, Ψ 760
 κερτόμιος, Ω 649
 κεστός, Ξ 214
 κεύθεσθαι, Ψ 244
 κεφαλή, Φ 336
 κεχανδώς, Ψ 268, Ω 192
 κεχαρησέμεν, O 98

κεχρημένος, T 262
 κηδεμών, Ψ 160, 674
 κήδεος, Ψ 160
 κῆδος, N 464
 κῆλεις, O 744
 κῆλον, M 280
 κῆρες, B 302, Θ 70, Σ 535
 κηρεσσαφόρητος, Θ 527
 κῆρυκι, scausion, P 324
 κητώεσσα, B 581
 κῆφεις, P 382
 κινυρός, P 5
 κίον, imperf. ?, Ψ 257
 κληῖς, M 456, Ξ 168, II
 170, Ω 318
 κλῆρος, O 498
 κλίνειν, E 709
 κλισίη, Ω 448
 κλισμός, Ω 597
 κλοτοπεύειν, T 149
 κλύειν, constr. of, P 86, E
 115, II 515
 Κλυταιμ(ν)ήστρη, A 113
 κλυτόπωλος, E 654
 κλωμακόεσσα, B 729
 κνῆ, A 639
 κολλῆεις, O 389
 κολοῦειν, T 370
 κόλπος, App. G, 5
 κολῳών, A 575
 κορείει, fut., P 241
 κορῖνεται, I 7
 κορυβαίολος, B 816
 κόρυμβα, I 241
 κορυστής, Δ 457
 κορώνη, Δ 110
 κορωνίς, B 771
 κοτύλη, E 306
 κοτυλήρυτον, Ψ 31
 Κουρήτες, I 531
 κούρητες, T 193
 κουρίδιος, A 114, T 298
 κοῦρος, Z 59, N 95
 κράτος, Ξ 177
 κρα(ε)αίνω, B 419
 κράτεσφι, K 156
 κρατευτής, I 214
 κρήνην, A 106
 κρήδεμνον, II 100, App. G,
 11
 κρήθεν, II 548
 κρίκει, II 470
 κρίνεσθαι, B 385
 κρόσσαι, M 258
 κρυόεις, Z 344, I 2
 κτανέειν as fut. ?, Z 409, Σ
 309
 κτέρας, Ω 235
 κτερίζειν, κτερεῖζειν, Ω 38
 κνάνεος, A 528, Δ 282, II
 66, Ω 94
 κνάνος, Δ 24

κνανοχαῖτα, N 563, T 224
 κνιβιστάν, II 745
 κνιβιστητήρ, Σ 694
 κυδάνειν, Ξ 73, T 42
 κυδιάνειρα, A 490
 κυδοιμέειν, A 324, O 136
 κυδοιμός, E 592
 κυκείων, A 624
 κυκλείν, II 332
 κύκλος (of shield), A 32, T
 280, App. B, i, 1
 Κυλλήνιος, O 518
 κυλλοποδίων, Σ 371
 κύμβαχος, E 586, O 536
 κύμινδεις, Ξ 290
 κυνέη, K 258
 κυνόμναια, Φ 394
 κύντερον, Θ 483
 κυνυλαγμός ?, Φ 575
 Κύπρις, E 330
 κύρειν, Ψ 428, 821
 κώληψ, Ψ 725
 κωφός, A 390

 λάβρος, Ψ 474
 λαῖνος, M 178
 λαισχήα, App. B, viii.
 λαιψηρά, X 24 (cf. T 276)
 λαοσσός, N 128
 λάρναξ, Ω 795
 λανκανή, X 324
 λέγειν, -εσθαι, B 435, P
 188, N 275
 λεία, M 30
 λειρώεσσα, P 152
 λείστός, I 408
 Λεῖων, E 784, O 592
 λελαθεῖν, O 60
 λελαχεῖν, O 350
 λέξο, I 617
 λέξο, T 10
 Λεπαῖνα, App. M, 6
 λεπτός, K 226, T 497
 λευγαλέος, I 119
 Λεύκασις, X 294
 λευκός, Ξ 185
 Λέων, of lioness, P 134, Σ
 318, Φ 483
 λήγω, trans., N 424
 λήϊον, I 125, A 558
 λήην, quantity, Z 486
 λίθος, M 287
 λικριβίς, Ξ 463
 λινοθώρηξ, B 528, App. B,
 iii, 4
 λίνον, Σ 570
 λίπ' ἐλαίω, K 577
 λιπαρός, I 156, X 406
 λιπῆναι ?, II 507
 λῖς (lion), E 782, A 480,
 O 592, Σ 318
 λίσσονται, A 15, I 501, II 46

λίτα, O 441
 λόγος, O 393
 λοίγια, A 518
 λοισθήα, Ψ 751
 λῆειν, A 13, Ψ 27, Ω 1
 λυκηγενής, Δ 101
 λυκόεργος, Z 139
 λύματα, A 314
 λυσώδης, N 53
 λωπεύοντα, M 283

 μαίεσθαι, *see*, I 391
 μαίνας, X 460
 Μάκαρ, Ω 544
 μάκαρ, A 68
 μάλα, N 708
 μαλερός, I 242
 μάλιστα, Ξ 399
 μάν, O 476
 μάλιστα, I 324
 μαστιξ, Ψ 387, 500
 μαστιξ Διός, M 37
 ματῶν, E 233
 ματεύειν, Ξ 110
 μάχαιρα, P 271
 μάχεσθαι, forms, A 272,
 298, 344, T 26
 μάχη, A 216
 μαχλοσίνη, Ω 23, 30
 μέγα, A 283, Z 261, X 88
 μεγαίρειν, N 563, Ψ 865
 μεγακήτης, Θ 222
 μεγαλωστί, II 776
 μεθέπειν = *drive after*, E
 329, Θ 126; = *direct*, K
 516; aor. = *catch*, P 190
 μεθιέναι, with acc. and dat.,
 A 283; acc. and gen.,
 P 539; with gen. of
 person, A 841; dat. ?, Φ
 177; abs., Ω 48
 μεθύειν, P 390
 μέλανι, Ω 79
 μέιλια, I 146
 μείρεσθαι, I 616
 μέις, T 117
 μελάνδετος, O 713, App.
 B, ix, 3
 μελάνειν, II 64
 μελάνιδρος, I 14
 μέλας, of emotion, A 103;
 = *dark blue*, A 24
 μέδδεσθαι, Φ 363
 μέλειν, E 708
 μέλλειν, A 564, K 454, N
 776, Σ 98, Ψ 773
 μέλπεσθαι, II 241, Σ 604
 μεμῶς, B 818, II 754
 μέμβλετο, aor., T 343
 μέμνημαι, forms, O 18, Φ
 442, Ψ 361, 648; takes
 acc., Z 222, I 527

μέν, A 77, B 203, Φ 260,
Ω 92
μενεαίνειν, II 491
μένειν, O 599
μέροπες, A 250, Σ 288
μεσαιπόλιος, X 361
μεσῆεις, M 269
μέσσας, Θ 223
μεσσοπαγές, Φ 172
μεσφ', Θ 508
μετά, with acc. = among,
B 143, I 54, Σ 552, Ω
400; with acc. = after,
A 227; with gen. =
among, A 51, X 700;
with ablative gen., P
149; with dat. = among,
O 118, Ψ 367
μετα-, in composition, E
19, 329, Δ 763
μετάγγελος, O 144
μεταμάζιον, E 19
μεταμῶνια, Δ 363
μετανάστης, I 648, II 59
μετά νῶτα βαλῶν, Θ 94
μεταστοιχί, Ψ 358
μετεκίαθον, A 714
μετώπιον, II 739
μή, in principal clauses, A
26, I 698, K 100, X 123;
transition to hypotaxis,
A 26, K 510, II 128;
without finite verb, A
295; with infin. in
prayers, B 413; with
aor. imper., Δ 410; with
indic. in oaths, K 330,
O 41, T 261; after verbs
of fear, A 555, K 510;
in relative clauses, B
302
μή μάν, O 476
μή οὐ, A 26, K 39, II 128
μηδέν, Σ 500
μήνη, Ψ 455
μήρα, μηρία, A 460-4
μήστωρ, Δ 328, E 272
μαίνειν, Δ 141, 146
μικρός, E 801
μυλοπαρῆιος, B 637
μυσθός, M 435
μίτος, Ψ 760
μίτρη, E 857, App. B, iv.
μνάσθαι, B 686
μογοστόκος, A 270
μοίραι, Ω 49
μοιρηγενής, Γ 182
μόλιβος, A 237
Μολίονε, A 709
μολπή, N 637, Σ 604
μολυβδαίνη, Ω 80
μονωθείς, A 470

μόρμιον, T 302
μόρβεις, Ξ 183
μόρμιος, X 13
μόρφνος, Ω 316
μόσχος, A 105
Μούσα, B 484
μύλακες, M 161
μυλοειδής, H 270
μυρίος, A 2, T 282, Ψ 29
Μυσοί, N 3
μῶνυχες, E 236
ν ἐφέλυστικόν, forming posi-
tion *in thesi*, O 197, 491
νάειν, νάειν, Z 34
νάτος, E 539, I 153
νέεσθαι, Ξ 221, Φ 48, X
109 (see νεύμαι)
νεαίρα, E 539
νεικέιν, Ω 29
νέικος, M 279
νεκτάρεις, Σ 25
νέκυς, acc. plur., Σ 180
νέκυς, with gen., P 240, Ω
108
νέμειν, B 780, T 249
νεμσητός, A 649
νέμεις, Γ 156, Z 351, N
122
νεμσσεσθαι, O 211
νεοίη, Ψ 604
νεύμαι, Σ 136
νεῦρον, Δ 122, Θ 328
νηγάτος, B 43
νήδυμος, B 2
νηῖς, B 865, Z 22
νηπύτιος, T 200, Φ 410
νήριτος, X 349
νικάν, Ψ 742
νίσσεσθαι, N 186, Ψ 76
νομός, T 249
νόσφιν, Φ 135
νοτίη, Θ 306
νύμφα, Γ 130
νύμφιος, Ψ 223
νυν, K 105
Νυσήιον, Z 133
νύσσα, Ψ 758
νύσσειν, II 704
νώ, E 219
νωθής, A 559
νωϊ, νῶν, N 326, II 97
νωλεμέως, Δ 428
νώροψ, B 578
νωχελίη, T 411
ξ and ζ confused by mss.,
N 644, II 830
ξείνος, Δ 387
ξυνελαύνειν, intrans., X 129
ξύρον, K 173
ξυστόν, O 388, 677

ὄ, as relative, A 125, Φ 190
ὄ, neut., as demonstrative,
Ψ 9
ὄ, as conjunction, P 207
ὄ γε, Γ 409
ὄαρίζειν, X 126
ὄβριμος, Γ 357, Δ 453, N
521
ὄγκος, Δ 151
ὄδε, predicative, E 175, I
688, T 140
ὄζος, B 540
ὀδόνη, Σ 595
οἰγνύναι, Ω 457
οἶδα, of disposition, Δ 361,
E 326, II 72, P 325
οἰέτης, B 765
οἰζύνειν, Γ 408
οἰζυρώτερον, P 446
οἰήα, T 43
οἴηκες, App. M, 2, 3
οἴκος, Ψ 558
οἶκτος, I 563
Ὀϊλέως, Ἰλαεύς, M 365
οἶνοχοεῖν, A 598
οἶνοψ, A 350, N 703
οἰόθεν, H 39
οἶον, exclamative, B 320,
E 638, N 633
οἰόπολος, N 473, T 377
οἶος, refers forward, Σ 262
οἶος, as pyrrhich, N 275,
Σ 105
ὄϊα, οἶα, N 262, P 709, Ψ
310
ὄκρυβεις, Z 344, I 64
ὄλέσκεν, T 135
ὄλέσαι, Ω 242
ὄλιγηπελέων, O 24
ὄλιγοδρανέων, O 245
ὄλμος, A 147
ὄλοιός, X 5
ὄλοσίτροχος, N 137
ὄλοός, Γ 365
ὄλοφύρομαι, Ψ 75
ὄμαρτήδην, N 584
ὄμηλική, N 485
ὄμοσχι, K 338
ὄμογαστριος, Φ 95, Ω 47
ὄμοίος, Δ 315
ὄμοίος, Σ 120
ὄμοκλητήρ, M 273
ὄμοστιχάει, O 635
ὄμφαλός, A 34, App. M, 2,
3
ὄμφή, B 41, T 129
ὄμως, M 393
ὄνείατα, O 367
ὄνειροπόλος, A 63
ὄνοσθαι, Ω 241
ὄξύεις, E 50
ὄξύς, of hearing, P 256, 524

ὀπάξω, E 334, O 141, 341, A 493
 ὀπατρος, A 257, M 371
 ὀπις, H 387
 ὀπλα, O 55, K 254
 ὀπλεσθαι?, T 172
 ὀπλιξέσθαι, O 55
 ὀπλότερος, Ξ 267
 ὀπός, E 902
 ὀπότε, K 189
 ὀπωρινός, E 5
 ὀπως, with fut. indic., A 136; transition from modal to final use, A 344
 ὀρᾶτο, ὄρητο, A 56
 ὀρέγειν, H 314, Ω 506
 ὀρεσκῶνος, A 268
 ὀρεχθεῖν, Ψ 30
 ὀρῖα, A 11
 ὀρθοκραιρος, Σ 3
 ὀρκιον, Γ 245, Δ 158
 ὀρκος, B 755, T 313
 ὄρμημα, B 356
 ὄρνις, M 218, Ω 219
 ὄροφος, Ω 451
 ὄρσο, Δ 204
 ὄρχηστής, H 617
 ὄρωρε (*watch*), Ψ 112
 ὄρώρων?, H 633, N 271
 ὄς, relative; = εἰ τις, H 401, Ξ 81; substantive verb omitted, A 535, Φ 353; in quasi-indirect questions, H 171; possessive (σφόδς), "free" use, App. A; see also Γ 244, Δ 399, H 153, I 414, K 398, O 138, Ω 292, 422
 ὄσάτιος, E 758
 ὄσσεσθαι, A 105, Ξ 17
 ὅς τ' ἐπει, Ω 42
 ὅς τις, Ψ 43
 ὅ τε, adverbial acc., O 468
 ὅ τε and ὅτι, A 244, P 627
 ὅτε κεν with opt., I 525
 ὅτε μὲν . . . ὅτε δέ, P 176
 ὅτε μή, N 319, H 227
 ὅτι, ὅ τι, cognate acc., A 64, K 142
 ὅττι with superl., X 129
 ὄτριχας, B 765
 ὄτριπνός, T 235
 ὄτωι, ὄτοις, etc., M 428, O 491, 664
 οὐ, in rel. clause, B 338
 οὐ, after εἰ, sec εἰ
 οὐας, A 109
 οὐδέ . . . οὐδέ, B 703, E 22, Σ 117
 οὐδεῖς, Θ 178
 οὐδέν, adverbial, Ω 370

οὐδενὸς ὄσωρος, Θ 178
 οὐδός, X 60
 οὐθαρ, I 141
 οὐλιος, A 62
 οὐλόμενος, A 2
 οὐλος, B 6, K 131, P 756
 οὐλοχῶται, A 449
 οὐνεκα, Γ 400, A 21
 οὐνεσθε, Ω 241
 οὐ πω, Γ 306
 οὐρα, K 351, M 421
 Οὐρανῖνες, E 898
 οὐρανός, App. H
 οὐρέως, K 84
 οὐρίαχος, N 443
 οὐρός, B 153
 οὐς, A 109
 οὐτάξειν, H 467
 οὔτε, οὐδέ, X 265, Ω 129
 οὔτε . . . δέ, Ω 368
 οὔτιδανός, A 231
 οὔτος, Γ 178, M 69, O 217
 οὔτως, X 498
 οὐχί, O 716
 ὀφέλλαι, aor., H 650
 ὀφέλλειν, A 353, 510, Z 350, A 686, H 650
 ὀφελος, N 236
 ὀφης, M 208
 ὀφρα, in place of infin., A 133, Δ 465, Z 361, H 653; = *for a while*, O 547; temporal followed by δέ in *apodosis*, Σ 381; final rarely takes κεν, Ω 635
 ὄχ' ἄριστος, A 69
 ὄχεια, E 727
 ὄχλιζειν, M 448
 ὄψέ, H 94
 ὄψειω, Ξ 37
 ὄψέσθαι, aor.?, E 212, Ω 704
 παθεῖν, A 313, Φ 274
 Παιήων, E 401
 παιφάσσειν, B 450
 πάλιν, local only?, B 276; metaphorical, Δ 357; with gen., Σ 138
 παλινροσος, Γ 33
 παλιντονος, Θ 266
 παλίωξις, M 71
 πάλ्लειν, of lots, Γ 316, O 191, Ω 400
 πάλ्लεσθαι, O 645, T 483
 παλύνειν, Σ 560
 πάναιθος, Ξ 372
 παναφήλις, X 490
 παναώριος, Ω 540
 πανημέριος, A 472
 Πάνθοος, O 522
 πανομφαίος, Θ 250
 πανόψιος, Φ 397

παρά, not in temporal sense in H., I 470; with acc. = *beeyond*, N 787
 παραβάλλεσθαι, I 322
 παραβλήδην, Δ 6
 παραιβάτης, Ψ 132
 παρακάβηλε, Ψ 683
 παράνα, Ψ 116
 παρρητοῖσι, N 726
 παρ' αὐτοῦ, M 302
 παραφθάνησι, K 346
 πάρδαλις, N 103
 παρείθη, Ψ 868
 παρέξ, I 7, A 486, M 213, Ψ 760, Ω 434
 παρήρος = *loose*, H 156, Ψ 603; = *trace-horse*, O 87, H 152
 παρθένιος, H 180
 Πάρης, declension, Γ 325
 παροινα, Δ 185, Z 319, T 437
 παροίτερος, Ψ 459
 πάρος, with present, Δ 264, X 303, Ψ 474
 πάρος, with pres. infin., Σ 245
 πάρος γε, πάρος περ, P 537
 παρώικωκεν, K 252
 πᾶς = ὅλος, X 340
 πάσσειν, X 441
 πάτην, N 354
 παύειν, constr., A 506
 παχνοῦν, P 112
 πέξη, App. M, 2, 3
 πείθεσθαι, K 57, Ψ 48
 πείραρ, Z 143, H 102, 402, Σ 501
 πειράσθαι, with acc., Σ 601
 πείρειν, H 405, Ω 8
 πειρητίζειν, with acc., M 47
 πείρωνθα, Ω 190
 πέλεθρον, see πλέθρον
 πέλεων, Γ 287, E 729
 πέλεκκον, N 612
 πέλεκυς, Ψ 850
 πέλωρα, E 53
 πελώριος, K 439
 πεμπώβολα, A 462
 πενθελεν, Ψ 283
 πεπάλεσθε, H 171
 πέπασθε, Γ 99
 πέπλος, Ω 229
 πεπτῶτα, Φ 502
 πέπων, B 235, E 109, H 252
 περ = *very* (not concessive). A 131, 352, (see εἰ . . . περ, καὶ . . . περ)
 περάζειν, περάαν, Φ 40, Ψ 508
 Πέργαμος, Δ 508
 πέρθαι, H 708
 περί, with dat., A 317, Θ

86, II 568; with gen., of a stake, Σ 265; doubtful if adv. or prep., B 388, Δ 46, 257, II 289, P 22
 περιδέξιος, Φ 163
 περιδύσθαι, Ψ 485
 περιδρομος, E 726
 περιδύνει, Λ 100
 περικτίονες, P 220
 περιπλόμεινος, Σ 220
 περιστένεσθαι, II 163
 περιτρέφεισθαι, E 903
 περκνός, Ω 316
 πεσέειν, Ζ 82
 πεφασμένον, Ξ 127
 πεφήσεται, P 155
 πεφνών, II 827
 πέφραδε, Ξ 499
 πεφυζότες, Φ 6
 πηγαί, Ψ 148
 πηγασμαλλος, Γ 197
 πηγός, Γ 197, I 124
 πηκτός, K 353
 πηνίων, Ψ 760
 πηός, Γ 162
 πηρός, B 599
 πήχυς, Δ 375
 πιαρ, Λ 550
 πιδήσσεια, Λ 183
 πῖλος, K 263-5
 πινύσσειν, Ξ 249
 πῖσα, Τ 9
 πιφάσκειν, K 478, Σ 500
 πλαάγειν, Λ 59, M 285, Φ 269
 πλέες, B 129
 πλέθρον, K 351, Λ 354, Φ 407
 πλευρά, Δ 468
 πλήθει, Ψ 639
 πληθυῖ, X 458
 Πλητιάδες, Σ 486
 πλινοί, X 153
 πόθῃ, Λ 471
 πόθος, P 439
 ποιμή, N 659
 πολέας (-ūs), B 4, N 734
 πολέμου στόμα, K 8
 πολίτῃν, H 453
 πολίτην, B 806, X 429
 πολλός τις, H 156
 πολύαινος, I 673
 πολυγηθής, Φ 450
 πολυδάκρυος, P 192
 πολυδειράς, E 754
 πολυδίψιος, Δ 171
 πολυδωρος, Ζ 394
 Πολυίδος, N 663
 πολυκαγκής, Λ 642
 πολύκεστος, Γ 371
 πολύκλητος, Δ 438
 πολύκμητος, Ζ 48

πολυπάμων, Δ 433
 πολύπλαγκτος, Λ 308
 πολύς, Σ 493
 πόνος, Φ 137
 πόντος, Φ 59
 πόρκης, Ζ 319
 πόρπη, Σ 401
 πορσαίνειν, πορσύνειν, Γ 411
 πορφύρειν, Ξ 16
 πορφύρεος, of water, A 482, II 391; of death, E 83; of blood, P 361; of the rainbow, P 547
 ποσσῆμαρ, Ω 657
 πουλὺς (fem.), E 776, K 27, P 269
 πρεσβῆιον, Θ 289
 πρεσβύτατος, Δ 59
 πρήϊς, Ω 524
 πρήσαι, Λ 481
 πρήσσειν ὁδοῖο, Ω 264
 πρήσσειν, used absolutely, Σ 357
 πρῖν, E 288, P 566, Φ 580
 πρό in composition, A 3, Λ 569, II 60
 πρό, with locative, Γ 3, Λ 50, App. H, note 1
 πρό ὁδοῦ, Δ 382
 πρό φόβοιο (= *prae*!), P 667
 πρό φώσδε, II 188, T 118
 προαλῆς, Φ 262
 προβαλεῖν, -έσθαι, Λ 529, T 218
 πρόβατα, Ξ 124
 πρόδομος, Ω 649, 673, App. C
 προθέλυμος, I 541, N 130
 προθέουσιν, Δ 291
 πρόκλυτος, Τ 204
 προκρόσας, Ξ 35
 πρόμος, Γ 44
 προπαρόιθε, K 476
 πρόπρο, X 221
 πρός, with gen., A 239, 339, Z 456, T 188; with acc. = *against*, P 98
 πρόσσθεν, Ψ 533
 πρόσσω καὶ ὀπίσσω, Σ 250
 πρόσφατος, Ω 757
 προσώπασι, H 212
 προτέρω, I 192, Σ 386
 προτετύχθαι, II 60
 προτιβάλλεσθαι, E 879
 προτιόσσεσθαι, X 356
 πρότμησις, Λ 424
 πρόσφασιν, T 262, 302
 προφέρειν, Γ 7, 64
 πρόσφρων, Δ 543
 πρόχυν, I 570
 πράλεις, E 744, Λ 49, M 77, O 517
 πρύμνη, Ξ 31

πρυμνός, E 339, M 446, Ξ 31, P 618
 πρῶην, B 303, O 470, Ω 500
 πρῶϊον, O 470
 πρῶτα, Λ 235, N 285
 πρωτόγονος, Δ 102
 πρωτοπαγής, E 194
 πτερέεις, E 453
 πτήσσειν, Ξ 40
 πτήται, O 170
 πτολίπορθος, B 278, O 77, Φ 550
 πτύον, N 588
 πτύσσεσθαι, N 134
 πτύχες, Σ 481, T 269
 πτώξ, X 310
 πυθέσθαι, A 257, E 350, Z 465
 πυθμήν, Λ 632
 πυκάζειν, B 777, Θ 124, Ψ 503
 πυκνός, Δ 392
 πύλαι, M 120, 340, 454
 Πύλος, B 591, E 393
 πύργος, military formation, Δ 334, M 43, 332 = *fortification* (not tower), H 437, Θ 213, M 258, 332
 πυρετός, X 31
 πω = πως, A 124, Γ 306
 πωτάσθαι, M 287
 ράβδος, M 297
 ραθάμγες, Ψ 502
 ραιστήρ, Σ 477
 ρέα, ρεία, P 462
 ρέξειν, T 150
 ρέθει, II 856
 ρηγμῖν, T 229
 ρήγνυσθαι, T 55
 ρήγος, I 661
 ρηξήνωρ, H 228
 ρήσσειν, Σ 571
 ριγεδανός, T 325
 ρίγιον, Λ 325
 ρῖνός, M 263, II 636
 ρίπτασκε, Ψ 827
 ροδανόν, Σ 576
 ροδός, Ψ 186
 ρύεσθαι, see ἐρύεσθαι
 ρυμός, Z 40
 ρύσια, Λ 674
 ρυτήρ, II 475
 ρώεσθαι, Ω 614
 ρωχμός, Ψ 420
 σάλπιγξ, Σ 219, Φ 388
 Σάμος, N 12
 σάνιδες, M 454, Σ 275
 σάος, see σόος
 σαοῦν, see σόειν

σανρωτήρ, K 153
 σάφα, Δ 401
 σέβας, Σ 178
 σείω, Σ 285
 Σελλοί?, H 233
 σείω (?), Λ 549, P 463, Ψ 198
 σήμα, σήματα, Z 176, Ψ 326, 843
 σημαίνειν, with dat., A 289; with gen., Σ 84
 σημάντωρ, O 325
 σθένος, Σ 274
 σιάλος, I 208
 σιγαλόεις, X 153
 σιδήρειος, P 424
 σίδηρος, Δ 123, Σ 34
 Σιδόνες, Ψ 743
 Σίντιες, A 593
 σιφλώσαι, Σ 142
 σκέπτομαι, H 361
 σκήλαι, Ψ 191
 σκηπάνιον, N 59
 σκήπτρον, in assembly, A 234, Σ 505; symbol of authority, I 99, N 59, Σ 550
 σκόλοπες, M 55, Σ 177
 σκοπή, X 145
 σκότιος, Z 24
 σκῶλος, N 564
 σμαραγίνειν, B 463
 σμικρός, P 757
 Σμυνεύς, A 39
 σμύχειν, I 653
 Σόλυμοι, Z 184
 σδεν ?, I 424, H 363
 σόος, σάος, σῶς, A 117, I 424, N 773, X 332
 σοφίη, O 412
 σπάρτα, B 135
 σπεῖο, K 285
 σπέρχειν, N 334
 σπέσθαι, E 423
 σπῆι ?, Σ 402
 σπιδέος, A 754
 σπονδῆι, B 99
 σταδίη, O 282
 στάθμη, O 410
 σταθμός, M 434
 σταίησαν, P 733
 σταφύλη, B 765
 στείομεν, O 297
 στείρη, A 482
 στέλλεσθαι, of sails, A 433
 στέμμα, A 14
 στένειν, K 16
 στεροπή, A 184
 στεροπηγερέτα, H 298
 στεύται, Σ 191
 στεφάνη, H 12
 στέφανος, N 736

στεφανοῦσθαι, E 738, Σ 485
 στέωμεν, A 348
 στήλη, M 258
 στήσαι = *weiñh*, O 231, T 247, Ψ 745
 στήσασθαι κρητήρα, Z 528
 μάχην, Σ 533
 στιλπνός, Σ 351
 στιχός, T 364
 στόμα, K 8, Σ 36, O 389, T 359
 στομαλίνμη, Z 4
 στρατεύσθαι, Δ 378
 στρεπτός, I 497, T 248; χιτών, E 113
 στρεύγεσθαι, O 511
 στρεφεδίνην, H 792
 στρόμβος, Σ 413
 στρωφᾶν, N 557, O 666
 συνβόσια, A 678
 σιλάν, Δ 105
 συμβάλλειν, H 565, T 55
 συμβάλλεσθαι, T 335
 σίν, instrumental, H 156, 279
 συναίρειν, O 680
 συνελείν, H 740
 συνεοχμός, Σ 465
 συνεχές, M 26
 συνίσσθαι, N 381
 συνοχωκότε, B 218
 σύριγξ, K 13, T 387
 σφας, E 567
 σφε, T 265
 σφεδανόν, A 165
 σφεδανών?, Φ 542
 σφενδόνη, N 600
 σφίσιν = *υμῖν*?, K 398
 σφῶϊ, σφῶέ, A 8
 σχεδόν, M 53
 σχεθέειν, A 219, N 163, 608
 σχέτλιος, K 164, X 41, 86
 σχήσεσθαι, trans. or intrans., I, I 235, M 107
 σῶειν, see σόειν
 σῶκος, T 72
 σῶμα, Γ 23
 σῶς, see σόος
 ταγός ?, Ψ 160
 ταλαύριμος, H 239
 ταλάφρων, N 300
 τανηλεγής, Θ 70
 τανηγλώχης, Θ 297
 τανίειν, Ψ 324
 τανυήκης, H 767
 τανυπέπλος, Γ 228
 τανύφλοιος, H 767
 τάπης, H 224, Ω 230, 644
 τὰ πρῶτα, Δ 424
 ταρ, A 8, 65, K 61

ταρσός, A 377
 ταρχύνειν, H 85
 ταῦτα = *yes*, Σ 128
 τάφος, Ψ 29
 τάχα, A 205, N 676
 τε, *gnomic*, A 218; *generalises*, Δ 341; *marks correlation of clauses*, Γ 12, Δ 161, K 224; in *similes*, Δ 421
 τε, answered by *δέ*, E 359
 τέγος, Z 248
 τέθναϊν, Γ 102
 τεῖν, A 201
 τεῖρεα, Σ 485
 τευχισπλήητα, E 31
 τεκμαίρεσθαι, Z 349, H 30
 τέκμων, H 30
 τελαμών, P 290, App. B, i, 1
 τέλειος, O 247
 τέλος, K 56, Λ 139, T 101
 τέλσον, K 351, N 707, Σ 544
 τέμει, N 707
 τέμενος, Z 194, I 578
 τένοντε, Δ 521, K 455, H 587
 τεοῖο, O 37
 τέρας, A 4
 τέρην, Γ 142
 θερμίδεις, H 803
 τέρπεσθαι γόοιο, Ψ 10
 τερπικέραννος, A 773, H 232
 τεροῖναι, H 519
 τεροσάνεσσα, Γ 334
 τεταγῶν, A 591
 τετελεσμένον, *feasible*, Σ 195
 τετραθέλνυμος, O 479
 τετρακύκλος, Ω 324
 τετραφάληρος, App. B, vii, 3
 τετριγῶς, Ψ 101
 τέττα, Δ 412
 τετυγμένον, Ψ 741
 τετυχῶς, P 748
 τεύξεσθαι, E 653
 τέως, T 189
 τῇ, Σ 219
 τήθεα, H 747
 τηλεκλειτός, -κλητός, E 491
 τηλύγετος, Γ 175, I 482
 τίειν, Ψ 703
 τιθήμεναι, τιθήμενον, K 34
 τιθήνη, Z 132
 τίκτειν, -εσθαι, Z 155
 τίλλεσθαι, with acc., Ω 710
 τιμή, A 158, 510
 τιμῆς, I 605, Σ 475
 τίς for *ὅς τις*, Σ 192

τις, "of public opinion,"

B 271

τις = *many a one*, Σ 466

τλήμων, E 670, K 231

τλήναι, E 383

τλητός, Ω 49

τόδ' ἱκάνω, Ξ 298

τοῖον, adverbial, Ψ 246

τοῖσδεσσι, K 462

τόκος, H 128

τολυπεύειν, Ξ 86

τόξα, Φ 490, 502

τοξότης, A 385

-τός, verbal adjectives in,

Ω 49

τόσον, adverbial use, Δ 130,

Σ 378, T 178

τραπεῖομεν, Γ' 441

τραφεῖν, intrans., B 661,

Ψ 84, 348

τραφερή, Ξ 308

τρέϊν, E 295, A 546, Φ 288,

X 143

τρέχειν, N 409

τρήτός, Γ' 448

τρίγληνος, Ξ 183

τρίηκόσιαι, A 697

τρίλλιστος, Θ 488

τρίπλαξ, Σ 480

τρίπολος, Σ 541

τρίπτυχος, A 353

Τριτογένεια, Δ 515

τρόπον, Σ 224

τρόφι, A 307

τρυφάλεια, Γ' 372, App. B,

vii. 2

Τρωῖος, Τρώϊος, A 129, E

461

τρωπᾶν ?, O 666

τρώσσεσθαι, M 66

τρωχᾶν, O 666

τυκτός, E 831

τυμβοχόγης, Φ 323

τύνη, Z 262

τυφλός, Z 138

τῶ, not τῷ, A 418

τῶσι, with compar., Φ 190

τῶς, B 330

Ἵτάδες, Σ 486

ἱββάλλειν, T 76

ἱβρις, A 203

Ἰδῆ, T 385

ιός, as iambus, A 489 ;

declension, N 350, Σ

458

Ἰλῆ, E 708, H 221

ἱμεων, O 494

ἱπαί, H 375

ἱπαιθα, O 520

ἱπαῖσσειν, Φ 126

ἱπασπίδια, N 158

ἱπ' ἐκ, E 854

ἱπερνήμυκε, X 491

ἱπέρ, with gen., O 660 ;

with acc., Γ' 299, P 330

ἱπεραῖς, Δ 297

ἱπερδέα ?, P 330

ἱπερέχειν, Γ' 210

ἱπερηφανέων, Δ 694

Ἰπέρων, Δ 480

ἱπερκύδαντες, Δ 66

ἱπέρμορα, B 155, T 30

ἱπέροπλον, O 185

ἱπερράγη, Θ 557, App. H,

note

ἱπερώη, X 495

ἱπερωεῖν, Θ 122

ὑπό, adverbial, Γ' 217, Δ

421, O 4, A 417 ; with

dat., of instrument, B

374 ; with gen., of cause,

B 465, H 591, Σ 220 ;

with gen., of agent after

neuter verb, Γ' 61 ; with

local gen., O 625 ; with

acc., of time, H 202, X

102 ; of accompaniment,

Σ 492, 570

ὑπο-, in composition, H

313, Σ 513, 519, Φ 126

ὑποβλήδην, A 292

ὑποδεξίη, I 73

ὑποστρέφειν, M 71

ὑπόψιον, Γ' 42

ὑπόπια, M 463

ὑπωρεία, T 218

ὑφηνίλοχος, Z 19

ὑψηλός, E 772

ὑψι, N 371 ; = *afloat*, Ξ 77

ὑψίσυγος, Δ 166

φαιδιμύεις, N 685

φάλαρα, App. B, vii. 3

φαληριών, N 799

φάλος, App. B, vii. 2

φάος, see φῶς

φᾶρος, B 43, Θ 221, Ω 230

φασί, of common know-

ledge, T 96, 416, Ω 614

φέρεσθαι, *to drift*, Φ 120

φέρων, pleonastic, H 304

φή, B 144, Ξ 499

φή = ἔφη, Φ 361

φήγος, E 693, Z 237

φημί, parenthetical, I 329

φήμις, K 207

φήρες, A 268

φθάνειν, I 506, K 346, H

861, Φ 262

φθέγγεσθαι, K 457

φθίνειν, φθινύθειν, Σ 446

Φθῖοι, N 685

-φι(ν), cases in, B 363, 794

Λ 350, N 588, 700, P

696, Φ 295

φιάλη, Ψ 243

φίλα, E 117

φίλος, A 167, 491, Δ 155

φλέγειν, Φ 13

φλέψ, N 546

φλόγεος, E 745

φλοίσσος, T 377

φόβος, Δ 456, Λ 37, 544,

M 46, O 327

φονήεις, M 202

φονικέεις, K 133, Ψ 716

φονός, B 308, H 159

πολλός, B 217

φονή, O 633

φόνος, H 162

φοξός, B 217

φῶς (φάος), Θ 282, Ξ 345,

Φ 538

φραδής, Ω 354

φράδμων, H 638

φράζεσθαι, A 83

φρένες, App. L, 12, 13

φρήτη, B 362

φρίξ, H 63, Φ 126

φρονέειν, Γ' 98, X 59

φύειν, Z 149

φύζα, I 2

φνῆ, A 115

φυλακός, φύλαξ, Ω 566

φύζεσθαι, P 143

φυσίζωος, φυσίζωος, Φ 63

φῶς, Δ 194, Λ 462

χάεσθαι, A 539, 585

χαίρειν, with dat., E 683

χάλκεος, Δ 241, Σ 222,

370

χαλκεόφωνος, E 785

χαλκοκνήμιδες, H 41

χαλκός, Γ' 348, I 365

Χάριτες, Ξ 267, Σ 382

χάρμη, Δ 222, N 82

χείρ, metaphorical use, A

97, Φ 548

χέραδος, Φ 319

χέρης, A 80, Δ 400, Ξ 382

χερνήτης, M 433

χέρνιβον, Ω 304

χερνίαντο, A 449

χεῦμα, Ψ 561

χηραμός, Φ 495

χήρατο, Ξ 270

χηρωσται, E 158

χθιός, B 303, T 141

χιτάς, E 736, A 100, N

440, Σ 595, App. B, v.

χλός, T 421

χλούνης, I 539

χόλος, A 81, H 203

χορός, App. I, 21

χράειν, χραῦσαι, E 138, Φ
 369
 χραιομεῖν, A 28, 567, A
 120
 χραῦσαι, E 138
 χρεῶ, I 75, A 606
 χρή, H 109
 χρῆσθαι, T 262, Ψ 834
 χροί, Ξ 164
 χρόμαδος, Ψ 688
 χρόνος, O 511
 χρώς, χρώς, N 191, 279,
 Arr. N, 3
 χρυσάορος, E 509, O 256
 χρυσηλάκατος, H 183
 χρυσήνιος, Z 205
 ψεδνός, B 217
 ψεύδεσθαι, *crr*, K 534

ψευδής, Δ 235
 ψευδός, predicative, I 115
 ψῆρες, ψαρῶν, P 755
 ὦ πόποι, N 95, 124, Ξ 49,
 P 171
 ὦδε=*here*!, K 537, M 346,
 N 326, Σ 392; distin-
 guished from οὔτως, Ω
 661
 ὦκέα!, for ὠκέα, Ψ 198
 ὠκύαλος, O 705
 ὠκύμορος, O 441
 ὠλκα, N 707
 ὠμά, Ψ 21
 ὠμωστής, A 454, Ω 207
 ὠμογέρων, Ψ 791
 ὠνατο, P 25
 ὠριστος, A 288

ὠρίων, Σ 486
 ὠροπε, N 78
 ὦς, for ὦδε!, P 420
 ὦς=ὅτι οὔτως, Z 199, K
 116
 ὦς refers back, Δ 374
 ὦς, modal passing into
 final, A 559; without
 finite verb, Φ 282; in
 wishes, Σ 107; exclama-
 tive, Φ 273, Ω 388
 ὦς . . . ὦδε, T 151
 ὦς . . . ὦς, A 512, Ξ 294
 ὦς εἴτε, N 492
 ὦς ὅτε, B 394, M 451
 ὦς τε, I 42, N 492
 ὦσι for ἔωσι, Ξ 274
 ὠτῶεις, Ψ 264
 ὠυτός, E 393-400

II.—GENERAL

- Accents*, Alexandrian theory, E 824, Z 289, Σ 191
 Aiolic, E 24, K 67, A 414, N 60, Σ 29
Accusative, cognate, B 273
 adverbial, I 115
 in apposition with sentence, Δ 28, E 303, Ω 735
 and infinitive, Z 529, II 620
 expressing duration, K 312, 496
 expressing *terminus ad quem*, Z 88, K 195, 268
 of external and internal object, N 623, Φ 122
Acheloos, Φ 194, Ω 616
Achilles vulnerable, Φ 568
 tendon, X 396
Adjectives in *-eis*, E 50, M 269, 283
 verbal in *-rós*, A 649, M 304, Ξ 195, Ω 49
 of two terminations, B 742, E 466, N 625
 position in line, N 611, Ξ 422, O 653, II 104, P 265
 adverbial use of, M 446
Adrastos, B 572, 828
Adverbs, predicative use of, A 416, H 424
 relative with personal antecedent, P 703
Aegis, B 447, O 308, Φ 401, Ω 20, App. B, viii.
Agallis, lady commentator, Σ 483, 551
Agriculture, Σ 541-4 (see *Land-system*)
Aiantes, N 46, 681, O 301
Aias and Salamis, H 199
 shield, H 219
Aigai, N 21
Ainciadai, legends, N 460, T 293-8, 307
Aiolic name, Z 154
Aischines, quotation from H., Ψ 77
Aischylos and Homer, X 209
Aithiopians, A 423
Aktorioncs, B 621, A 709, Ψ 639
Alkmene, T 105
Alkyone, I 562
Allegory, I 502, T 91, T 67, Ω 527
Alliteration, Γ 49, Σ 485, T 217
Alocidai, E 385
Amazons, Γ 188
Amisodaros, II 326
Ammonios, K 398, T 365, Φ Int.
AmynTOR, I 447, K 266
Anastrophe, A 414
Anatomy, Homeric, E 306, N 546, 617, II 316, 741, X 329, 396
Angling, similes from, II 406, Ω 80
Antimachos, Φ 397, X 336, Ψ 604, Ω 71, 753
Aorist in similes, Γ 4, M 47, N 492
 in impatient questions, Δ 243
 gnomic, Δ 161
 used for present, Ξ 95
 and imperfect indistinguishable, N 163
 sigmatic with thematic vowel, Γ 103, 120, 262, E 212, Θ 505, I 230, A 549, N 47, Ω 704
 subj. and fut. indic. indistinguishable, K 44, Ξ 102, O 295, X 66
Aphrodite, E 330, O 432, Ψ 184
Apodosis unexpressed, A 581, Z 333, P 658, Φ 556, Ω 42
Apollo and the mouse, A 39
 the wolf, Δ 101
 the horse, Ψ 383
 boxing, Ψ 660
Apollonios Rhodios, quoted, B 2, Δ 6, 277, E 879, A 62, M 448, N 657, 707, Ξ 142, O 189, 626, II 170, P 192, 214, Σ 211, 548, 571, T 76, 242, 314, 343, T 229, 421, X 396, Ψ 598
Apostrophe, P 681
Apposition, distributive, M 400, X 157
Archaism, false, K 398 (see Int.), N 714
 T 194, Ψ 835
Areithoos, H 149
Ares, B 511, E 462, 831, N 301, 444, 521
Argonaut legend, H 468, Φ 41, Ψ 745
Argos, B 108, 560, 681, Δ 52, 171
Ariadne, Σ 592
Aridikes, Φ 446
Arion, Ψ 346

- Aristarchos*, his authority, A 572, B 316, Δ 235
 caution, Γ 262, I 222, K 398
 opposes chorizontes, B 356, Δ 351, K 476, A 430, H 747, Φ 416, 550
 supposed interference with text, I 458, Σ 207, 604, T 76
 uncertainty of tradition, Ζ 76, K 398, P 172, Σ 207, T 365, Φ 130
 his ὑπομνήματα, K 362, 398, N 315
 ignores digamma, E 791, O 526, X 28, Ξ 235
 vacillation, M 435
 on ἀγγελίης, Γ 206, Δ 384; αἰθήρ, App. H; ἀμφικύπελλον, A 584; ἀνδροπότης, H 857, Ω 6; Ἄρεω, Ξ 485; βαθύκολπος, Σ 122; βάλλειν, οὐτάζειν, τύπτειν, A 439, N 573, H 467, Φ 68; βεβόλημαι, I 3; γε μάσσεται for γαμέσσεται, I 394; γνῖα, O 514; δαίς, A 5, Ω 42; δόρπον, A 86; ἔσκετο, P 696; μόλπή, A 471, N 637, Σ 601; νήδυμος, B 2, H 454; Ὀλυμπος, E 753; ὅς, ἐός, use of, App. A; πάλιν, B 276; πᾶς = ὅλος, B 809, H 801; πόνος, B 291, Δ 456; στομαδίμνη, Ζ 4; σφίσι, not of 2nd person, K 398; σφῶϊ, σφῶέ, A 8; σῶμα, Γ 23; τρεῖν, E 295, X 143; Τρώϊος, A 129; φόβος, Δ 456, A 544, M 46; ὦδε, K 537, M 346, Σ 392, Crasis, A 277, Σ 458; Greek camp, Ζ 4, I 383, M 175, 340, Ξ 35, O 449; neuter pl. with pl. verb, B 36; pronouns, reflexive, Ζ 490; similes containing post-heroic manners, Σ 219, Φ 362, 388; synaphea, Θ 206
- Aristophanes*, more important readings, A 567, Γ 13, 42, Z 148, K 349, N 51, 502, Ξ 44, 474, O 451, H 313, P 176, 721, Σ 526, T 188, 306, Φ 130, Ψ 806, Ω 30
- Aristotle*, quotations from H., B 15, I 539, 593, K 153, 252, 457, A 543, O 245, Ω 129
 on natural history of H., Ξ 290, T 350, Φ 252, Ω 316, 451
 on ἀμφικύπελλον, A 584
 sundry allusions, B 558 Δ 521, E 739, 785, Z 68, 236, I 648, H 283, T 234, 269, X 165, Ψ 328, Ω 129, 347, App. K, 8
- Arkadians*, B 604
- Arktinos*, *Aethiopsis*, Ω 804
- Armour*, App. B; dedicated, K 571
- Artemis*, Z 205, I 537, Φ 483, Ω 759
- Article*, Homeric uses of, A 11, 185, Γ 54, 138, E 673, O 480, I 167, A 174, 322, O 305, Φ 317, O 687
 later uses, A 106, 576, Δ 308, H 412, O 524, I 320, 342, K 231, 236, 363, N 128, 745, H 53, 358, T 147, 180, X 289, Ψ Int.
- probably corruption of ὄς (σφῶς), I 312, A 142, 763, T 222, 331, Φ 412.
- App. A (i. p. 563)
- Askes* of the dead kept in jars, Ψ 213
- Ass* in simile only, A 558
- Assurance*, accidental, E 440, Φ 52
- Astronomy*, Homeric, Σ 486-9
- Asyneue*, Z 402, Γ 735
- Athenaios* on Homer, A 5, I 203, Σ 604, Ω 42
- Athene* and the owl, A 206
 and Athens, B 518
 her birth, E 880
 Trojan, Z 90
- Athenian* allusions (interpolated), A 265, B 363, 552, 558, 741, Γ 144, Δ 303, H 149, N 685, T 219
- Atlios*, Ξ 229
- '*Attic*' declension, I 30, Ξ 489
- Attraction*, of relative, A 263, X 115
 'inverse,' Z 396, K 416, Ξ 75, Σ 192
 of mood, Ξ 92, Φ 429
 of number, H 265
- Augment* in verbs in -σκω, N 100, T 135
- Augury*, M 239
- Autolykos*, K 267
- Baldrick*, Ξ 404, H 803, App. B, i. 1
- Barrows*, funeral, Ψ 255
- Battle-axes*, N 612, O 711
- Bear*, the Great, Σ 487-8
- Bellerophon*, Z 157, 202
- Blood*, offered to the shades, Ψ 34, App. L, 8
 purification for, Ω 482
- Blood-money*, I 632, 648, N 659, Ξ 484.
 App. I, 24 ff. (see *Homicide*)
- Boiling* in simile, Φ 362
- Bow*, Δ 110, 113, 122, Θ 266-7, A 375, App. B, x.
 held in contempt, A 385, N 714, 721
- Brachylogy*, P 51, Φ 191
- Bronze*, I 365
- Burial rites*, see *Funeral*
- Caestus*, Greek and Roman, Ψ 684
- Caesura*, trochaic of third foot, B 400
 see *Rhythm*
- Camp*, Greek, arrangement of, O 409, 656
- Cannibalism*, supposed traces, X 346, Ω 213
- Cap of Hades*, E 845
- Catalogue of the Trojans*, B 816
- Cenotaphs*, Φ 323, Ψ 254
- Centaur*s, A 268
- Cestus*, Ξ 214
- Chariots*, use in battle, E 249, Θ 89, 348, O 352, H 152, 411, P 610, T 495
 epithets, ἀγκυλος, Ζ 39; βοηθός, P 481; εὐπλεκτος, Ψ 335; ιερός, P 464
 construction, E 722, 727, Θ 441.

- K 475, 504, II 475, Ψ 335, 517, App. M
- Chariots*, parts, ἄρτις, E 262, 728; wheels, Δ 485, E 723, Ψ 517; poles, E 729, Z 40, Ω 270
four horses, Θ 185, A 699
trace-horse, II 152
- Cheiron*, Δ 219, I 485, A 832
- Chiasmos*, Δ 450, H 275, Ξ 382, II 630
- Chimaira*, Z 181, II 326
- Chorizontes*, B 356, 649, K 476, A 430, 692, II 747, Φ 416, 550
- Chronology* of the poems, T 141, Φ 154
- Chryse*, A 37
- Cloud* in metaphor, P 244
- Comparatives*, formation, P 446
- Compounds*, irregular, A 449, Θ 178, II 792, T 166, Φ 394
possibly separate words, N 477
- Conditional sentences*, genesis of, B 371, Δ 18, 93, K 204, 222
- Constellations*, Homeric, Σ 486-9, X 29
- Constructio ad sensum*, A 690, N 564, II 281, P 756, Σ 515, 525, X 84
- Contracted forms*, 2nd sing. mid., N 818, Ω 390, 434; dat. in -ει, Ξ 115, II 792, P 647, Ψ 792
- Corinth*, Z 152
- Corpse*, Homeric conception of, Ω 72, 108
- Council*, royal, B 21, 53, 194, Z 114
- Cranes*, Γ 4, 5
- Crisis*, A 277, Z 260, Θ 360, Σ 458
- Cretan* allusions, E 744, II 617, Σ 590 ff.
- Cuirass*, Homeric, Γ 360, E 99, 112-3, 796, A 24, 234, 373, N 507, Ξ 404, T 361, Ψ 560-1, App. B, vi.
- Cup*, Nestor's, A 632, App. E
- Cyprus*, E 330, H 221, A 20
- Dactyl* in sixth foot, Ω 169
- Dactylic Rhythm*, Z 511, Ψ 135
- Daggers*, Σ 597
- Daidalos*, Σ 591-2
- Darkness*, supernatural, interpolated, E 511, O 668, II 555, P Int., 268, 366, Φ 6
- Dative*, in -οισ(ι), -ησ(ι), A 179, Γ 259, A 131, 779, M 284, N 426
in -ι elided, see *Elision*
in -ι, quantity of, Δ 86, Σ 407
after verbs of motion, E 327
comitative, M 28, 207
locative, of persons, Δ 95, I 303, N 216, X 217
with passive verb, E 465, Z 398
- Dead*, gifts to the, Ω 594, App. L, 8
- Death*, conception of, Ψ 103, App. L
symbolism, E 654, Φ 483
and Sleep, Ξ 231, II 454
- Decoration*, types of, Γ 391, Σ 370, X 441, Ψ 561, 885
- Delphi*, I 404
- Demeter*, Ξ 317
- Desiderative verbs*, M 265
- Diacresis*, bucolic, E 484, App. N¹
of first foot, B 87, E 685, A 35, 767
- Didymos* (see *Aristarchos*), disagrees with Ar., Γ 19
contradicts Aristonikos, B 111
contradicts himself, A 549
doubts of Ar.'s readings, Z 76, K 398, Σ 207, T 365
- Diectasis*, Ψ 826, Ω 701
- Digamma*, see under *F* (Greek Index)
- Dione*, E 370
- Dionysos-myth*, Z 130-2, I 537
- Dirges*, Ω 720, 723
- Divination* (see *Omens*), A 63, Ω 221
- Dodona*, B 749, II 233
- Dolopes*, I 484
- Doors*, Ω 318, 453
- Dorians*, B 653, 676
- Dreams*, A 63, K 496, X 199, Ψ 103
- Dress*, E 736, N 685, Ξ 180-5, 214, X 441, 468, App. G
- Dual*, forms, Θ 109, 448, K 364, A 776, II 218
of 1st person, Ψ 485
supposed identical with plural, A 567, Γ 278, 459, Z 112, Θ 73, I 168, M 412 (see also *Zenodotos*)
uses, E 487, 495, 778, Θ 378, 455, M 127, N 46, II 371, P 387, Ψ 413
- Eagles*, H 59, Φ 252, Ω 316
- Ear-rings*, Ξ 182
- Earth* forms substance of man, H 99, Ω 54
- Elision*, of -οι, A 170, II 207
of -ο of gen., B 198, A 35, Φ 86, Ψ 789
of -ι of dative, II 854, P 196, 324
of αι, Z 260, A 272, Φ 323
- Embroidery*, Γ 126, X 441
- Epanalepsis*, B 671, Z 396, Σ 399, T 371, X 128
- Epeios*, Ψ 665
- Ephyre*, Z 152, A 740, O 531
- Epithets*, position of, see *Adjectives*
conventional, Γ 243, 352, H 75, Φ 63, Ψ 581, Ω 359j
- Erichthonios*, T 219
- Eridanos*, II 151
- Erinyes*, Γ 278, I 454, T 418, Φ 412
- Euryalos*, Ψ 678
- Eurybates*, A 320, I 170
- Eurymedon*, Δ 228
- Eurystheus*, O 639, T 106, 118
- Family*, the Homeric, Z 242, P 36, Φ 95
- Fat* of kidneys, Φ 204
- Fate*, B 155, Θ 69, II 780
- Fates*, the, Ω 49
- Felt*, K 265

- Feminine* adj. used as subst., B 367, N 772
- Fibulæ*, E 425, Σ 401, App. G, 9
- Fine* in lieu of service, N 669, Ψ 297
- Fish* as food, H 407, 747
- Fishing*, E 487 (see *Angling*)
- Floral* ornaments, X 441, Ψ 885
- Funeral* symbolism, T 212, Ψ 34, 135
rites, Z 418, H 85, X 513, Ψ 72, Ω 38, 596, 796, App. L
- Future* indic. with *ἄν*, κε, A 175, B 258, Θ 401, X 66 (cf. also I 155, P 241, 515)
indic. and aor. subj., see *Aorist*
indic. after historic tense, M 59
infin. with *μέμνη*, etc., H 36, X 195
'jussive,' K 442, Ω 704, 717
participle, use of, E 46, Σ 309, T 120, Ψ 379
forms, Δ 29, K 365, N 317
(see also *Infinitive*)
- Gates* of Troy, B 809, E 789, X 194
- Genealogical* fictions, H 177, 180
- Genitive* absolute, I' 289, A 458, Ξ 26
local, B 785, Γ 400, E 310, I 219, X 315, H 123
of material, B 415
of time, E 523
expressing the source, E 265, T 105
after superlatives, A 505
after *μεγαλυν*, N 563
after *οἶδα*, etc., A 658, Σ 192
in -οο, B 325, 518, 731, E 21, A 130, O 66, 554
in -ων, H 72; in -ωνν, H 1, A 69
- Geography*, Homeric, Ψ 227
- Gifts*, a point of honour, I 515, 598, Ω 110, 594
- Gilding*, K 292
- Gnomæ* interpolations, A 218, I 320, H 387, T 250, 370, Ω 45
- Gods*, action of, O 242, 694, H 103, Σ 240
disguises of, I' 396, Δ 75, H 59, X 71, O 237, 247, T 131, Φ 290
language of, see *Language*
not localised, N 354
names concealed, H 195
imprisonment of, E 385
sons of, H 445
stature of, E 838, N 20, Φ 407
- Gorgon*, E 739, A 34
- Graces*, the, Ξ 267, Σ 382
- Greaves*, Σ 613, App. B, ii.
- Hades*, house of, Ψ 72-4
- Hair*, significance of, I' 273, Ψ 135, 141
- Hairdressing*, B 542, A 385, P 52
- Handclasping*, B 341, Ω 671
- Harness* of chariots, App. M
- Head-dress*, X 468, App. G, 11
- Hebe*, Δ 2
- Hecatombs*, A 66
- Hecube*, H 717
- Helén*, B 356, Γ 144, 427, T 325
- Hellas*, B 681
- Hellói*, H 233
- Helmets*, App. B, vii., App. M, 8, K 263; αὐλῶπις, P 297; στεφάνη, H 12; τρυφάλεια, Γ 372
- Hera*, Δ 8, 59, Ξ 296, O 18-31
- Herakles*, E 393, 640, O 363-7, A 683, Ξ 250, O 639, T 95 ff., 133, T 145
- Heralds*, A 320, 334
- Hermes*, B 103, Ξ 491, O 211, H 185, T 34, Ω 23, 339, 348
- Herodotos* quotes H., E 63, Z 40
H 125
- Hérons*, K 274
- Hesiodæan* interpolations, Z 181, Ξ 114, 317, H 387, Σ 39, Ω 45
- Hexameter*, origin of, B 400, A 403
- Hiatus*, B 87; in first foot, trochaic caesura, A 533, T 194; end, A 552, B 105, E 723, A 767, Ξ 182, P 444, X 266, Ψ 71
in second foot, caesura, B 8, Γ 46, Δ 452, T 288; end, B 87, E 603, H 217, Ξ 182, T 93
in third foot, caesura, B 315, M 101; end, X 206
in fourth foot, end, App. N, 20
in fifth foot, caesura, K 466, P 196, Ω 349; end, N 22, Ξ 285, 358, Σ 4
- Hippokrates*, Θ 405, N 546
- Hissurlík* and Troy, Γ 305, T 218, X 147, 165 (see *Topography*)
- Homicide*, penalties, H 573, Σ 326, Ψ 87, Ω 480, App. I, 24 ff. (see *Blood-money*)
- Honey* as preservative, H 85
- Horse*, see *Poseidon*; sacrificed, Φ 131
as symbol of death, E 654
- Houses*, Homeric, Z 242, 288, 316, Θ 435, Ψ 712, Ω 448, App. C
- Hyle*, E 708, H 221
- Hyphaecresis*, B 115, H 100, Ω 202
- Hypnos*, cult of, Ξ 230-1
- Iardanos*, H 133
- Iber*, Δ 105
- Ictus lengthening*, in first arsis, App. D, c (1), Γ 357, Δ 155, E 31, K 235, H 9, X 236, 379, Ω 1; in second, O 478, H 21; in third, E 293; in fifth, E 446, Σ 288; in sixth, App. D, c (3), E 203, A 559, 678, M 208
- Ida*, Θ 47, X 171
- Idas and Marpessa*, I 557
- Idomeneus*, Γ 220, N 249
- Illustrations* of Homer in Greek art, A 37, P 108, T 1
- Images* of god, Z 92
- Imperfect*, uses of, Z 192, O 274, Φ 332
- Impersonal verbs*, X 319
- Incense*, Z 270, Ω 221

Infinitive for imperative, Z 62, II 79
 for finite verb in prayers, B 413, T 285, E 118
 expresses purpose, A 22, Ψ 214
 substantival use, A 258, I 230, K 174
 with *ἀν*, *κε*, I 684, X 110
 future, confused with aor. or pres., I 28, 112, 120, 366, H 36, Θ 246, N 667, II 830, Σ 329, T 208, T 85, X 120, 195, 235
Inheritance, E 158, Z 205
Inlaid metal work, A 24, Σ 478, App. I, 9
Intraspiration, Ξ 209
Interpolation due to wish to supply a verb, A 295, E 848, H 353, I 44, K 147, O 359, 473, T 374, T 3, 312, Φ 570, Ω 45, 205, 558
 to supply object, B 206
Ionians, N 685
Iris, I 121, Θ 420, A 27, Ψ 198
Iron, Δ 123, Z 48, Σ 34, Ψ 30, 826, 850
Irrigation, Φ 257
Iterative verbs, N 100, O 23, Σ 259, Ω 15

Kassandra, N 365, Ω 699
Kastor and Polydeukes, I 237
Kaukonos, B 855, K 428, T 329
Killa, A 37
Kinship, maternal, E 412, Z 205, A 224, Φ 95
 general ideas, Θ 284, A 257, M 371
Kinyras, A 20
Kypselos, chest of, H 133, A 37
Kythera, O 432

Land-system, Homeric, B 547, Z 194, I 125, M 421, Ξ 122, O 498, Σ 541, 550
Land measurement, K 351, A 354
Language of the gods, A 403, Ξ 290, T 74
Laomedon, T 145, Φ 442 ff.
Lapithai, M 128
Larissa, B 840
Larc, Homeric, I 99, App. I, 23-30
Lead, A 237
Leather, curing, P 390
Leleges, K 428
Lemnos, A 593, Ξ 230, Ω 753
Lengthening by metrical necessity, App. D, A, B: B 337, I 305, E 894, K 34, 71, P 697, Ω 79
 irregular, A 697, M 26, II 145, T 365
Libations, A 471, I 300, I 657, A 775
Linos-dirge, Σ 570
Lions in similes, I 23, 237-8, E 161, 554, N 198, II 752, P 134-6, Σ 161, 318, T 170, Φ 483
Lokrians, N 714
Loom, ancient Greek, Ψ 760
Lykians, Δ 197, E 105, 471, Z 205

Lykurgos (orator) quotes H., O 494
 (early king), Z 130, H 142
Lyre, I 187

Macnads, Z 132
Magic, N 59, Σ 376, 418
Makar, Ω 544
Marriage customs, Z 394, I 146, A 243, N 366, 382, II 191, X 50
Meals, A 86
Medeia, legend of, A 740
Medicine, A 515, 622
Meleagros, I 523 ff.
Menelaos, H 96, P 588
Metaphors, mixed, A 598, T 221, Φ 464
Mice, symbols of plague, A 39
Middle used reflexively, I 141, M 289
 fut. in pass. sense, E 653
 and act. used indifferently, A 203
Milk, B 471
Minos, N 450, Ξ 322
Mixed monsters, Z 181
Moral standard, Z 62, 162, Ψ 176, Ω 129
Mourning customs, T 282, Ψ 46, 135, Ω 94, 662
Mules, B 851, A 558, Ω 278
Mummification, H 85, T 38
Muses, A 1, 604, B 484, A 218, II 112
Music, I 186
Mutilation of the dead, Σ 180, X 370
Myrine, B 811
Myrmidons, catalogue of, II 168
Mythology, primitive, Ω 527
Myths, savage, O 18

Names from sons, B 259, Δ 354
 from callings, E 59, P 324
 from rivers, Δ 474, Ξ 443
 familiar forms, A 385, M 117, O 526, II 11, T 392
 compound, II 463
 etymologized, Z 402, Ω 730
National customs, B 542, I 8, Δ 533, N 41, II 419, Σ 122, X 48
Naval battles, O 388
Neoptolemos, T 327-32, Ω 466
Nereus, A 358, Σ 141
Nestor, A 250, A 636.; his cup, A 632;
 interpolations in his honour, B 363, Δ 303, H 149, A Int. (665-762), O 379, P 381, Ψ Int. (304-350, 615-652)
Neuter plural with plur. verb, B 36, N 28
 in abstract sense, M 30, N 726, Ξ 98, T 180
 original quantity of -a, Σ 4, Ω 7
Night, watches of, K 253
Niobe, Ω 602 ff.
Nome, Ω 723
Nominative in predicate, N 677
 exclamative, A 231, E 403, 787, K 547, A 242, 654
 'pendens,' I 211, E 135, K 224

- Nymphs*, B 865, Z 420, T 8
Nysa, Z 133
- Oak*, sanctity of, E 693, Ψ 118
Oak-tree, as landmark, E 693, Z 237, Φ 549
- Oaths*, ritual of, B 755, Γ 245, 270-3, 300, 310, H 411, Ξ 271, T 197, 267, X 251
- Odipotes-legend*, Ψ 679
- Oineus*, Z 216, I 529, 537
- Okeanos*, Ξ 201, T 7
- Olympian games*, A 699
- Olympos*, E 750, 753, O 25, A 184
- Omens*, O 250, A 53, M 239, N 823, H 459, P 547, Σ 272, Ω 290
- Optative* (see also *Subjunctive*) forms, B 4, Γ 102, A 792, H 97, P 733, Σ 473, T 209, T 250, Φ 609, 611, Ω 38, 264, 664-5
 after principal tenses, Δ 263, H 340, Θ 291, P 631, Σ 322, Ψ 494, Ω 436
 of unrealized past possibility, E 311
 iterative, Θ 270, Ω 15, 768
 potential (without *äv*), B 687, Δ 18, 93, B 303, K 247, P 506
 after *ei* . . . *äv*, B 597
 by 'attraction,' Z 59, Ξ 92, Σ 464, Φ 429, Ω 227
- Orchomenos*, I 381
- Orion*, Σ 486
- Oxen* as measures of value, Z 236, Ψ 705
 used for draught, H 332
- Paedonymics*, B 259
- Paion*, E 401
- Paionians*, Φ 154
- Paragraphos* in mss., Φ 331
- Parataxis* expresses *final* relation, X 418, Ψ 71
 other relations, H 393, K 116, O 82, Ψ 577, Ω 92
- Paris*, Judgment of, E 715, T 53, Ω 23
- Participles*, co-ordinate, T 80, Φ 204
- Patronymics*, A 1, B 566, E 59, 412, M 117, Ξ 319
- Pedasos* (afterwards *Assos*), Z 35
- Pelasygians*, B 840
- Pelagian Argos*, B 681
- Pentathlon*, Ψ 621
- Peplos* offered to gods, Z 90
- Perfect*, uses of, A 221, Δ 492, Z 488, N 60, Ψ 660
 subj. confused with plupf., Δ 483, H 633, P 435
 periphrastic, Z 488
- Personification* of abstract conceptions, Δ 440, E 592, 739, I 502, A 4, N 29, Σ 535, T 390, Φ 548
 of weapons, Δ 125, E 661, A 574, X 329
- Pherae*, E 543
- Phleggyes*, N 301
- Phoenicians*, Σ 579, Ψ 743
- Phoenix*, I 168, 453, H 168, Ψ 369
- Pigmies*, Γ 5
- Pindar* alludes to H., Z 433, H 199, I 484, O 207, H 97, P 244
- Plato* quoted Γ 448, Z 236, 265, 402, O 19, 281, 548, P 588, T 91, T 218, Ψ 77, Ω 12, 80, 527
- Pleiades*, Σ 486
- Plough*, K 353, N 705; *Plough-gate*, K 351
- Plural*, 'of dignity,' N 257
 'of indefiniteness,' Σ 491, 505, Φ 185, 499, Ψ 254
- Plutarch* and Homer, I 158, Ψ 109
- Polydamas*, M 211
- Polygamy*, X 48
- Poseidon* and the horse, O 433, Ψ 277, 307, 383, 584
 epithets, I 183, N 563
 attributes, M 27
 worship, N 21, T 404
 attitude in *Iliad*, T 293
- Poscidonios*, P 75
- Potter's wheel*, Σ 600
- Pramnian Wine*, A 639
- Prepositional phrases* used attributively, N 585, T 258, Ψ 7, Ω 617
- Prepositions* in composition, E 19, H 76, K 38, N 158
 compound, P 760
- Present* from perfect stem, H 633, P 435
- Priests*, A 62, E 77
- Problems*, Homeric, Γ 313, T 269, vol. ii. p. xix
- Pronouns*, enclitic and orthotone, E 64, Ψ 724
 compound reflexive, Z 490, I 342, Ξ 162, P 551
 reflexive 'free use,' App. A (see under *ös*)
 see *Relative*
- Prophecies* by the dying, H 854
- Protasis*, double, E 212
- Psychology*, Homeric, Z 523, Ψ 103, Ω 108
- Punishment* after death, Γ 278
- Purification* for blood, Ω 482
- Purple*, Θ 221
- Pyllaimenes* twice slain, E 576, N 658
- Pylos*, B 591, E 393, A 683
- Pytho* (later Delphi), I 404
- Quotations* from H., value of, B 15, I 539, O 245, Ψ 77, 109, Ω 527
- Race-course*, Homeric, Ψ 373, 451
- Rainbow*, P 547
- Razors*, K 173
- Relative* and demonstrative pronominal stems, Ψ 9
 with antecedent not expressed, Ξ 81, P 509, Ψ 749

Relative adverb with personal antecedent, P 703, Ω 382
Repetition of lines, O 263, Ω 181
 of words, E 31, Ω 772
 'Representation' of another's thought, Δ 229, O 274, T 354
Rhesos, K 435
Rhianos, A 427, II 59, 559, Σ 10, T 92, Ω 85
Rhodes, B 653
Rhythm, A 52, 53, 388, Z 511, I 134, M 49, O 197, II 789, Ψ 221, Ω 493, App. N
Riding on horseback, K 513, O 679, 683
Rime, B 311, I 133, Δ 90, I 236, Ξ 11, P 570, Φ 523
Rites, symbolic, I 300, II 233
Rivers as *κουρτοπόποι*, Δ 478, Ψ 141
 sacrifices to, Φ 131
 personified as bulls, Φ 237
 'Rope' of war, H 102, Θ 19, N 358, O 410, P 736
Roses, oil of, Ψ 186
Sacrifices, symbolism, A 459, 460, I 273, 300, H 466, P 521, T 254
Salamis, B 558
Salt, I 214
Samothrace, N 12
Sarpedon, E 471, Z 199, M Int., II Int., 555
Scales, metaphor from, Θ 69, A 509, II 658, X 209
Schema Alcmænicum, E 774, T 138
Homericum, Z 239
Pindaricum, P 387, 644
Scats, Ω 163
Seasons, Homeric, E 5, App. I, 20
Semitic loan-words, I 647, Ξ 142, Σ 595
Sham-fights, II 810
Shaving, K 173; a sign of mourning, Ψ 135
Shield, shape, A 306, H 219, II 803, App. B, i., App. I, 2-8
 construction, Z 117, H 220, A 32, 34, M 295, 297, N 407, P 314, Σ 480, T 269, 275, 280, App. B, i. 1, App. I, 1
 decoration, E 182, A 35, X 294, App. I, 9-10
 use in war, II 238, Θ 94, 267, A 545, 593, M 105, N 130, 158, X 4
 of Achilles, App. I
Ships, B 637, Θ 222, I 241, Ξ 77, O 729, II 170, Σ 3, T 247
Sidonians, Ψ 743
Sikyon, Ψ 299
Similes, formation of, M 151, N 492, O 629, II 156, Ω 480
 multiplied, B 146, 455, II 487, T 374
 later manners in, E 487, O 679, Σ 219, Φ 362, 388

Simocis, E 774, Z 4, Φ 307
Sirius, E 5, A 62, X 27, 29
Skamandros, E 355, 774, Φ 8; sources of, X 147
Slings, N 600, 716
Snakes, X 94, 95
Solymoi, Z 184
Sophists, T 269
Spears, I 346, Z 319, K 153, N 162, P 297, X 225
Speeches, fixed type of, P 90, Φ 552, X 98
Spiral ornaments, I 391
Spondaic lines, A 130, Ψ 221
Staff, symbolical, N 59 (see *σκήπτρον*)
Stentor, E 785
Stesichoros, Φ 575
Styx, B 755, Θ 369, O 36, Ψ 73
Subjunctive = future, A 262, H 87, I 61, O 350, P 451, X 418
 after historical tenses, B 4, Δ 229, E 128, I 495, 691, N 649, Ξ 165, O 23, 598, T 354, Ω 586, 655
 in relative clauses, Γ 287, H 74
 co-ordinated with opt., B 4, Γ 54, Z 453, Θ 512, I 245, A 387, Ξ 165, II 650, Σ 308, X 351, Ψ 345
 after *εἰ* *κε* in general sense, A 391
 after *μή* in principal sentence, A 26, K 100
 forms, A 67, 129, 549, B 232, E 279, H 72, 340, K 183, 361, A 348, M 41, N 234, 381, O 59, 297, 359, 382, II 243, 590, P 631, T 402, Φ 467, 536, X 381, Ω 53, 779
Suicide, Σ 34
Sulphur, II 228
Sunrise, geographical argument from, Ψ 227
Superlative for comparative, A 505, Z 295
Suppliantship, A 500, Φ 75
Swords, N 577, O 713, App. B, ix.
Synaphea, Θ 206
Synizesis between different words, B 651, P 89; of -*α*-, B 537, I 382; of -*ι*-, Φ 567; -*ε*o for -*ε*υ, P 142, 573, Ω 290; of -*ε*α, II 207, Ω 6; of -*ε*α, Ω 434
Talent of gold, I 122, T 247, App. I, 28
Temples, A 39, E 446, Z 257, I 404
Tethys, Ξ 201
Teukros, Θ 284
Thamyris, B 595
Theagenes of Rhegion, first commentator on II., T 67
Theano, Z 298
Thebe, Z 397
Thebes, legend of, Δ 406-7
Thematic forms, invasion of, E 880
Themis, T 4
Theognis and H., K 215
Thersites, B 214
Thescus, A 265, I 144

- Thessalian funeral custom*, X 396
Thetis, Σ 60, Ω 60
Thoas, Ξ 230
Thracians, N 577
Tin, A 24
Titans, E 898, O 479
Titonos, A 1
Topography of Troad, E 355, A 498, M 20, Ξ 433, T 53, Φ 4, 8, 558, X 147
 of later portions Asiatic, B 461, I 5, N 12; cf. Ψ 227
 of W. Peloponnesos, H 133, I 150, A 756
Trees, funeral, Z 419
Tripods, Σ 373-8
Troilos, Ω 257
Trojan local legends, N 460
Troy, walls of, Z 433
Trumpet, Σ 219, Φ 388
Tydeus, Z 216, 222, Ξ 120-2
Tyrtaios and Homer, X 69

Vedic phrases, A 572
Vocative forms, I 130, H 31
 combined with nom., I 276

Wall and Trench, H 342, Θ 213, I 87, M 64, Ω 443
War-dance, E 744, H 241, H 617, Σ 590
Weaving, I 126, Σ 596, X 448, Ψ 760
Wernicke's Law, B 751, H 337, 467, A 189, 796, P 306, Σ 357, 400, T 126, Ω 753, App. N

Whips, Ψ 387
Wine, used to quench funeral pyre, Ψ 237
Winged deities, O 398
Winnowing, E 499, N 588
Wool-working, M 435, 451
Wrestling, Ψ 712, 724, 731, 736
Writing, Z 168, H 184

Zenodotos, H 174, Σ 356
Zenodotos of Ephesos, uncertainty of tradition, E 249, Ξ 37
 confuses dual and plural (συγχεῖ τὸ δυνάμει), A 567, I 278, 459, Z 112, O 503, M 412, N 627, O 347, Σ 287
 on 'free' use of εὖς, I 211, H 153, A 142, Σ 231, T 342, App. A
 confuses σφῶι and σφῶι, A 8
 confuses νῶν and νῶι, X 216
 ignores F, N 609, Σ 287
 insertion of lines ?, E 808
 Important readings, δαῖτα, A 5; ὑμῶν, A 260; πολλῶς, B 4; φή, B 144, Ξ 499; φάλον ἤτορ, Z 285; ἄας, Θ 470; Ἰλιάδης, M 365; νάε, Z 34, N 172; χρώς, N 191; μάχαιρα, N 609; Κελαίμενος, N 658; ὅψ' αἰώντες, Ξ 37; τεῖη ἐφετμή (?!), Ξ 249; ἀρής, Ξ 485; ἀνιστάμενος μετέφη, T 76; ἰογάστριος, Φ 95
Zenodotos of Mallos, N 731, Ψ 79
Zephyros, Ψ 200
Zeus, I 457, Ξ 296, P 545, Φ 390, Ψ 43
Zoilos, A 129, E 7, 20

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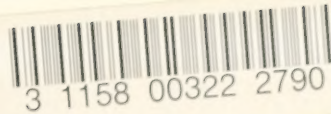
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